

## **The Lenten Triodion**

A book that I highly recommend for Lent is the Lenten Triodion. I myself try to re-read it [every Lent], and I also listen carefully to the hymns of the Lenten services in our [St. Jonah] monastery [in Kiev].

In my opinion, this is a treasury of thoughts, attitudes, and feelings, which has no equal. Not a single liturgical book of the Orthodox Church brings a person closer to God in the same way as the Lenten Triodion. Delving into its texts, whether we read them ourselves or hear them in church, we come to understand that indeed Great Lent is the springtime of the soul.

Just as a plant, waking up, receives juices from the thawed earth, the necessary sunlight from the spring sun, so our soul when reading this book is revived, literally saturated with nourishment. Beautiful flowers begin to bloom in the soul: humility and love— for God and for one's neighbor. An attitude of predisposition towards prayer awakens.

This is a book that one must come to know, and readings from it should be given maximum attention during Lented services. It is very sad that in many parish churches the Lenten Triodion does not reach the worshipers in its fullness: of the vast multitude of hymns, only a small percentage is used—and even those are rendered indistinctly, without the necessary attention to quality. This is a very sad thing for me.

I would like to encourage every Orthodox Christian to make the most of the Lenten Triodion for themselves, for it is a book that the Church Typicon prescribes to be re-read every year in its entirety.

I would also like to offer this advice: before going to a service, make the extra effort to look up on the Internet the texts of the service that will be sung that particular day. Review them in advance, so that you may be filled with the message that the Orthodox Church seeks to convey to us during Great Lent.

—Bishop Jonah of Obukhov, Ukraine

# Sunday of the Publican and the Pharisee

At "LORD, I CALL"

*Note: At "Lord, I Call" we sing seven stichera of the Resurrection in the tone of the week, and the following stichera from the Triodion.*

Common chant,  
arranged from  
LVOV/BAKHMETEV

## Sticheron 1: Tone 1

Soprano  
Alto

(Melody in Alto)

BROTH - ERS, LET US NOT PRAY LIKE THE PHAR - I - SEE.

Tenor  
Bass

HE WHO EXALTS HIMSELF WILL BE HUM - BLED! LET US PRE - PARE

TO ABASE OURSELVES BY FAST - ING; LET US CRY ALOUD WITH THE VOICE

OF THE PUB - LI - CAN: "O GOD, FORGIVE US SIN - NERS!"

(Twice)

## Sunday of the Publican and Pharisee

At "Lord, I call"

Brothers, let us not pray like the Pharisee!  
He who exalts himself will be humbled.  
Let us prepare to abase ourselves by fasting;  
let us cry aloud with the voice of the Publican://  
"O God, forgive us sinners!"

# Open to me the Doors of Repentance

*Lenten Triodion*

(at Matins, following the 50th Psalm)

Common Chant  
arr. from L'vov/Bakhmetev

Tone 8

Soprano  
Alto

Tenor  
Bass

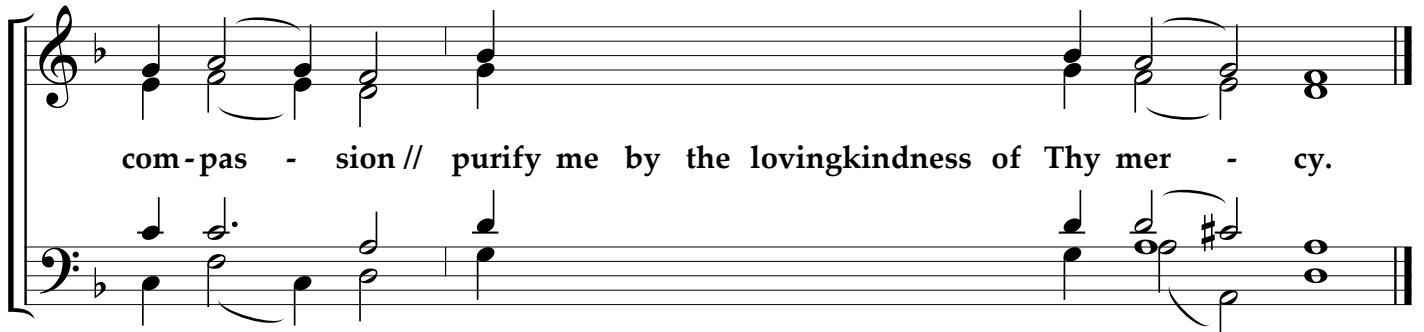
Glory to the Father, and to the Son, and to the Ho - ly Spir -

Sticheron 1

- - it, O - pen to me the doors of repentance, O Life-Giv - er,

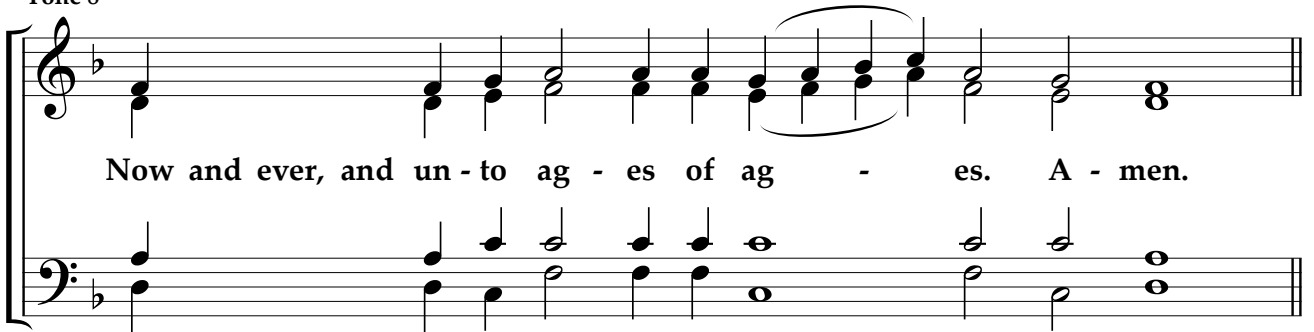
for my spirit rises early to pray towards Thy holy Tem - - - ple,

bearing the temple of my bod - y all de - filed; but in Thy



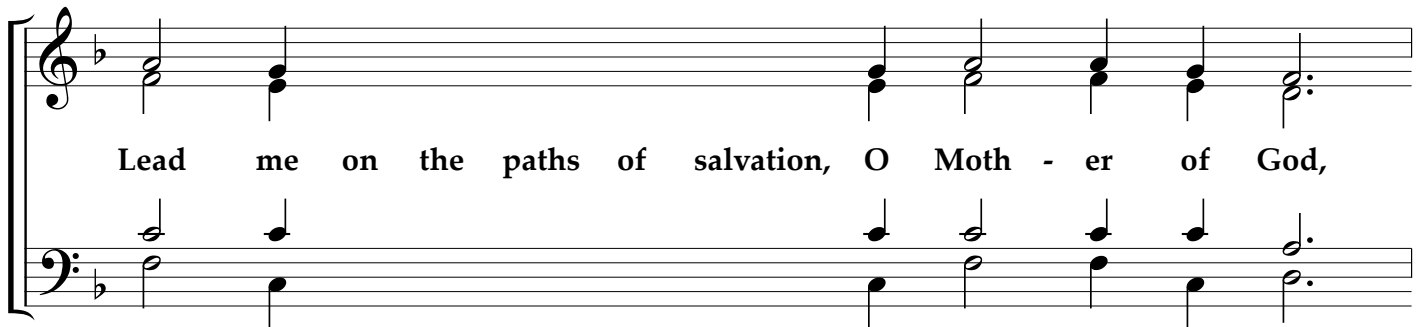
com-pas - sion // purify me by the lovingkindness of Thy mer - cy.

Tone 8



Now and ever, and un - to ag - es of ag - es. A - men.

Sticheron 2



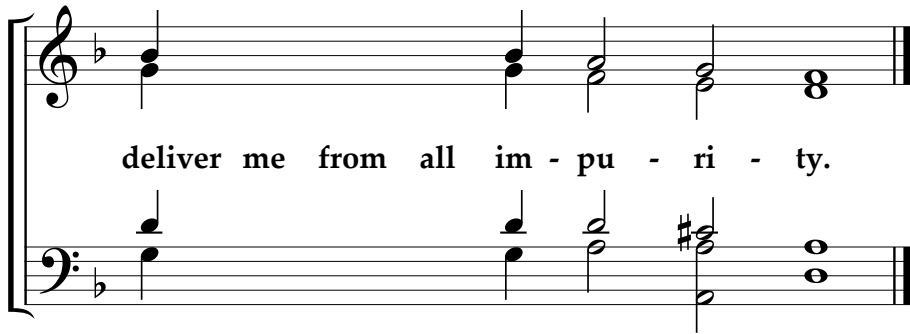
Lead me on the paths of salvation, O Moth - er of God,



for I have profaned my soul with shame - ful sins, and have wasted



my life in la - zi - ness; but by Thine inter - ces - sions //



deliver me from all im - pu - ri - ty.

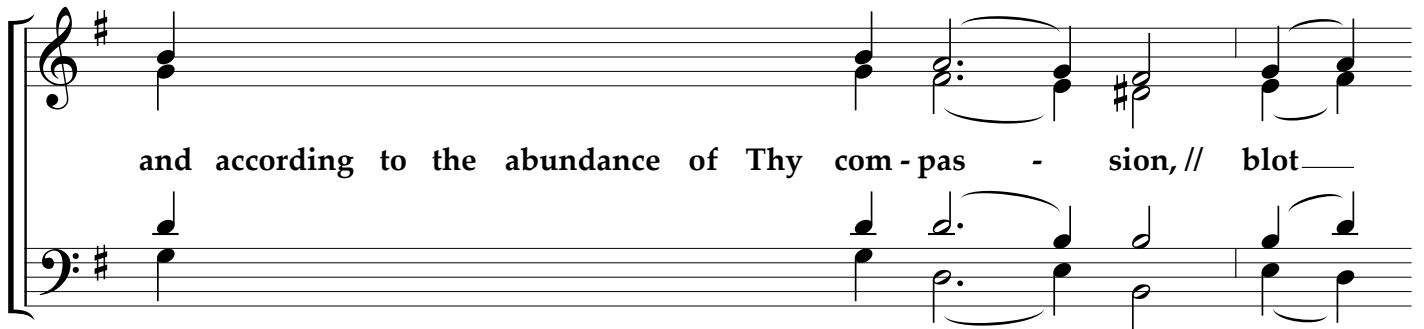
Tone 6



Soprano  
Alto

Have mercy on me, O God, according to Thy great mer - cy,

Tenor  
Bass




and according to the abundance of Thy com - pas - sion, // blot



out my trans - gres - sions!

Sticheron 3



When I think of the many evil things I have done, wretch

that I am, I tremble at the fearful day of judgment;

but trusting in Thy loving-kindness, like David I cry to Thee:

"Have mercy on me, O God, // according to Thy great

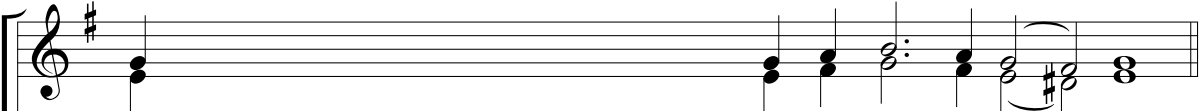
mer - - - cy!"

# Open Unto Me the Doors of Repentance

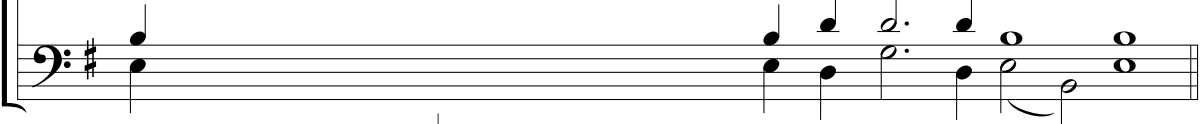
(after Psalm 50 at Matins)

In the style of Kievan Chant  
English setting by V. Morosan

Soprano  
Alto




Tenor  
Bass




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

Reverently, but without dragging. ♩ = 108-120


*p*



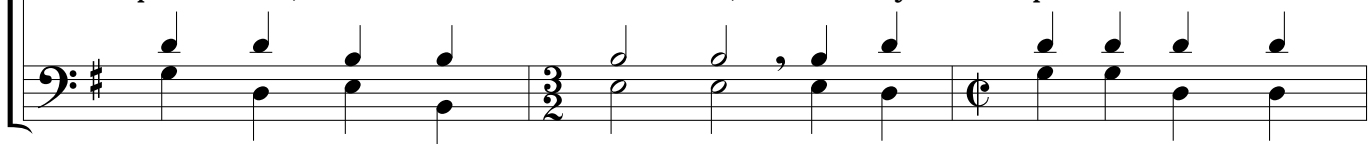
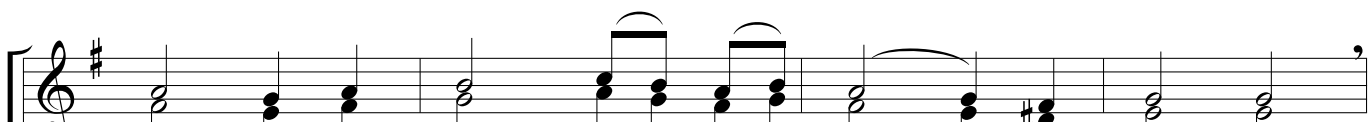
O - pen un - to me the doors of re -





*p*



pent - ance, O Life - Giv - er, for my spir - it ris - es

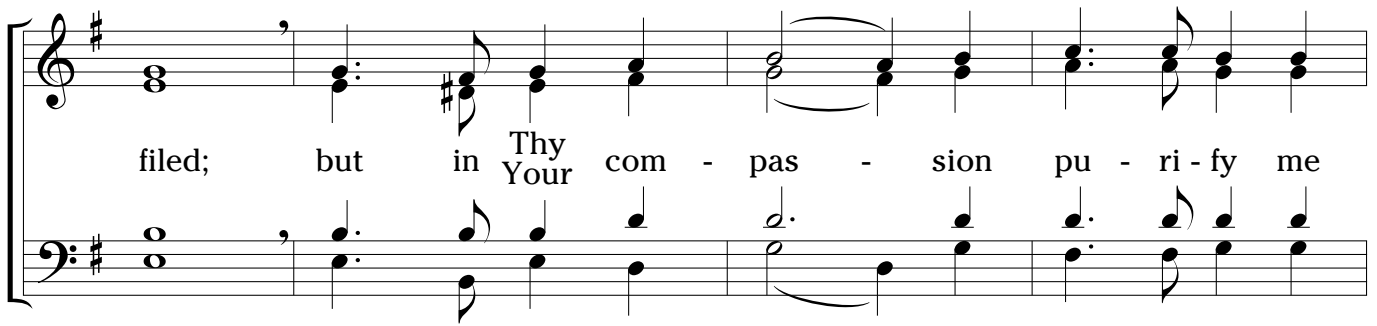
ear - ly to pray towards Thy Your ho - ly tem - ple,

bear - ing the tem - ple of my bod - y all de -



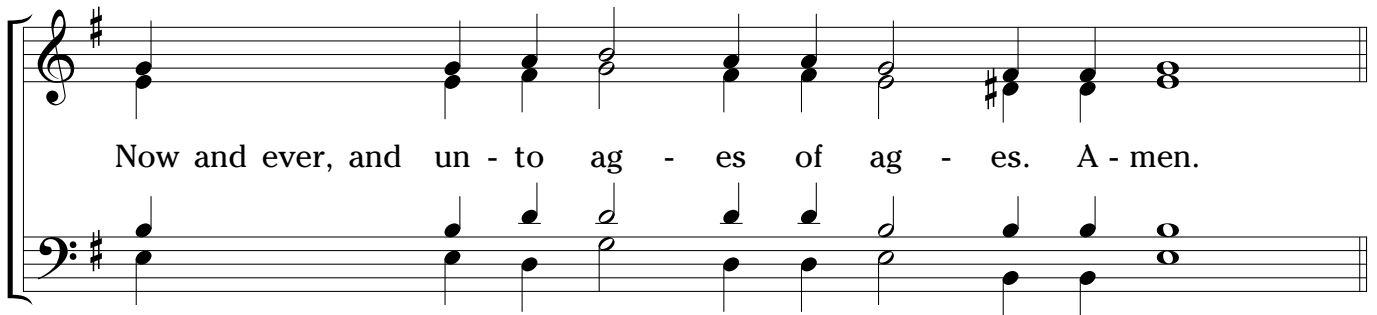




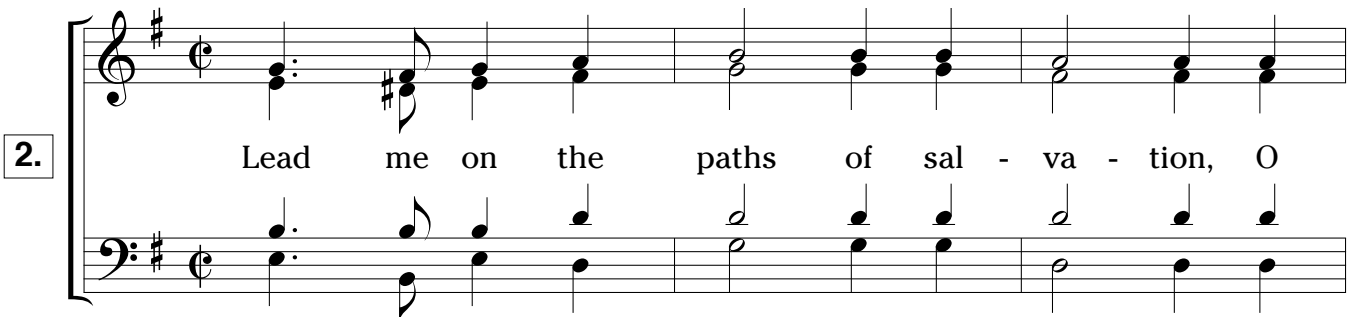
filed; but in Thy Your com - pas - sion pu - ri - fy me



by the lov - ing - kind - ness of Thy Your mer - cy.



Now and ever, and un - to ag - es of ag - es. A - men.



2. Lead me on the paths of sal - va - tion, O



The - o - to - kos, for I have pro - faned my

soul with shame - ful sins, and have wast - ed my

life in la - zi - ness; but by thine your in - ter -

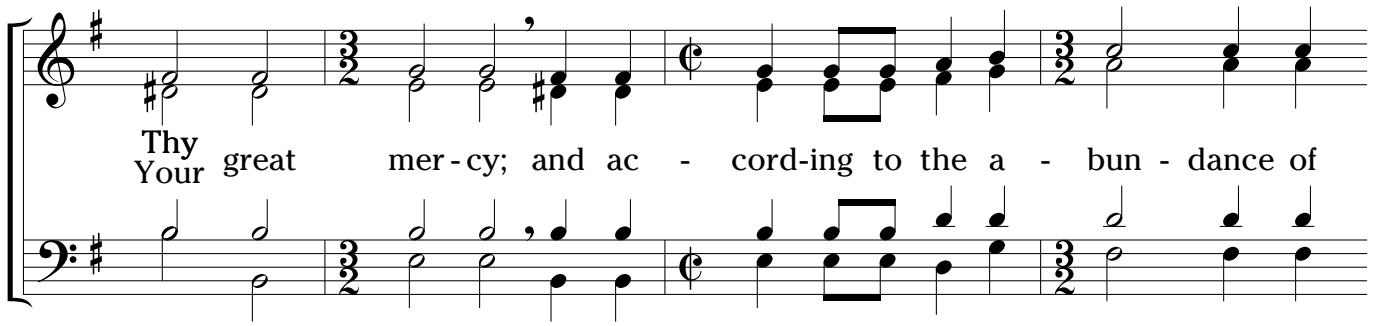
ces - sions de - liv - er me from all im -

pu - ri - ty.

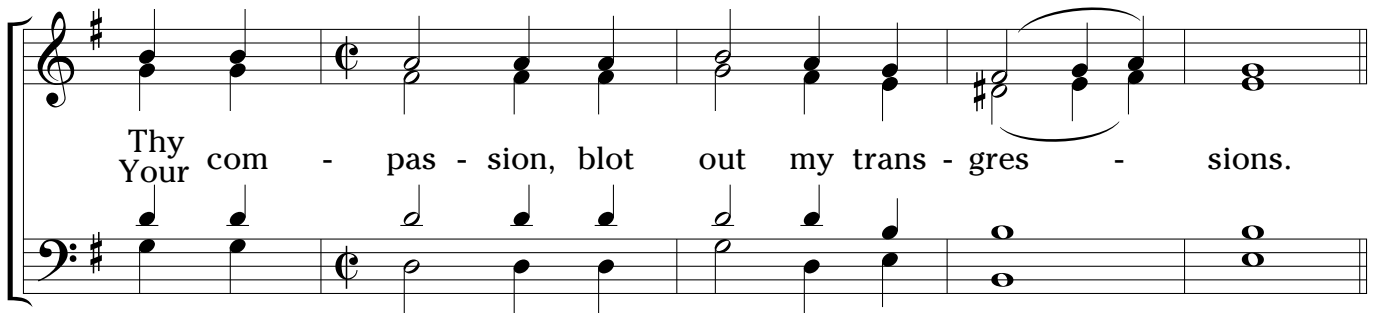
**3.** *pp*

Have mer - cy on me, O God, ac - cord - ing to

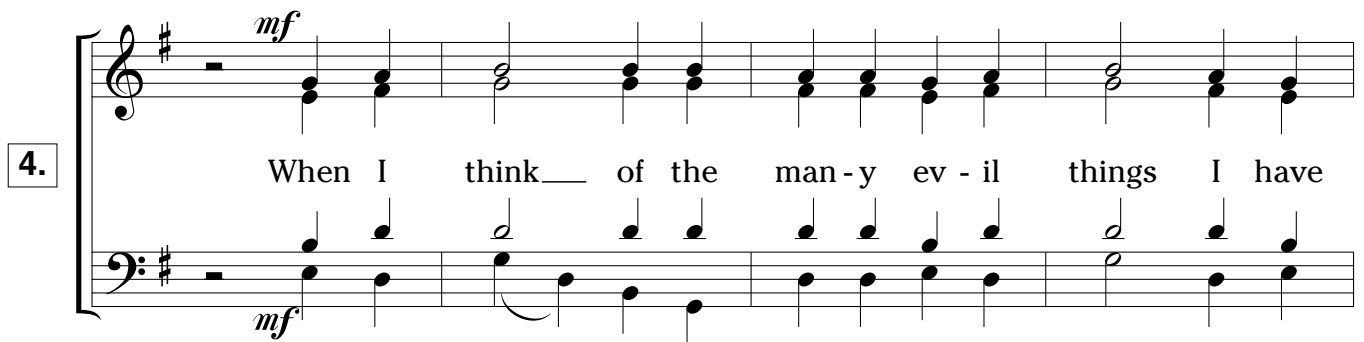
*pp*



Thy great mer-cy; and ac - cord-ing to the a - bun - dance of  
Your



com - pas - sion, blot out my trans - gres - sions.



4. When I think of the man-y ev - il things I have



done, wretch that I am, I trem-ble at the fear-ful day of



judg - ment; but trust - ing in Thy lov - ing - kind - ness like

Da - vid I cry — to Thee: You: "Have mer - cy on me, O

*pp*

God, ac - cord - ing to Thy Your great mer - cy!"

*rit.*

# Hymns of Repentance

## Znamenny Chant

Sung at Matins of the three Sundays before Great Lent and the first five Sundays of Great Lent.

Set in English and arranged by  
Peter Jermihov

1 *Thoughtfully* (♩ = 60)

Unison

O - pen to me the doors  
of re - pent - - - - - ance, O Life Giv - - - - er,  
for my spir - it ris - es ear - - - - - ly to pray - - - -  
towards Thy ho - - - - - ly tem - - - - - ple,  
bear - - ing the tem - ple of my bo - - - - dy all - - - - de - filed; - - - -  
but in Thy - - - - com - pas - - sion - - - - pu - ri - fy me

by the lov - - ing kind - - - - - ness

of Thy mer - - - - - cy.

**2** *More fervently* (♩ = 76-88)

Unison

On the paths of sal - va - tion lead me, O

The - o - - to - - - - - kos, for I have pro-faned

my soul with shame - ful sins, and have wast - ed my

life in la - zi - ness; but by your in - ter - ces - sions

de - liv - er me from all im - pu - ri - ty.

*Proceed to "Have mercy on me, O God" in Tone 6.*

3

*Tempo primo*

Soprano  
Alto

When I think of the ma - ny e - vil things I have done,

Tenor  
Bass

wretch that I am, I trem - ble at the fear - ful

day of judge - ment; but trust - ing in Thy lov - ing

kind - ness, like Da - vid I cry to Thee: have mer - cy on


*Slower*

me, O God, ac - cord - ing to Thy great mer - cy.


*Tenderly*

## Original Chant with Old Church Slavonic\*


1




По - ка - я - ни - - - я — от њ - вер - зи — ми — две - ри жи - зно - дав - - - че,




у - гре - но - ет бо — дух — мой — ко — хра - му — свя - то - му Тво - е - - - му,



храм — но - сий — те - лес - - - - ный весь — о - сквер - нен:

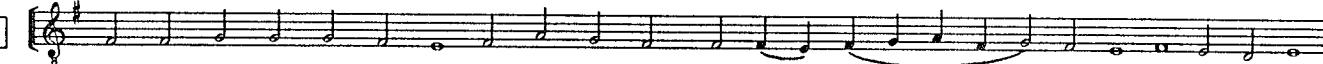


но — я - ко — щедр — о - чи - сти — бла - го - у - тро - бно - ю




Тво - е - - - - - ю ми - - - - - ло - сти - ю.


2



На спа - се - ни - я сте - зи на - ста - ви мя Бо - го - ро - - - - ди - це, сту - дны - ми бо




о - ка - лях ду - шу грех - ми, и вл - но - сти все жи - ти - е мо - е и - ждих. Но Тво - и - ми мо - ли - тва - ми

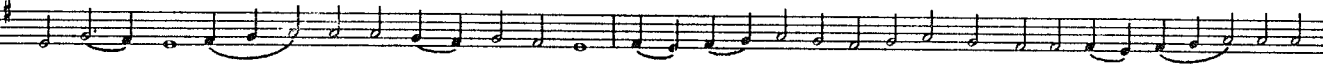


и - зба - ви мя от вся - ки - я не - чи - сто - ты.


3




Мно - же - ства со - де - ян - ных мно - ю ло - тых по - мы - шля - я о - ка - я - - - - ный,



тре - пе - шу стра - шна - го дне — суд - на - го, но на - де - я - ся на ми - лость бла - го - у - тро - би - я



Тво - е - го, я - ко Да - вад во - пи - ю - - - ти: — по - ми - луй мя Бо - же,




по — ве - ли - цей Тво - ей — ми - - - - - ло - сти.

\* The chant was transcribed from square-note notation published in *Триодъ нотнаго пения постная и цветная*, St. Petersburg: Synodal Printing House, 1899, p.2.



**Sing the Following Verses at Matins:**

Tone 8



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




Spi - - - - rit.

*Proceed to the first Hymn of Repentance.*

Tone 8




Now and ev - er, and un - to a - ges



of a - - - ges. A - men.

*Proceed to the second Hymn of Repentance.*


Tone 6



Have mer - cy on me, O God, ac - cord - ing to



Thy great mer - cy; and ac - cord - ing to the mul - ti - tude of Thy



com - pas - - - sions, blot out my trans - gres - - - sions.

*Proceed to the third Hymn of Repentance.*

# HYMNS FOR THE ORTHODOX LITURGY

## BY THE WATERS OF BABYLON

(PSALM 136)

Aleksandr Andreevich Arkhangelsky (1846-1924) was one of the most distinguished choral conductors and church composers in Russia at the turn of the 20th century, with a career spanning the years 1873-1924. His prolific output of several hundred works for the Orthodox liturgy can be divided into two categories: free compositions in a sentimental, Romantic style, and chant harmonizations that are quite serene and archaic in their harmonic language.

*By the Waters of Babylon* falls in the latter category. The work is based on a *znamenny* chant found in the *Triodion sirech' Tripesnets* [The Chants of the Lenten Triodion], (Moscow: Sinodal'naia Tipografiia, 1900) pp. 4v-5. The irregular meters of the melody (which have been preserved in the English setting) subtly express the sorrowful and turbulent emotions of the psalm text.

The present English edition is based on the Slavonic original published in Arkhangelsky's lifetime. The melodies of the solo verses have been adjusted to achieve a smooth declamation of the English text, while preserving the melodic contour of the original chant. The original harmonization had no dynamics or tempo markings; the present markings, the dotted barlines, and the auxiliary time signatures have been added by the editor.

The Orthodox *Typikon* prescribes Psalm 136 to be sung following the Polyeleos at Matins on the three Sundays preceding Great Lent. The present chant setting, unlike some settings composed in concert style, presents the complete text of the psalm.

Set in English and edited by  
VLADIMIR MOROSAN

ALEKSANDR ARKHANGELSKY  
(1846-1924)  
Harmonization of  
Znamenny Chant

1. [♩ = 72] *mf*

Soprano  
Alto

Tenor  
Bass

BY THE WA TERS OF BAB - Y - LON, THERE

WE SAT DOWN AND WEPT WHEN

WE RE - MEM BERED - ZI - ON,

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## REFRAIN (after each verse):

*p*  $\frac{8}{2}$

AL - LE - LU - I - A!

*p*

2.

Solo  
(Alto  
or  
Baritone)

ON THE WIL - LOWS THERE WE - HUNG UP OUR LYRES.

ALLELUIA

3.

FOR THERE OUR CAP - TORS RE - QUIRED OF US SONGS, -

ALLELUIA

AND OUR - TOR - MEN - TORS RE - QUIRED - MIRTH.

4.

“SING - US ONE - OF THE SONGS - OF ZI - ON.”

ALLELUIA

5.

HOW SHALL WE SING THE LORD'S - SONG IN A FOR - EIGN LAND?

ALLELUIA

6.

IF I FOR - GET YOU, O JE - RU - SA - LEM,

ALLELUIA

LET - MY - RIGHT HAND - WITH - ER!

7.

LET MY TONGUE CLEAVE TO THE ROOF - OF MY



ALLELUIA

MOUTH, IF I DO NOT RE - MEM - BER YOU.

8.



ALLELUIA

IF I DO NOT SET JE - RU - SA - LEM A - BOVE MY - HIGH - EST JOY!

9.



RE - MEM - BER, O LORD, ON



ALLELUIA

THE DAY OF JE - RU - SA - LEM'S FALL,

10.



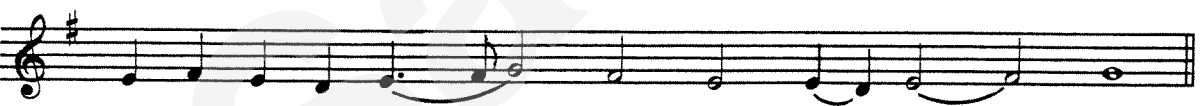
THE SONS OF E - DOM SAID: "DE - STROY IT!



ALLELUIA

TEAR - IT DOWN TO ITS FOUN - DA - TIONS!"


11.



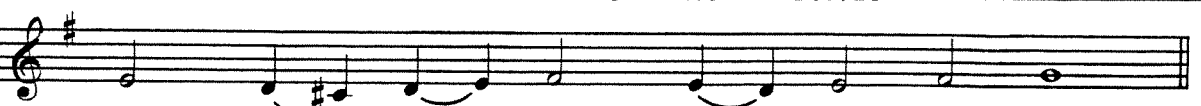
ALLELUIA

O DAUGH - TER OF BAB - Y - LON, MOST - WRETCH - ED!

12.




BLESS - ED IS HE WHO RE - QUIRES




ALLELUIA

YOU WITH WHAT YOU HAVE DONE TO US.

13.



BLESS - ED IS HE WHO TAKES YOUR LIT - TLE



ALLELUIA

ONES AND DASH - ES THEM A - GAINST THE ROCK!

# By the Waters of Babylon

Obikhod

By the waters of Bab - y - lon, there we sat down and

The first system of musical notation features a treble and bass clef with a key signature of one sharp (F#). The melody is primarily composed of chords and half notes. The lyrics are: "By the waters of Bab - y - lon, there we sat down and".

wept, when we re - mem - bered Si - on. Al - le - lu - i - a.

The second system continues the melody. The lyrics are: "wept, when we re - mem - bered Si - on. Al - le - lu - i - a.". A double bar line is present after the first measure of this system.

Upon the willows in the midst there - of did we hang our

The third system continues the melody. The lyrics are: "Upon the willows in the midst there - of did we hang our".

in - stru - ments. Al - le - lu - i - a. For there, they

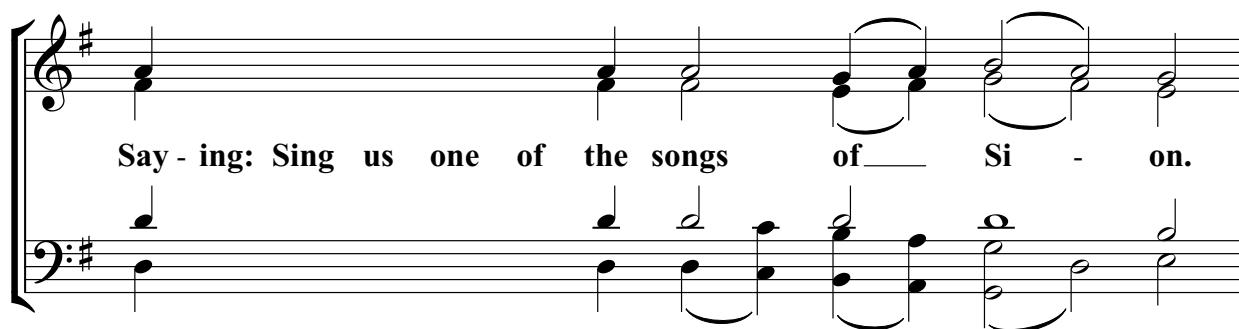
The fourth system concludes the piece. The lyrics are: "in - stru - ments. Al - le - lu - i - a. For there, they". A double bar line is present at the end of the system.




that had ta - ken us cap - tive asked us for words of song.



And they that had led us a - way asked us for a hymn.



Say - ing: Sing us one of the songs of Si - on.



Al - le - lu - i - a. How shall we sing the Lord's song



in a for - eign land? Al - le - lu - i - a.

If I for - get thee, O Je - ru - sa - lem let my

right hand be for - got - ten. Al - le - lu - i - a.

Let my tongue cleave to the roof of my throat if I

re - mem - bered thee not. If I set Jerusalem a - bove all o -

ther, as at the head of my joy. Al - le - lu - i - a.

Remember, O Lord the sons of E - dom in the day

of Je - ru - sa - lem, who said: Lay waste, lay waste to

her even to the foun - da - tion there - of. Al - le - lu - i - a.

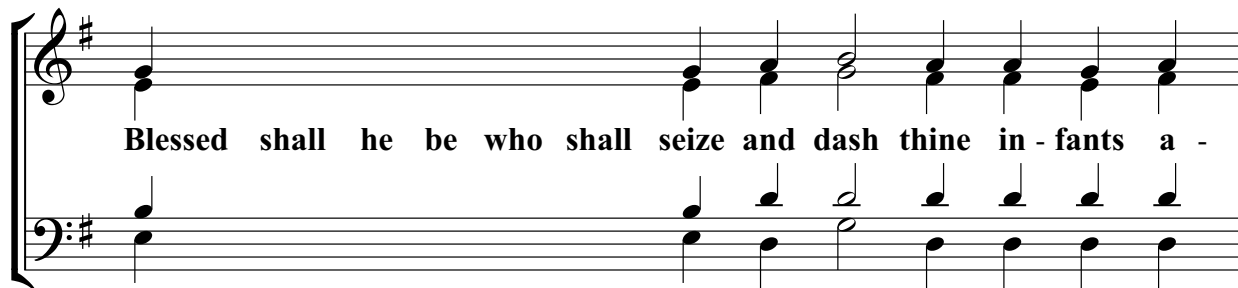
O daughter of Babylon thou wretch - ed one, blessed shall

he be who shall re - ward\_ thee where - with thou hast





re - ward ed us. Al - le - lu - i - a.



Blessed shall he be who shall seize and dash thine in - fants a -



gainst the rock. Al - le - lu - i - a.

# Sunday of the Prodigal Son

## Kathisma Hymn after Ode 3

As sung at Gethsemane Hermitage of the  
Holy Trinity/St. Sergius Lavra  
arr. W. Obleschuk; rev. V. Morosan

Tone 1

Flowing, but not too fast.  $\text{♩} = 72-80$

Soprano  
Alto  
Tenor  
Bass

mel. in Alto

Make haste to o - pen un - to me

Thy  
Your

Fa - ther - ly em - brace, for as the prod -

- i - gal I have wast - ed my life.

O Sav - ior, in the un - fail -

(reject not my heart...)

Prodigal Son: Kathisma Hym - 2

- ing wealth of Thy mer - cy,

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a time signature of 8. It contains a series of chords and melodic lines, with some notes beamed together. The lower staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment. The lyrics are positioned between the two staves.

re - ject not my heart in its pov -

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a time signature of 8. It contains a series of chords and melodic lines, with some notes beamed together. The lower staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment. The lyrics are positioned between the two staves.

- er - ty. For with com - punc - tion

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a time signature of 8. It contains a series of chords and melodic lines, with some notes beamed together. The lower staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment. The lyrics are positioned between the two staves.

I cry to Thee, O Lord: "Fa - ther,

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a time signature of 8. It contains a series of chords and melodic lines, with some notes beamed together. The lower staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment. The lyrics are positioned between the two staves.

*rit.*

I have sinned a - gainst heav - en and be - fore Thee." You."

This system consists of two staves. The upper staff is in treble clef with a key signature of one sharp (F#) and a time signature of 8. It contains a series of chords and melodic lines, with some notes beamed together. The lower staff is in bass clef with the same key signature and time signature, providing a harmonic accompaniment. The lyrics are positioned between the two staves.

# HYMNS FOR THE ORTHODOX LITURGY

## I PONDER UPON THE FEARFUL DAY

Gavriil Yakimovich Lomakin (1812-1885) was a prominent Russian choral conductor who for much of his life was associated with the Chapel of Count Dmitry Sheremetiev. In addition, he was employed as a teacher of singing at the Imperial Court Chapel (1848-1861) and, with Mily Balakirev, was the co-founder of the Free Musical School in St. Petersburg (1862-1868). His familiarity with Western European choral literature, including that of the Renaissance masters, left an imprint on the style of his liturgical compositions for the Orthodox Church.

*I Ponder on the Fearful Day* is a free composition on the text of the sessional hymn (*sedalen*) from the Matins of Meat-Fare Sunday. Lomakin, who as a conductor was notorious for his expressive interpretation of sacred music, highlights the emotional nature of this text by means of strong dynamic contrasts, and the multifold repetition of the phrase "I ponder upon the fearful day."

The present English edition is based on the original Slavonic version published shortly after Lomakin's death. Dynamics, tempo markings and signs of articulation have been preserved from the original.

Set in English by  
VLADIMIR MOROSAN

GAVRIIL LOMAKIN  
(1812-1885)

Largo sostenuto.

Musical score for Soprano and Alto parts, first system. The music is in G minor (one flat) and 4/4 time. The tempo is Largo sostenuto. The dynamic is *p*. The lyrics are: I PONDER UPON THE FEARFUL

Musical score for Soprano and Alto parts, second system. The music continues from the first system. The lyrics are: DAY AND LAMENT MY

Musical score for Soprano and Alto parts, third system. The music continues from the second system. The lyrics are: EVIL ACTS. I PONDER UPON

- ON THE FEAR - FUL DAY. WHAT

AN - SWER SHALL I GIVE TO THE IM -

- MOR - TAL KING? I PON - DER UP -

- ON THE FEAR - FUL DAY. AND WITH WHAT BOLD

- NESS SHALL I, THE PROD - I - GAL, GAZE

*p*

UP - ON THE JUDGE? I PON - DER UP - ON THE

*p*

FEAR - FUL DAY. O COM - PAS - SION - ATE

*f*

FA - THER, ON - LY - BE - GOT - TEN SON, AND

*p*

HO - LY SPIR - IT, HAVE MER - CY ON

*p*

*pp* [poco rit.]

ME. HAVE - MER - CY, HAVE MER - CY ON ME.

*pp* [poco rit.]

### **Адамов Плач**

Адам, отец вселенной, в раю знал сладость любви Божией, и потому, когда был изгнан из рая за грех и лишился любви Божией, горько страдал и с великим стоном рыдал на всю пустыню. Душа его терзалась от мысли: «Любимого Бога я оскорбил.» Не так жалел он о рае и красоте его, как о том, что лишился любви Божией, которая ненасытно каждую минуту влечет душу к Богу.

Так, всякая душа, познавшая Бога Духом Святым, но потом потерявшая благодать, испытывает Адамово мучение. Больно душе, и сильно жалеет она, когда оскорбит любимого Господа.

Скучал Адам на земле и горько рыдал, и земля была ему не мила. Он тосковал о Боге и говорил: «Скучает душа моя о Господе, и слезно ищу Его. Как мне Его не искать? Когда я был с Ним, душа моя была весела и покойна, и враг не имел ко мне доступа; а теперь злой дух взял власть надо мною, и колеблет, и томит душу мою, и потому скучает душа моя о Господе даже до смерти, и рвется дух мой к Богу, и ничто на земле не веселит меня, и ничем не хочет душа моя утешиться, но снова хочет видеть Его и насытиться Им, не могу забыть Его ни на минуту, и томится душа моя по Нему, и от множества скорби стоном плачу я: «Помилуй мя, Боже, падшее создание Твое.»»

### **Adam's Lament**

Adam, father of all mankind, in paradise knew the sweetness of the love of God ; and so when for his sin he was driven forth from the garden of Eden, and was widowed of the love of God, he suffered grievously and lamented with a mighty moan. And the whole desert rang with his lamentations. His soul was racked as he thought : “I have grieved my beloved Lord.” He sorrowed less after paradise and the beauty thereof – he sorrowed that he was bereft of the love of God, which insatiably, at every instant, draws the soul to Him.

In the same way the soul which has known God through the Holy Spirit but has afterwards lost grace experiences the torment that Adam suffered. There is an aching and a deep regret in the soul that has grieved the beloved Lord.

Adam pined on earth, and wept bitterly, and the earth was not pleasing to him. He was heartsick for God, and this was his cry: “My soul wearies for the Lord, and I seek Him in tears. How should I not seek Him ? When I was with him my soul was glad and at rest, and the enemy could not come nigh me. But now the spirit of evil has gained power over me, harassing and oppressing my soul, so that I weary for the Lord even unto death, and my spirit strains to God, and there is nought on earth can make me glad. Nor can my soul take comfort in any thing, but longs once more to see the Lord, that her hunger may be appeased. I cannot forget Him for a single moment, and my soul languishes after Him, and from the multitude of my afflictions I lift up my voice and cry: ‘Have mercy upon me, O God. Have mercy on Thy fallen creature.’”

Так рыдал Адам, и слезы лились по лицу его на грудь и землю, и вся пустыня слушала стоны его: звери и птицы замолкали в печали; а Адам рыдал, ибо за грех его все потеряли мир и любовь.

Велика была скорбь Адама по изгнании из рая, но когда он увидел сына своего Авела, убитого братом – Каином, то еще большею стала скорбь его, и он мучился душою, и рыдал, и думал: «От меня произойдут и размножатся народы, и все будут страдать, и жить во вражде, и убивать друг друга.»

И эта скорбь его была велика, как море, и понять ее может только тот, чья душа познала Господа и как много Он нас любит.

И я потерял благодать и вместе с Адамом зову: «Милостив буди мне, Господи. Даруй мне духа смирения и любви.»

(Преподобный Силуан)

Thus did Adam lament, and tears streamed down his face on to his beard, on to the ground beneath his feet, and the whole desert heard the sound of his moaning. The beasts and the birds were hushed in grief ; while Adam wept because peace and love were lost to all men on account of his sin.

Adam knew great grief when he was banished from paradise, but when he saw his son Abel slain by Cain his brother, Adam’s grief was even heavier. His soul was heavy, and he lamented and thought: “Peoples and nations will descend from me, and multiply, and suffering will be their lot, and they will live in enmity and seek to slay one another.”

And his sorrow stretched wide as the sea, and only the soul that has come to know the Lord and the magnitude of His love for us can understand.

I, too, have lost grace and call with Adam :  
“Be merciful unto me, O Lord! Bestow on me the spirit of humility and love.”

(Saint Silouan)

(Translated by Rosemary Edmonds)



## The Sunday of Cheese-fare

At "Lord, I call"

*Glory to the Father, and to the Son, and to the Holy Spirit;*

**Tone 6**      *(from the Lenten Triodion)*

Adam sat before the gates of Eden,  
bemoaning his nakedness and crying out:  
"Woe to me! I have listened to wicked deceit;  
I have lost my glory, and now am driven away!  
Woe to me! My open-mindedness hath left me naked and confused!  
No longer will I enjoy thy delights, O Paradise;  
no longer can I see my Lord, my God and Creator.  
He formed me from dust, and now to the dust I return!  
I beg Thee, O compassionate Lord://  
Have mercy on me who have fallen!"

# Stichera on "Lord, I Call"

Triodion - Forgiveness Sunday Vespers

Tone 2  
Sticheron 1  
by Joseph the Studite

Optino Monastery Chant  
Model Melody: "Joseph of Arimathea"

Phrase A Phrase B

Soprano Alto

Let us hum - ble the flesh by ab - - sti-nence, as we

Tenor Bass

Detailed description: This block contains the first system of musical notation. It features two staves for Soprano and Alto, and two staves for Tenor and Bass. The key signature is one sharp (F#) and the time signature is 4/4. The Soprano and Alto parts are written in treble clef, while the Tenor and Bass parts are in bass clef. The lyrics are: "Let us hum - ble the flesh by ab - - sti-nence, as we". The word "ab - - sti-nence" is written with a long dash, indicating a melisma. The notation includes various note values, rests, and phrasing slurs.

Phrase C

follow the divine path of pure fast - ing! With prayers and tears

Detailed description: This block contains the second system of musical notation. It features two staves for Soprano and Alto, and two staves for Tenor and Bass. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "follow the divine path of pure fast - ing! With prayers and tears". The word "fast - ing!" is written with a long dash, indicating a melisma. The notation includes various note values, rests, and phrasing slurs.

Phrase D

let us seek the Lord, Who saves us! Let us put an

Detailed description: This block contains the third system of musical notation. It features two staves for Soprano and Alto, and two staves for Tenor and Bass. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "let us seek the Lord, Who saves us! Let us put an". The word "saves" is written with a long dash, indicating a melisma. The notation includes various note values, rests, and phrasing slurs.

Phrase A

end to anger, cry - - ing out: "Save us for we have sinned

Detailed description: This block contains the fourth system of musical notation. It features two staves for Soprano and Alto, and two staves for Tenor and Bass. The key signature is one sharp (F#) and the time signature is 4/4. The lyrics are: "end to anger, cry - - ing out: "Save us for we have sinned". The word "cry - - ing" is written with a long dash, indicating a melisma. The notation includes various note values, rests, and phrasing slurs.

Phrase B Phrase C

a-against You! Save us, O Christ our King, as You saved

Phrase D

the men of Nin - e - veh, and make us partakers of Your heavenly

Final Phrase

King - - - dom, // O com - pas - sion - ate One!"

Sticheron 2

Phrase A Phrase B

Soprano Alto

When I think of my deeds, O Lord, I am filled with

Tenor Bass

Phrase C

de-spair, and know that I am worthy of every tor - - - ment.

Phrase D Phrase A

I have despised Your commandments, O Sav - - - ior. I have

Phrase B

spent my life as a prod - - i - gal. I pray to You,

Phrase C

on - ly mer - ci - ful One: "Cleanse me by re-pent - - - ance,

Phrase D Final Phrase

enlighten me through prayers and fast - - - ing, // and de-spise

me not, most gracious Ben - e - fac - tor of all!"

# **GREAT COMPLINE**

**(with Canon of St. Andrew of Crete)**

*Priest:* BLESSED IS OUR GOD ALWAYS, NOW AND EVER AND UNTO AGES OF AGES.

*Reader:* Amen. Glory to You, our God, Glory to You!

O Heavenly King, Comforter, Spirit of Truth, who are everywhere and fill 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!

Holy God! Holy Mighty! Holy Immortal! Have mercy on us. *(3 times)*

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

Most Holy Trinity, have mercy on us!  
Lord, cleanse us from our sins!  
Master, pardon our transgressions!  
Holy One, visit and heal our infirmities, for Your name's sake.

Lord have mercy. *(3 times)*

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

Our Father in heaven, hallowed be Your name.  
Your kingdom come.  
Your 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 YOURS IS THE KINGDOM AND THE POWER AND THE GLORY, OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, NOW AND EVER AND UNTO AGES OF AGES.

*Reader:* Amen.  
Lord have mercy. *(12 times)*

Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto 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 [70]*

Be pleased, O God, to deliver me; Lord make haste to help me!  
Let those be put to shame and confusion who seek my life!  
Let those who desire evil for me be turned back and brought to  
dishonor!  
Let those who say “Aha, Aha!” be turned back because of their  
shame.  
Let all who seek You rejoice and be glad in You! Let those who  
love Your salvation say evermore: “God is great!”  
But I am poor and needy; hasten to me, O God! You are my help  
and deliverer; O Lord, do not delay.

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

Alleluia, alleluia, alleluia! Glory to You, O God! *(3 times)*

*And the Great Canon of St. Andrew of Crete (see appropriate section)*

*Monday .....*

*Tuesday .....*

*Thursday .....*

# The Great Kanon of St. Andrew of Crete

Monday

(Text: Holy Myrrhbearers,  
Otego NY)

Irmos 1

Kievan Chant — Tone 6  
arr. VM

Soprano  
Alto

Tenor  
Bass

A Help - er and a Pro - tec - tor, He has be - come  
my sal - va - tion. This is my God, I will glo -  
ri - fy Him, my Fa - ther's God will I ex - alt,  
for glo - rious - ly has He been glo - ri - fied.

*Refrain (after each troparion):*

Have mer - cy on me, O God, have mer - cy on me!

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics written below the notes.

How shall I begin to mourn the deeds of my wretched life?  
What can I offer as first-fruits of repentance?  
In Your compassion, O Christ, forgive my sins.

Come, my wretched soul,  
and confess your sins in the flesh to the Creator of all.  
From this moment forsake your former foolishness  
and offer to God tears of repentance.

My transgressions rival those of first-created Adam,  
and because of my sins  
I find myself naked of God and of His everlasting Kingdom.

Alas, my wretched soul, why are you so like Eve?  
You see evil and are grievously wounded by it;  
you touch the tree  
and taste heedlessly of its deceiving fruit.

Instead of the person Eve  
I have within my inward being an "Eve" of passionate thoughts  
which though seemingly sweet  
never lose their bitter taste.

For failing to observe just one of Your commandments, O Savior,  
Adam was justly exiled from Eden.  
What then shall I suffer  
for continually ignoring Your words of life?

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

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics written below the notes.



Trinity above all essence and worshipped as one God,  
 take from me the heavy burden of sin,  
 and since You are compassionate  
 grant me tears of repentance.

Now and ever and un - to ag - es of ag - es. A - men.

O Theotokos, Hope and Protection of those who sing to you,  
 take from me the heavy burden of sin  
 and as our pure Lady  
 accept me as I repent.

**Irmos2 (Monday, Tuesday)**

At - tend, O heav - en, and I will speak, I will sing of

Christ, Who from the Vir - gin took flesh to dwell with us.

*Refrain (after each troparion):*

The musical score is for a four-part setting of the refrain. It features four staves: Soprano (treble clef), Alto (treble clef), Tenor (bass clef), and Bass (bass clef). The key signature is one sharp (F#). The lyrics are: "Have mer - cy on me, O God, have mer - cy on me!". The Soprano and Alto parts are primarily chordal, while the Tenor and Bass parts provide a harmonic foundation with moving lines.

Listen, O Heaven, and I will speak.  
O earth, hear the cry of one returning to God  
and singing His praises.

Look down on me in Your mercy,  
compassionate God and Savior,  
and accept my fervent confession.

More than all have I sinned;  
I alone have sinned against You, O God my Savior,  
but have compassion on me, Your creature.

Through love of pleasure  
has my form become deformed  
and the beauty of my inward being has been ruined.

Compassionate One, as You saved Peter when he was about to sink,  
so reach out now to me,  
for a storm of evil surges around me.

Savior, I have defiled the garment of my flesh  
and polluted that which You fashioned within me  
according to Your own image and likeness.

With passions I have darkened the beauty of my soul  
and permitted my whole inward being to become a mire.

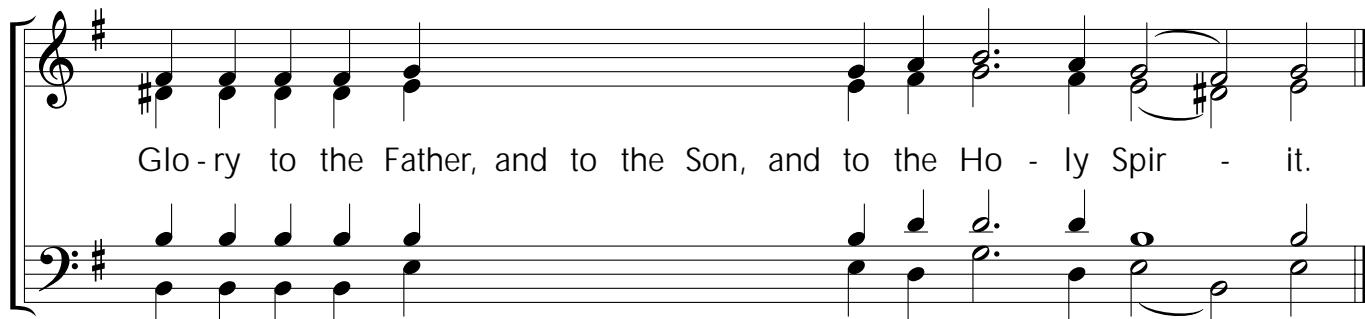
I lie naked, having torn up the garment  
which my Creator fashioned for me in the beginning.

I am ashamed, for the serpent deceived me  
and my garment is in tatters.

Compassionate One, like the prostitute who anointed Your feet  
so now do I offer You tears.  
Have mercy on me, O Savior.

I lie naked and ashamed,  
for I was deceived by the beauty of the tree  
which I saw in the middle of the garden.

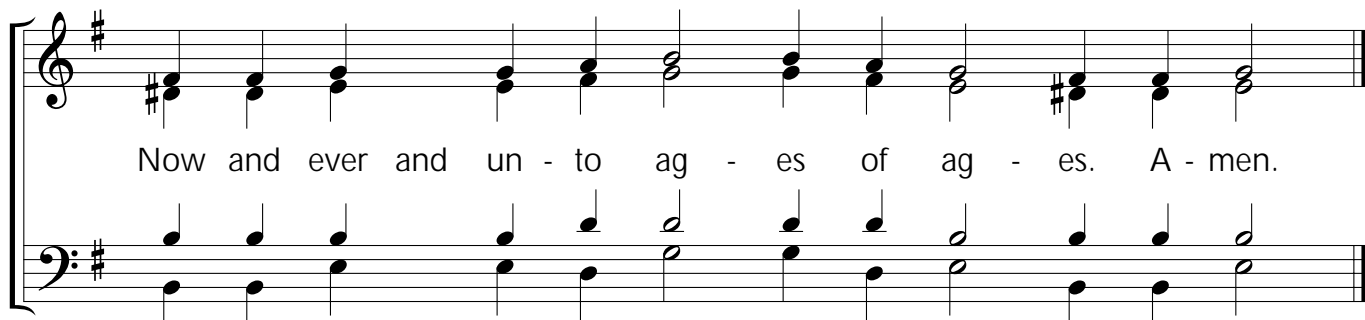
The demons have cut deep wounds of passion into my back:  
their lawlessness has made it like a plowed field.



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

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody is primarily composed of quarter notes and half notes, with some rests. The lyrics are written below the notes.

O God of all, I sing of You as One yet three in Person:  
Father, Son and Holy Spirit.



Now and ever and un - to ag - es of ag - es. A - men.

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody is primarily composed of quarter notes and half notes, with some rests. The lyrics are written below the notes.

Most-Holy Theotokos, Virgin alone praised everywhere,  
pray fervently that we may be saved.

### Irmos 3 (Monday)

Es - tab - lish Your Church, O Christ, on the un - shak - a - ble

rock of Your com - mand - ments.

*Refrain (after each troparion):*

Have mer - cy on me, O God, have mer - cy on me!

The Lord once caused fire to rain down from heaven, my soul,  
and the land of Sodom was consumed.

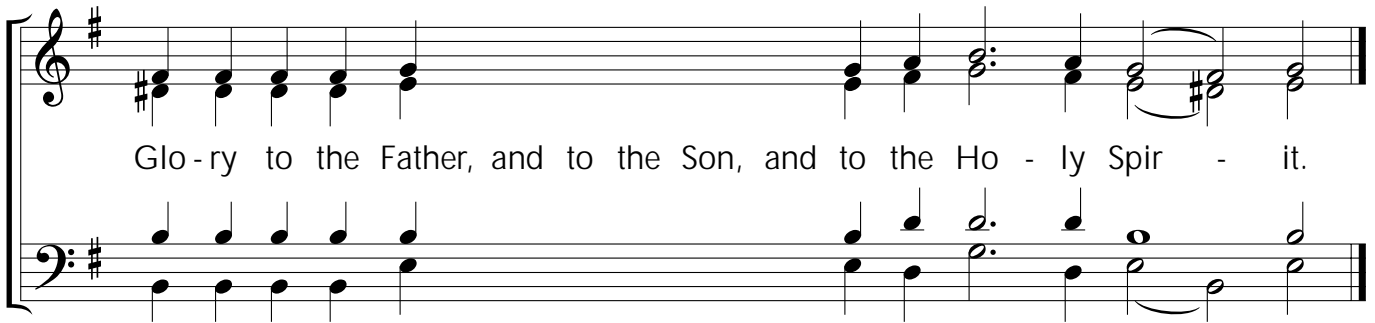
Save yourself from sin, my soul!  
Like Lot on the mountain,  
take timely refuge in the land of Zoar.

Run from the flames, my soul!  
Run from the burning of Sodom!  
Run from the destruction caused by fire sent from God!

O Christ my Savior, I have sinned more than anyone;  
I alone have sinned against You,  
yet do not forsake me!


As a Good Shepherd search for me,  
Your sheep who has gone astray,  
and do not forsake me.

I confess, O Savior, that I have sinned against You,  
but since You are compassionate,  
absolve and forgive me.



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

O God — Trinity yet One —  
save us from delusions, temptations and misfortune!



Now and ever and un - to ag - es of ag - es. A - men.

Rejoice, O Womb that received God!  
Rejoice, O Throne of the Lord!  
Rejoice, O Mother of our Life!

Irmos 4

The Proph - et heard of Your com - ing, O Lord and was a -

fraid that You were to be born of a Vir - gin and ap -

pear to men, and He said: "I have heard the re - port of

You and am a - fraid; Glo - ry to Your pow - er, O Lord!"

*Refrain (after each troparion):*

The image shows a musical score for a refrain. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff. The music is in a simple, homophonic style, likely for a choir or organ.

Do not forget Your saving acts, O righteous Judge,  
or turn away from Your creatures,  
but in Your compassion forgive me,  
though I have sinned more than all.  
For Yours is the power to remit the sins of all.

The end is approaching, my soul; it is approaching!  
So why do you not care or prepare yourself for it?  
Arise! The time is short!  
The Judge already stands at the door.  
Life is vanishing like a dream,  
so why do you continue living in vanity?

Arise, my soul, and reveal the evil things you have done.  
Ponder them well and allow your tears to flow.  
Then confess your deeds and thoughts openly to Christ,  
and He will make you righteous.

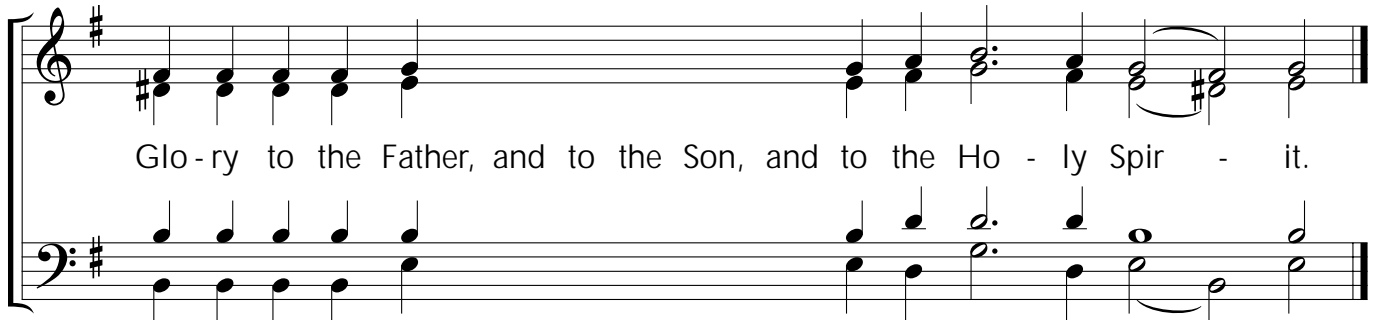
There has never been a sin, a deed, an evil act,  
which I have not cherished, Savior.  
I have sinned in my thoughts, my words, and my deeds,  
and no one has sinned more than I.

Despair condemns me in the tribunal of my conscience  
where judgment is harsher than by any law on earth.  
My Judge, Who created and redeemed me,  
spare, deliver and save me, Your servant.

The ladder which long ago Jacob the great Patriarch saw  
is for you, my soul, an image to consider.  
The bottom-most rung is a first step towards doing the will of God,  
while those which follow lead to a true knowledge of Him.  
Therefore, renew your life if you wish to do God's work,  
to receive knowledge and insight.

Wishing to marry Rachel, Jacob tended her father's sheep for seven years  
through the scorching heat of day and the frost of night.  
When given Leah by deceit he struggled and slaved yet another seven  
finally to win his chosen bride.

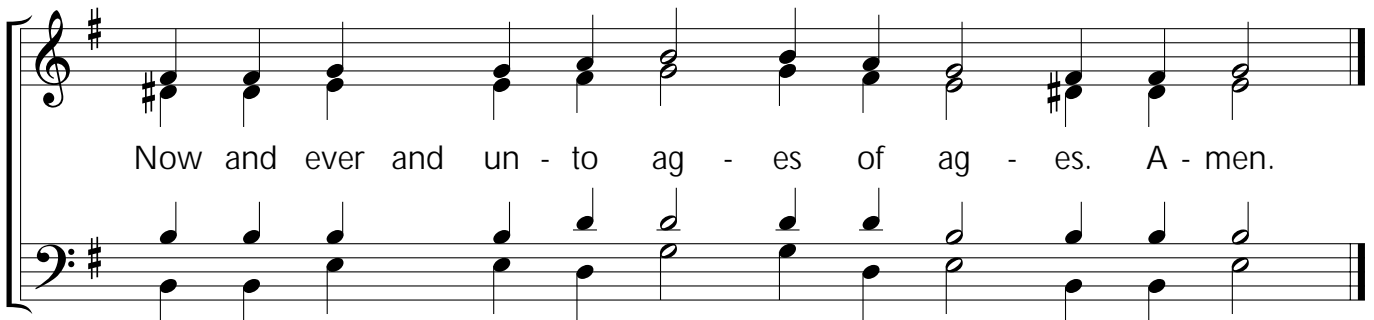
Now consider these two wives as images of diligence and wisdom.  
Leah, who bore many children is untiring labor,  
while Rachel is that wisdom which one acquires only through diligence.  
Neither, however, is possible, my soul, without your effort.



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

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (one sharp). The melody is primarily composed of chords, with some single notes in the bass line. The lyrics are centered between the two staves.

I confess You as One God in Trinity,  
a single essence unconfused in Persons,  
co-enthroned and co-ruling.  
And I sing to You: Holy! Holy! Holy!  
Father, Son and Holy Spirit!



Now and ever and un - to ag - es of ag - es. A - men.

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major (one sharp). The melody is primarily composed of chords, with some single notes in the bass line. The lyrics are centered between the two staves.

As a virgin you gave birth,  
and a virgin you remained by nature,  
your womb giving birth painlessly  
for He Who was born of you renewed the laws of nature,  
since when God wills its order is overthrown.



## Irmos 5

Out of the night, watch - ing ear - ly for You, en - light - en me I

pray, O Lov - er of man - kind and guide me in Your com -

mand - ments and teach me, O Sav - ior, to do Your will.

*Refrain (after each troparion):*

Have mer - cy on me, O God, have mer - cy on me!

In the darkness of night has my whole life passed,  
amidst shadowy delusions I cannot escape.  
But O Savior, make me now a child of the day.

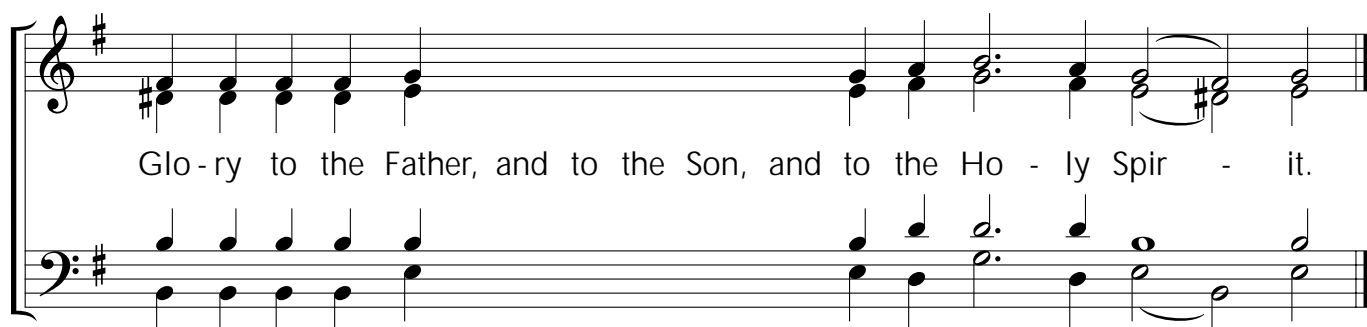
My soul is in despair,  
for like Reuben who defiled his father's bed,  
I have disobeyed the will of God my Father  
by defiling His image within me.

I confess my sins to You, O Christ my King:  
like Joseph's brothers have I sold into slavery  
him who was chaste and pure.

As an image of our Lord was that righteous soul  
cast out by his brothers and sold into slavery,  
while you, my soul, have sold yourself into your own evil hands.

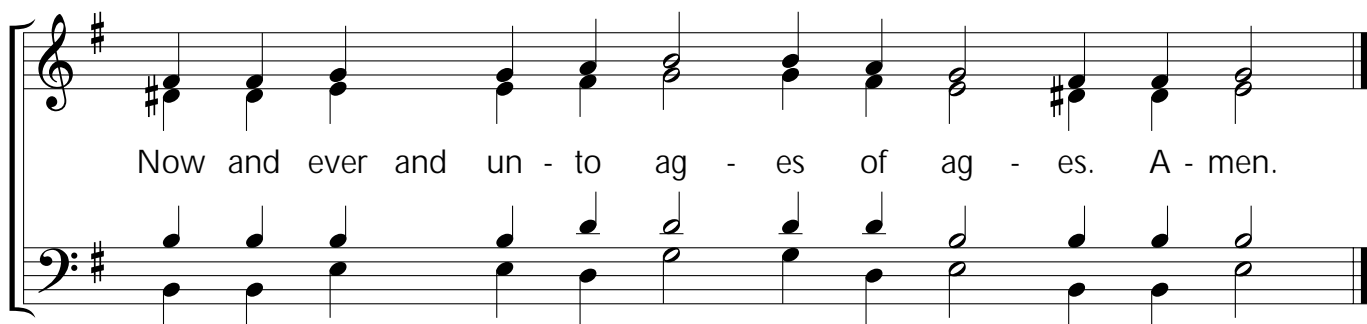
O suffering and hopeless soul,  
imitate the purity of mind in righteous Joseph,  
and do not sin by being led astray by irrational desires.

Joseph's being placed in a pit  
formed an image of Your burial and resurrection, Lord and Master.  
Will I ever be able to endure such things for Your sake?



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

We glorify You, Trinity, One in essence,  
and we praise and adore You forever, singing:  
Holy! Holy! Holy! Father, Son and Holy Spirit.



Now and ever and un - to ag - es of ag - es. A - men.

God, the Creator of all things,  
became incarnate through you, Pure Virgin Mother,  
uniting our human nature to Himself.

## Irmos 6

With my whole heart I cried to the com - pas - sion - ate God,

and He heard me; and He lift - ed up my soul from the depths

of hell and from cor - rup - tion.

*Refrain (after each troparion):*

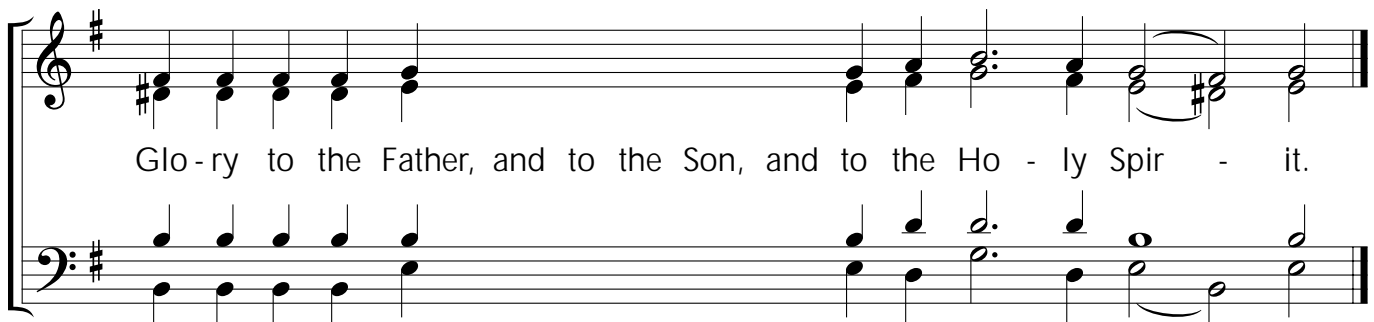
Have mer - cy on me, O God, have mer - cy on me!

I offer You, Savior, sincere tears  
and the deepest groanings of my soul, crying from the heart:  
“O God, I have sinned against You; be merciful to me!”

When Dathan and Abiram defied Moses and turned from the Lord,  
the earth opened to swallow them.  
Now you, my soul, having turned from the Lord as well,  
must cry with your whole heart from the depths of hell to be spared,  
lest you share their lot.

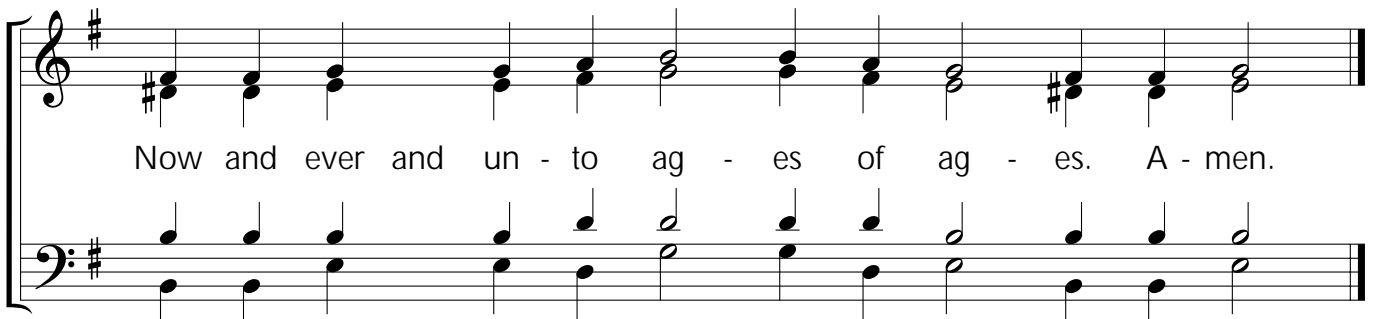
Having lived like a stubborn mule, my soul,  
like that idol-worshipper Ephraim,  
now like an agile deer,  
flee the hunters and save your life,  
strengthening it with good deeds, wisdom and prayer.

Be assured, my soul,  
that as God was able to turn Moses' hand white with disease  
and cleanse it once again,  
so can He also cleanse and purify a diseased life.  
Therefore do not despair of yourself  
even though infected by many sins.



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

“I AM the Trinity, simple and undivided in essence,  
yet divided in Persons.  
I AM also the Unity, united in nature,”  
says God, the Father, the Son and the Holy Spirit.



Now and ever and un - to ag - es of ag - es. A - men.

Your womb, O Theotokos, held God Who for our sakes took human form.  
Implore Him, the Creator of all,  
that through your prayers we may be justified.



Irmos 7

We have sinned, trans-gressed, done wrong be-fore You. We have not

watched or done as You have com-mand - ed us, but do not give us

up ut - ter - ly, O God of our fa - thers.

*Refrain (after each troparion):*

Have mer - cy on me, O God, have mer - cy on me!

I have sinned, I have erred,  
I have rejected Your commandments.  
I have increased in sin and added to the wounds of my soul.  
But in Your compassion, be merciful to me,  
O God of our fathers.

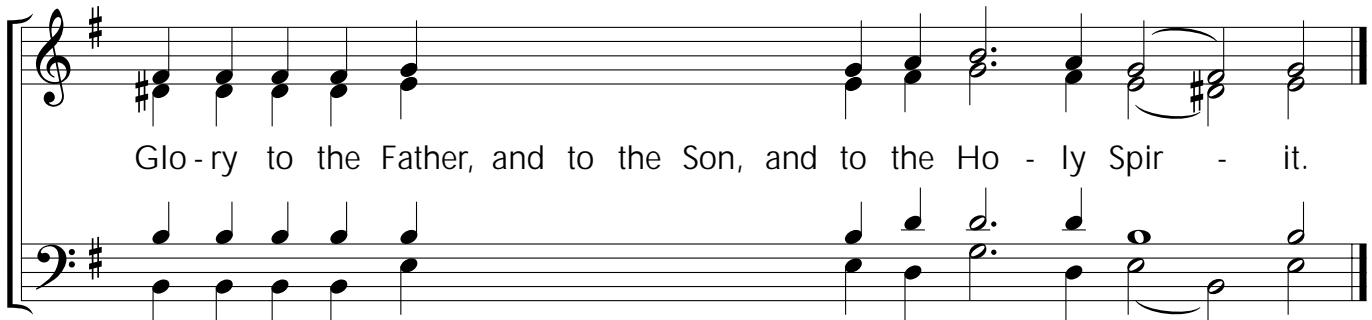
I have confessed to You, my Judge,  
the secrets of my heart.  
See my humility, my distress —  
and give me now Your judgment,  
in Your compassion being merciful to me,  
O God of our fathers.

Saul lost his father's flock  
and found himself suddenly proclaimed King of Israel.  
Watch, my soul, lest your animal instincts  
now block you from the Kingdom of Christ.

David was a forefather of the Lord, my soul,  
yet sinned doubly by committing both murder and adultery.  
Your sickness, however, is even worse than his deeds  
because of your impulsive will.

David, though once compounding his sins —  
by first murdering a man and then stealing his wife —  
was quick to repent of both.  
You, however, my soul, have done worse things than he,  
yet never repented of them before the Lord.

David once showed us the image of true repentance  
in a psalm he wrote exposing all he had done.  
“Be merciful to me and cleanse me!” he wrote,  
“For against You only have I sinned,  
O God of all!”



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

Simple and undivided,  
One in essence and nature, Light and Lights,  
One Holy and three Holies —  
God is praised as Trinity.  
So sing praises to Him, my soul,  
and glorify the Life and Lives, the God of all.

Now and ever and un - to ag - es of ag - es. A - men.

We praise you, we bless and venerate you, Mother of God,  
 for from the undivided Trinity you brought forth the only Son of God  
 and restored to us on earth the heavenly realms.

**Irmos 8**

Him Whom the hosts of heav - en glo - ri - fy, Whom the Cher - u -

bim and Se - raph - im dread, let eve - ry breath and crea - ture praise,

bless and mag - ni - fy through - out all ag - es.



*Refrain (after each troparion):*

Have mer - cy on me, O God, have mer - cy on me!

The musical notation consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature is one sharp (F#). The melody is written in a simple, homophonic style with block chords. The lyrics are placed below the notes.

Savior, I have sinned!  
Now convert my soul and receive me in repentance  
as I cry: "Against You only have I sinned and lived lawlessly.  
Have mercy on me!"

Remember, my soul, how Elijah  
once drove the fiery chariot into heaven,  
abandoning all earthly cares by perfection in every virtue.

Elisha inherited a double portion of prophetic spirit  
When Elijah's mantle fell from heaven upon him.  
But how can you, my soul, hope to share in such graces,  
not yet having learned to control your love of worldly pleasures?

Once the river Jordan was divided  
when Elisha struck its waters with Elijah's mantle.  
But how can you hope to share in such wonders,  
not yet having learned to control your love of worldly pleasures?

The wealthy woman of Shunem  
showed her good will by entertaining the righteous Elisha,  
but you, my soul, receive neither strangers nor travellers,  
and will find yourself an alien —  
cast out of the bridal chamber of Christ.

When Elisha cured Naaman of a dread disease  
he asked no price in return.  
But you, my soul, have imitated his wicked servant Gehazi,  
who sought money in his master's name.  
Abandon such greed before the end,  
lest you be cast into eternal fire.

Let us bless the Father and the Son and the Ho - ly Spir - it, the Lord!

The musical notation consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature is one sharp (F#). The melody is written in a simple, homophonic style with block chords. The lyrics are placed below the notes.

Eternal Father, Co-eternal Son  
 and Gracious Comforter, the Spirit of Truth:  
 Father of the Divine Word, Word of the Eternal Father  
 and Life-Creating Spirit — Trinity in Unity —  
 have mercy on us.

Now and ever and un - to ag - es of ag - es. A - men.

O Pure Virgin, the flesh of Emmanuel  
 was formed within your womb  
 as a robe of royal crimson is spun from scarlet silk.  
 We proclaim you to be truly the Mother of our God.

Irmos 9

In - ef - fa - ble is the child - bear - ing of a seed - less con - cep -

tion, a Moth - er re - main - ing pure. For the birth of God re -

news both na - tures, so in all ag - es we mag - ni - fy you in an

or - tho - dox man - ner as the Moth - er and Bride of God.

*Refrain (after each troparion):*

Have mer - cy on me, O God, have mer - cy on me!

My inward being is wounded, my body is weak;  
 my spirit is ill and the Word is powerless.  
 Life is giving way to death and the end is near.  
 What shall I do when the Judge comes and I must stand before Him?

I have reminded you, my soul, from the books of Moses,  
 how the world was created,  
 and from accounts throughout the Old Testament  
 have shown examples of both the righteous and the unrighteous.  
 But of these you have imitated the latter rather than the former  
 and thereby have sinned against your God.

The Law has no power over you, my soul.  
 You have made the Gospel fruitless, scorned the Scriptures,  
 and reaped yourself no value from the Prophets  
 or the writings of the just.

Your wounds have increased and you have no physician to heal you.  
Therefore, my soul, I will remind you  
of examples from the New Testament  
to lead you to contrition.  
Imitate the righteous and shun the ways of sinners  
that through prayer, fasting, purity and reverence,  
you may obtain the mercy of Christ.

Christ became a man,  
taking our flesh and of His own free will  
enduring everything which pertains to our human nature except sin.  
He has shown you an example —  
the image of His own condescension.

Christ became a man  
and called both robbers and prostitutes to repentance.  
Return, therefore, my soul, to Him.  
For the doors of the Kingdom now stand open  
and the Pharisees, tax-collectors and adulterers  
who have changed their ways  
are entering ahead of you!

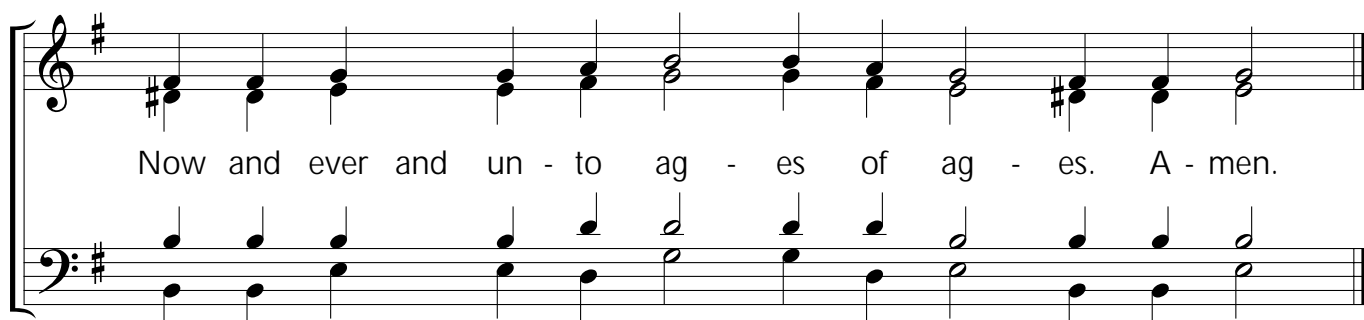
Christ granted salvation to the Magi who worshipped Him;  
He summoned shepherds to His crib;  
He manifested as martyrs the infants whom Herod slew,  
glorified Simeon the Elder and the widow Anna —  
but you, my soul,  
have not imitated the lives and works of any such as these.  
Therefore how terrible it will be for you when you are judged.

After He had fasted forty days in the wilderness,  
hunger revealed the Lord's human nature.  
Therefore, my soul, do not despair if the enemy attacks you,  
for it is only through prayer and fasting  
that he shall be defeated.

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

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), indicating the key of D major. The melody is written in a simple, homophonic style with chords. The lyrics are written below the notes. The text reads: "Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it." The music ends with a double bar line.

We glorify the Father, we exalt the Son  
and we worship the Holy Spirit —  
the indivisible Trinity Who exists as One —  
the Light and Lights, the Life and Lives  
Who grants light and life to the ends of the world.



Now and ever and un - to ag - es of ag - es. A - men.

Purest Mother of God, preserve your people,  
 for through you are we kept faithful, strengthened,  
 and made able to overcome every temptation, trial and tribulation.



Ho - ly Fa - ther An - drew, pray to God for us!

Honorable Andrew, thrice-blessed Father and pastor of Crete,  
 never cease praying to God for those who sing your praises,  
 that He may deliver from anger, sorrow, corruption and countless sins  
 all of us who faithfully honor your memory.

*Repeat Irmos 9 (see next page)*

Irmos 9

In - ef - fa - ble is the child - bear - ing of a seed - less con - cep -

tion, a Moth - er re - main - ing pure. For the birth of God re -

news both na - tures, so in all ag - es we mag - ni - fy you in an

or - tho - dox man - ner as the Moth - er and Bride of God.

*And the rest of Great Compline (turn to the appropriate section)*

THE GREAT CANON OF ST. ANDREW OF CRETE

Tuesday

Irmos 1

Soprano  
Alto

Tenor  
Bass

A Help - er and a Pro - tec - tor, He has be - come

my sal - va - tion. This is my God, I will glo -

ri - fy Him, my Fa - ther's God will I ex - alt,

for glo - rious - ly has He been glo - ri - fied.

*Refrain (after each troparion)*

Have mer - cy on me, O God, have mer - cy on me!

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics written below the notes. The piece ends with a double bar line.

Deliberately have I imitated blood-thirsty Cain, O Lord,  
enlivening my flesh while murdering my soul  
by striking it with my evil deeds.

I have not resembled Abel in his righteousness, O Jesus,  
never having offered to You actions worthy of God —  
pure gifts, an appropriate sacrifice, an unblemished life.

Like Cain, my wretched soul,  
my offering to the Creator of all  
has been filthy deeds, a polluted sacrifice and a worthless life —  
and like him I now stand condemned.

You formed my flesh and bones as a Potter,  
my Creator, my Redeemer and my Judge,  
by molding clay into flesh and infusing it with the breath of life.  
Accept me now as I return to You.

My Savior, I confess the sins which I have committed,  
the wounds, which murderous thoughts, like thieves within me,  
have inflicted on my soul and body.

Though I have sinned, O Savior,  
I know that in Your love for mankind  
Your punishment is merciful and Your compassion profound.  
Seeing my tears You will run to me as the Father  
calling His lost son.

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

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is simple and homophonic, with the lyrics written below the notes. The piece ends with a double bar line.



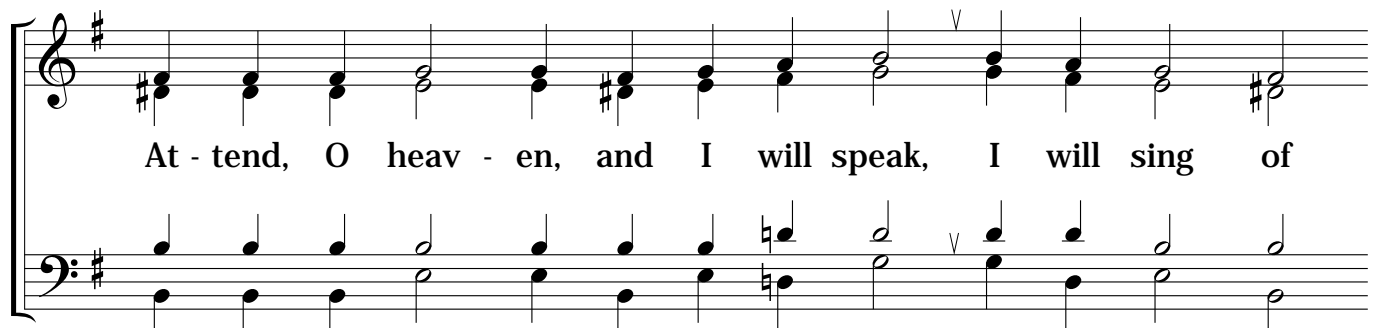
O Trinity above all essence and worshipped as one God,  
take from me the heavy burden of sin,  
and since You are compassionate  
grant me tears of repentance.



Now and ever and un - to ag - es of ag - es. A - men.

O Theotokos, Hope and Protection of those who sing to you,  
take from me the heavy burden of sin  
and as our pure Lady  
accept me as I repent.

### Irmos2 (Monday, Tuesday)



At - tend, O heav - en, and I will speak, I will sing of



Christ, Who from the Vir - gin took flesh to dwell with us.

*Refrain (after each troparion)*

The musical score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The melody is simple and homophonic, consisting of chords and single notes. The lyrics are: "Have mer - cy on me, O God, have mer - cy on me!"

Sin stripped me of the garment  
created for me by God,  
leaving me in a coat of skin.

Sensing his shame, Adam dressed himself in fig leaves  
and like him I now wear a garment of shame  
which reveals my many passions.

A soiled garment clothes me —  
one shamefully stained with blood  
flowing from a life of passion and love of fleshly things.

I fell beneath the weight of the passions  
and the corruption of my flesh,  
and from that moment has the enemy had power over me.

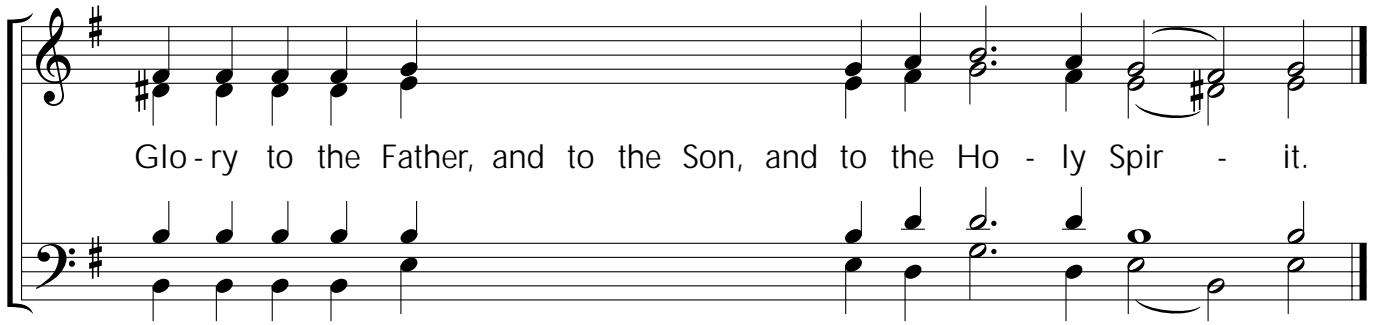
Instead of seeking poverty of spirit  
I prefer a life of greed and self-gratification;  
therefore, O Savior, a heavy weight hangs from my neck.

Joseph's was a splendid coat of many colors  
but mine is one of shameful thoughts  
which condemns me even as it covers my flesh.

I persist in caring only for my outer garment,  
while neglecting the temple within —  
one made in the image of God.

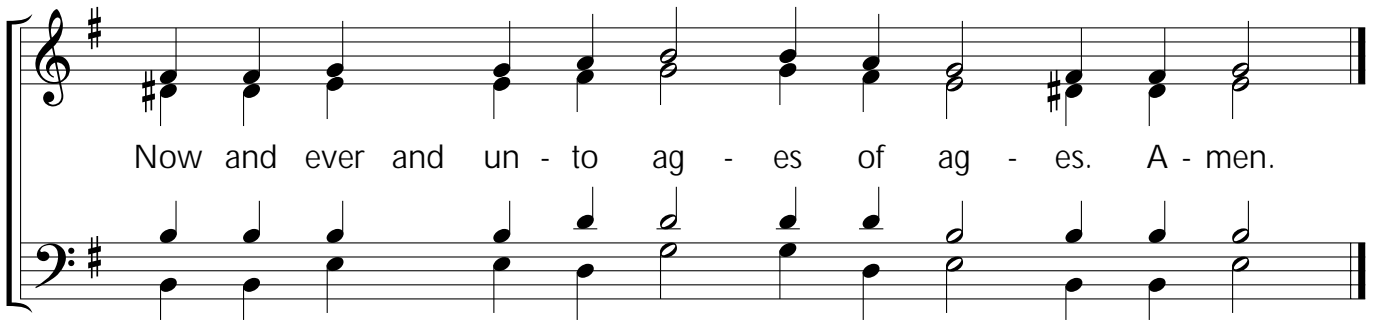
The woman searched her house for the lost coin until she found it.  
Now the beauty of my original image is lost, O Savior,  
buried in passions.  
Come and as she did, search to recover it.

Like the prostitute I cry to You, O Savior: "I have sinned.  
I alone have sinned against You!"  
But accept my tears as You did hers  
when she came to anoint Your feet.



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

O God of all, I sing of You as One yet three in Person:  
 Father, Son and Holy Spirit.



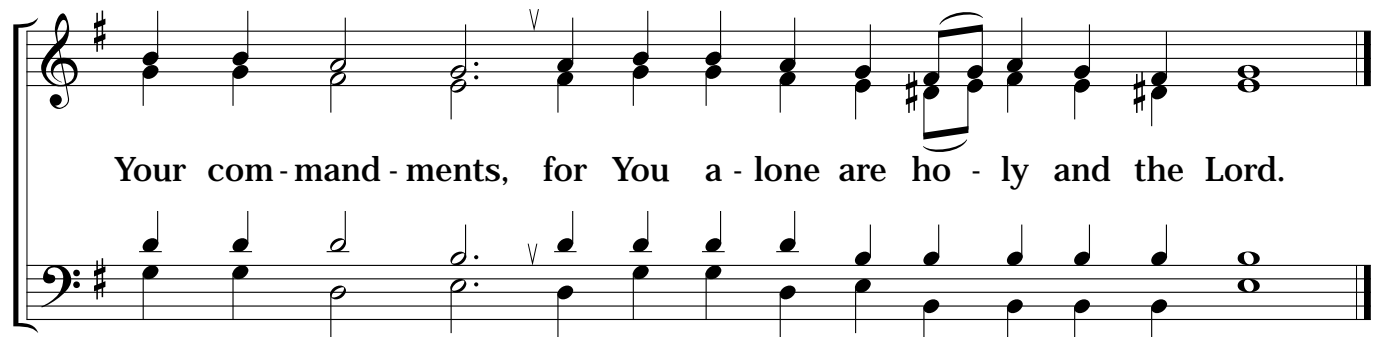
Now and ever and un - to ag - es of ag - es. A - men.

Most-Holy Theotokos, Virgin alone praised everywhere,  
 pray fervently that we may be saved.

**Irmos 3 (Tuesday, Wednesday, and Thursday)**



Es - tab - lish, O Lord, my un - sta - ble heart on the rock of



Your com - mand - ments, for You a - lone are ho - ly and the Lord.

*Refrain (after each troparion)*

Have mer - cy on me, O God, have mer - cy on me!

The musical notation consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is written in the bass clef. The lyrics are placed between the two staves.

In You, the Destroyer of death, have I found the Fountain of Life,  
and now from the heart I cry out before my death:  
“I have sinned. Be merciful and save me!”

I have sinned, O Lord, I have sinned against You,  
but be merciful to me,  
though there is no one whose sins I have not surpassed.

I have imitated those who in the days of Noah  
indulged themselves,  
and like them I deserve to perish in a flood.

Noah’s son Ham failed to conceal his father’s nakedness,  
and even dared to look at him in his shame.  
And you, my soul, in your treatment of your neighbor,  
have imitated him.

Run my soul! Run from sin as Lot ran from the fire!  
Run from Sodom and Gomorrah!  
Run from the flame of every deceiving desire!

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

The musical notation consists of a grand staff with a treble clef on the top line and a bass clef on the bottom line. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is written in the bass clef. The lyrics are placed between the two staves.

One simple and uncreated nature without beginning  
Whom we praise as God in Trinity —  
save us who in faith worship Your power.

Now and ever and un - to ag - es of ag - es. A - men.

Without seed you gave birth in time  
to the timeless Son of the Father, O Theotokos,  
and , strange wonder!  
you nourished Him at your breast while remaining a virgin.

Irmos 4

The Proph - et heard of Your com - ing, O Lord and was a -

fraid that You were to be born of a Vir - gin and ap -

pear to men, and He said: "I have heard the re - port of

You and am a - fraid; Glo - ry to Your pow - er, O Lord!"

*Refrain (after each troparion)*

Have mer - cy on me, O God, have mer - cy on me!

Prepare yourself, my soul!  
 Be courageous like Abraham, Isaac and Jacob,  
 that acquiring diligence and wisdom, you too may meet your God.  
 Through contemplation  
 may you reach the awesome depths in which He dwells  
 and in so doing become a good steward of the Lord.

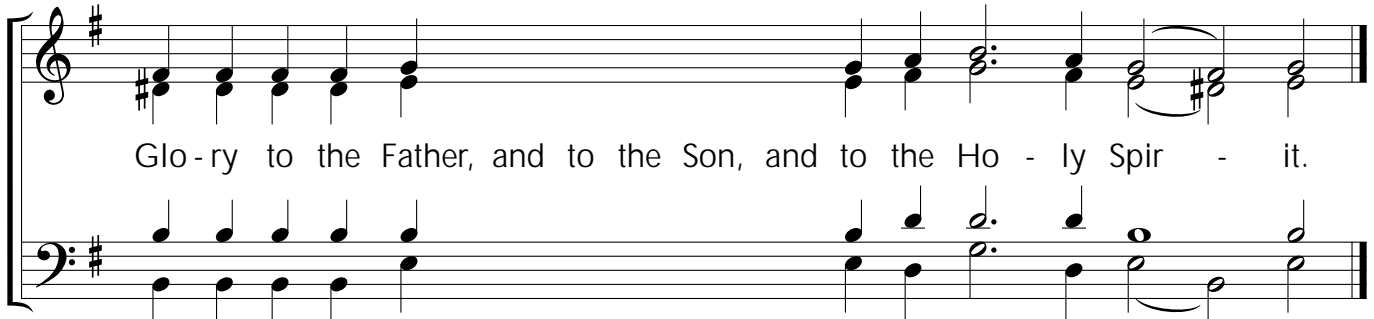
Jacob and his sons, the Patriarchs,  
 established for you, my soul,  
 an example of the ladder of active ascent.  
 By his way of life, Jacob took the first step,  
 fathering twelve sons and offering them  
 as further rungs which step-by-step ascend to God.

But you, my hopeless soul, have rather imitated Esau,  
 surrendering to the crafty devil the beauty you inherited from God.  
 In two ways — works and wisdom — have you been deceived,  
 and now is the time for you to change your ways.

Esau's consuming lust for women,  
 his burning passion and his soul marred by senseless pleasures,  
 earned for him the Hebrew name "Edom" (meaning "red") —  
 for his soul was like a flame burning with love for sin.

My soul, have you not heard of Job,  
 who even while sitting on a dunghill was justified?  
 Why then in times of temptation,  
 have you never imitated his courage or firmness of purpose,  
 or endured with patience?

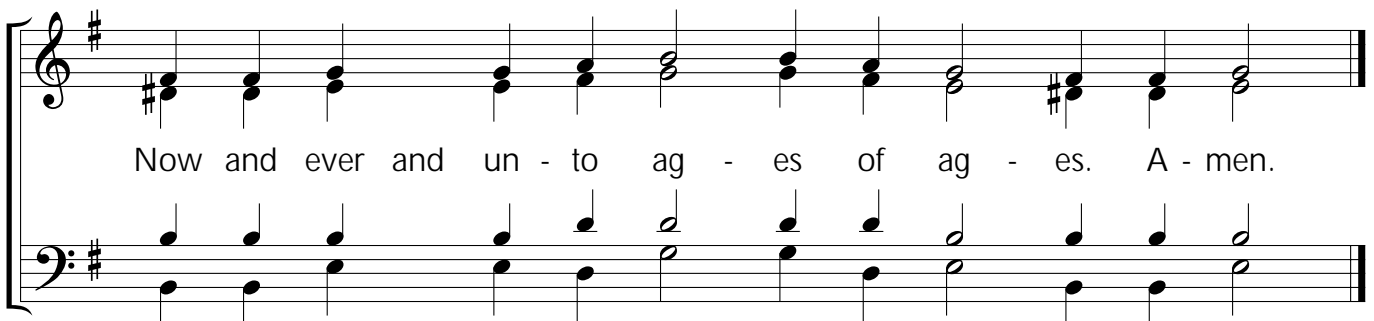
Once Job sat on his throne  
surrounded by children and greatly admired.  
But now he lies naked on a dunghill,  
childless, homeless and covered with sores.  
Even so, he considers his dunghill a palace and his sores precious pearls.



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

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody is simple and hymn-like, with a steady rhythm. The lyrics are written below the notes.

I confess You as One God in Trinity,  
a single essence unconfused in Persons,  
co-enthroned and co-ruling.  
And I sing to You: Holy! Holy! Holy!  
Father, Son and Holy Spirit!



Now and ever and un - to ag - es of ag - es. A - men.

The musical score consists of two staves, treble and bass clef, in the key of D major. The melody continues from the previous section, maintaining the same simple, hymn-like style. The lyrics are written below the notes.

As a virgin you gave birth,  
and a virgin you remained by nature,  
your womb giving birth painlessly  
for He Who was born of you renewed the laws of nature,  
since when God wills its order is overthrown.

## Irmos 5

Out of the night, watch - ing ear - ly for You, en - light - en me I

pray, O Lov - er of man - kind and guide me in Your com -

mand - ments and teach me, O Sav - ior, to do Your will.

### *Refrain (after each troparion)*

Have mer - cy on me, O God, have mer - cy on me!

You have heard, my soul,  
how the waves and waters of the river  
formed a protective chamber for the baby Moses,  
allowing his basket of reeds to escape the cruel edict of Pharaoh.



The midwives, though instructed by Pharaoh  
to kill the male infants of the Hebrews,  
obeyed their God instead.  
Now that you, my hopeless soul, have been spared death like Moses,  
like him also be nourished on the wisdom of the Lord.

By killing the oppressive Egyptian,  
Moses severed his bond to Pharaoh.  
But you, my hopeless soul,  
have not even begun to attack the wickedness of your mind.  
If you have not accomplished even this much,  
how can you expect to pass through the time of repentance,  
which alone can drive away our sinful passions?

Go, my soul, and imitate the great Moses in the wilderness,  
that like him you may behold God present in the burning bush.

Think of the staff which Moses stretched over the waters  
in order to divide them.  
It is an image of the Cross of Christ  
whereby you, my soul, can also accomplish great things.

Aaron's faithfulness was shown  
by his offering an acceptable sacrifice to God.  
But you, my soul, like the priests Hophni and Phineas  
have offered only your deceitful and selfish life.

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

We glorify You, Trinity, One in essence,  
and we praise and adore You forever, singing:  
Holy! Holy! Holy! Father, Son and Holy Spirit.

Now and ever and un - to ag - es of ag - es. A - men.

God, the Creator of all things,  
became incarnate through you, Pure Virgin Mother,  
uniting our human nature to Himself.

Irmos 6

With my whole heart I cried to the com - pas - sion - ate God,

and He heard me; and He lift - ed up my soul from the depths

of hell and from cor - rup - tion.

*Refrain (after each troparion)*

Have mer - cy on me, O God, have mer - cy on me!

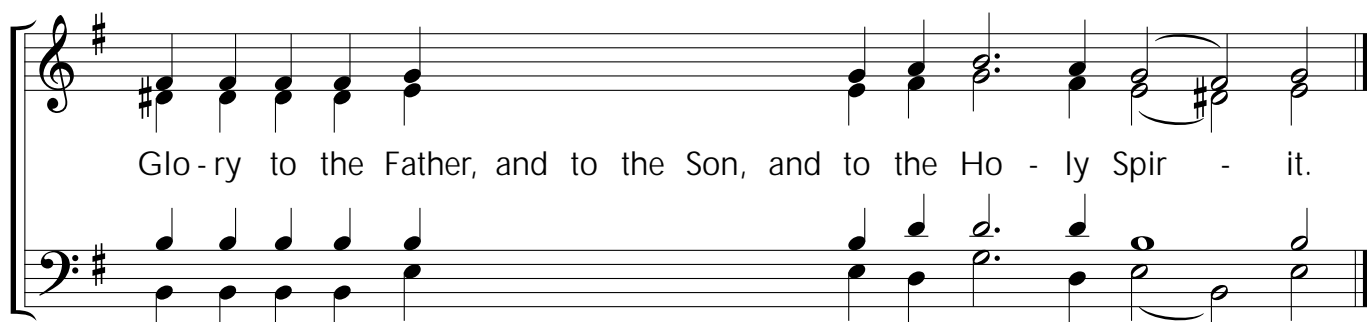
The waves of my transgressions have turned back on me, O Savior,  
just as once the Red Sea turned back  
to engulf the Egyptian forces.

Like Israel of old, you have an arrogant will, my soul,  
preferring gluttony and self-gratification  
to the manna from heaven.

The Canaanites' wells can be likened to worldly philosophies,  
from which you, my soul, have preferred to drink  
rather than from the rock which, when struck by Moses,  
poured out a river of wisdom: the knowledge of God.  
Like the arrogant Israelites in the wilderness,  
you prefer the comforts of Egypt  
and unclean food to manna, the food sent from heaven.

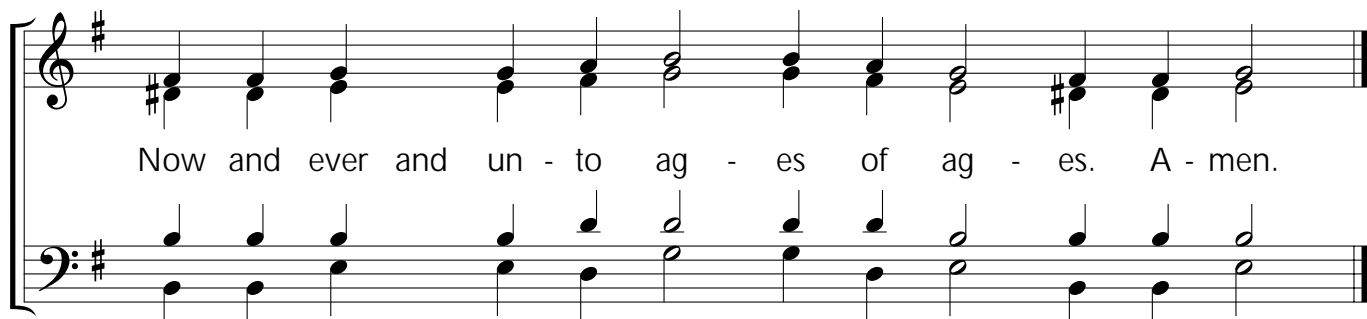
Water pouring from the rock when struck by Your servant Moses,  
prefigured Your life-giving side, O Savior,  
from which we draw the water of life.

Find the Promised Land and explore it secretly,  
as Joshua, son of Nun, once did.  
See what kind of land it is and settle there,  
obeying the Law of God.



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

“I AM the Trinity, simple and undivided in essence,  
yet divided in Persons.  
I AM also the Unity, united in nature,”  
says God, the Father, the Son and the Holy Spirit.



Now and ever and un - to ag - es of ag - es. A - men.

Your womb, O Theotokos, held God Who for our sakes took human form.  
Implore Him, the Creator of all,  
that through your prayers we may be justified.

## Irmos 7

We have sinned, trans-gressed, done wrong be-fore You. We have not

watched or done as You have com-mand - ed us, but do not give us

up ut - ter - ly, O God of our fa - thers.

### *Refrain (after each troparion)*

Have mer - cy on me, O God, have mer - cy on me!

Merely for touching the Ark of the Covenant  
to prevent it from falling to the ground,  
Uzzah was struck dead by God.  
Avoid His anger at such presumption, my soul,  
by showing true honor to holy things.

You have heard of Absalom  
and how he rebelled against his father David,  
and know how he defiled his father's bed.  
So why do you still imitate his wild impulses  
and his love of pleasure?

By following Satan  
your freedom has become enslaved to your body, my soul,  
as when on Ahithophel's advice Absalom revolted against his father.  
But Christ has scattered the enemy's counsel  
that you might at all costs be saved.

Solomon was mighty and full of wisdom  
yet did wrong before the Lord when he turned to idols.  
And you, my soul, resemble him in your evil life.

Solomon was carried away by gratification of his lust.  
Alas, he who loved Wisdom now makes love to prostitutes  
and finds himself estranged from God.  
But in your every thought you have imitated him, my soul,  
through your disgraceful love of luxury.

Your sin rivals Rehoboam's,  
who ignored the wise advisers of his father Solomon;  
and you have imitated Jeroboam who divided the kingdom  
and turned Israel to idols.  
Flee such likeness and cry out to God:  
"I have sinned, have pity on me!"

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

The image shows a musical score for a hymn. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. Both staves are in the key of D major, indicated by a sharp sign (#) on the F line. The melody is simple and homophonic, with the lyrics written below the notes. The lyrics are: "Glo-ry to the Father, and to the Son, and to the Ho - ly Spir - it." The music ends with a double bar line.

Simple and undivided,  
One in essence and nature, Light and Lights,  
One Holy and three Holies —  
God is praised as Trinity.  
So sing praises to Him, my soul,  
and glorify the Life and Lives, the God of all.

Now and ever and un - to ag - es of ag - es. A - men.

We praise you, we bless and venerate you, Mother of God,  
 for from the undivided Trinity you brought forth the only Son of God  
 and restored to us on earth the heavenly realms.

**Irmos 8**

Him Whom the hosts of heav - en glo - ri - fy, Whom the Cher - u -

bim and Se - raph - im dread, let eve - ry breath and crea - ture praise,

bless and mag - ni - fy through - out all ag - es.

*Refrain (after each troparion)*



King Uzziah, though mighty in battle  
and faithful in his own observance of the Law,  
tolerated idolatry among the people  
and for this was he struck with a dread disease.  
Now you, my soul, are twice as sick as he,  
for your life is polluted with evil thoughts and wicked deeds.

Have you not heard how the Ninevites, moved by Jonah's preaching,  
repented in sackcloth and ashes?  
Why then have you not followed their example?  
For in its pride your heart is harder  
than all who have sinned both before and after the Law.

Thrown into a well, Jeremiah lamented bitterly the fall of Zion.  
Only by such a life of mourning and weeping, my soul,  
will you find the way to salvation.

Jonah the prophet fled to Tarshish,  
for he was well aware of how merciful our God is.  
And foreseeing the conversion of the Ninevites  
he feared their repentance  
would prove false his threat of destruction.

You have heard, my soul, how by faith  
Daniel shut the mouths of the roaring lions in the den,  
and the three Holy Children extinguished the flames in the furnace.

I have reviewed as examples for you, my soul,  
all the figures of the Old Testament.  
Learn to imitate the deeds of those  
who in righteousness loved their God —  
and flee from the sins of the wicked.



Let us bless the Father and the Son and the Ho - ly Spir - it, the Lord!

**Eternal Father, Co-eternal Son  
and Gracious Comforter, the Spirit of Truth:  
Father of the Divine Word, Word of the Eternal Father  
and Life-Creating Spirit — Trinity in Unity —  
have mercy on us.**

Now and ever and un - to ag - es of ag - es. A - men.

**O Pure Virgin, the flesh of Emmanuel  
was formed within your womb  
as a robe of royal crimson is spun from scarlet silk.  
We proclaim you to be truly the Mother of our God.**

Irmos 9

In - ef - fa - ble is the child - bear - ing of a seed - less con - cep -

tion, a Moth - er re - main - ing pure. For the birth of God re -

news both na - tures, so in all ag - es we mag - ni - fy you in an

or - tho - dox man - ner as the Moth - er and Bride of God.

*Refrain (after each troparion)*



The devil showed to Christ stones that He could turn into bread,  
then led Him to the top of a mountain  
to show Him at a glance all the kingdoms of this world.  
My soul, fear the devil's craftiness:  
watch and pray to God at every hour!

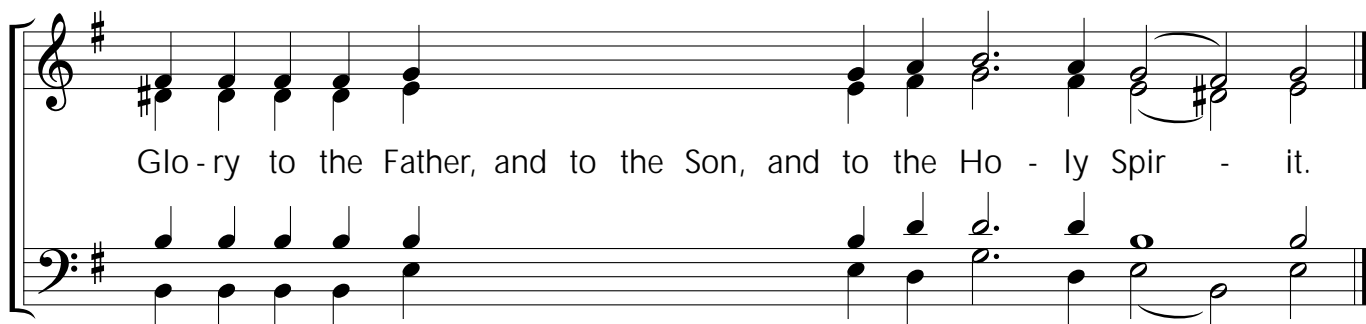
John the Baptist, that "Dove who loved the desert,"  
the "Light which went before Christ,"  
the "Voice crying in the wilderness" —  
heralded the preaching of repentance.  
But Herod, unwilling to listen to him, sinned with Herodias.  
By embracing repentance, my soul,  
beware yourself of falling into the snares of the wicked one.

When John the Forerunner of grace was living in the wilderness,  
all the people of Judea and Samaria came out to hear him.  
My soul, why have you not imitated them by confessing your sin  
and receiving the washing of repentance?

Marriage is honorable and the marriage bed undefiled,  
for Christ blessed both by His presence at the marriage in Cana.  
He ate and transformed water into wine,  
thus performing His first miracle,  
that you, my soul, might be transformed.

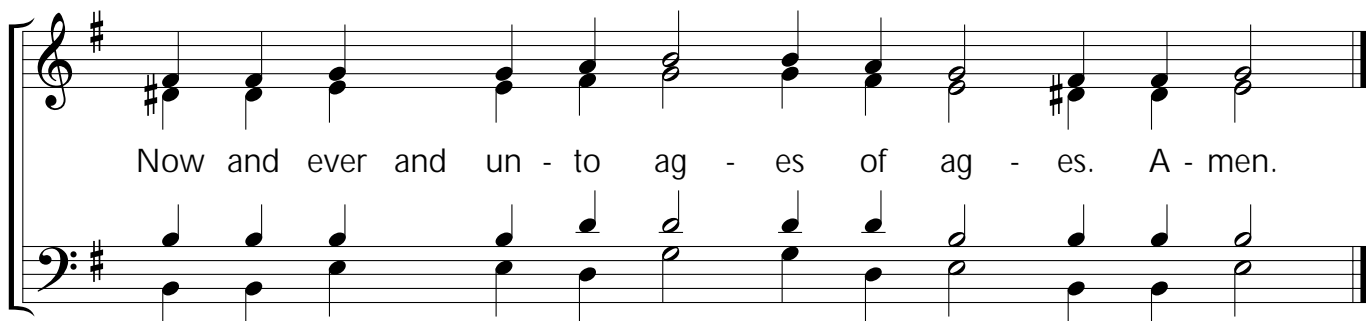
Christ strengthened a paralytic, enabling him to rise and walk;  
He raised from death a widow's son  
and healed the servant of a Roman officer.  
By revealing Himself to the woman in Samaria,  
He made clear to you, my soul, how to worship God in Spirit.

When a woman suffering from severe bleeding  
touched the hem of the Lord's garment she received healing from Him;  
just as by His word He healed lepers, gave sight to the blind,  
strength to cripples and hearing to the deaf and dumb  
and straightened a crippled woman —  
all in order that you, my miserable soul,  
might believe and find salvation!



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

We glorify the Father, we exalt the Son  
and we worship the Holy Spirit —  
the indivisible Trinity Who exists as One —  
the Light and Lights, the Life and Lives  
Who grants light and life to the ends of the world.



Now and ever and un - to ag - es of ag - es. A - men.

Purest Mother of God, preserve your people,  
for through you are we kept faithful, strengthened,  
and made able to overcome every temptation, trial and tribulation.



Ho - ly Fa - ther An - drew, pray to God for us!

Honorable Andrew, thrice-blessed Father and pastor of Crete,  
never cease praying to God for those who sing your praises,  
that He may deliver from anger, sorrow, corruption and countless sins  
all of us who faithfully honor your memory.

*Repeat Irmos 9 (next page)*

Irmos 9

In - ef - fa - ble is the child - bear - ing of a seed - less con - cep -

tion, a Moth - er re - main - ing pure. For the birth of God re -

news both na - tures, so in all ag - es we mag - ni - fy you in an

or - tho - dox man - ner as the Moth - er and Bride of God.

*And the rest of Great Compline (turn to the appropriate section)*



# THE GREAT CANON OF ST. ANDREW OF CRETE

Thursday

Irmos 1

Soprano  
Alto

Tenor  
Bass

A Help - er and a Pro - tec - tor, He has be - come

my sal - va - tion. This is my God, I will glo -

ri - fy Him, my Fa - ther's God will I ex - alt,

for glo - rious - ly has He been glo - ri - fied.

*Refrain (after each troparion)*

Have mer - cy on me, O God, have mer - cy on me!

The musical notation consists of a treble and bass staff in G major. The treble staff features a melody of quarter and eighth notes, while the bass staff provides a simple harmonic accompaniment of quarter notes.

O Lamb of God, Who take away the sins of all,  
take from me the heavy burden of sin,  
and in Your compassion, forgive me.

I fall down before You, O Jesus, imploring Your mercy,  
for I have sinned against You.  
Take now from me the heavy burden of sin,  
and in Your mercy grant me tears of repentance.

Now is the time for repentance and I come to You, my Creator.  
Take from me the heavy burden of sin,  
and in Your compassion forgive me.

Having wasted my soul in evil habits,  
I am empty of the fruits of every virtue and in great hunger.  
Therefore, I cry to You, my merciful Father,  
“Watch over me and have mercy on me.”

Ho - ly Moth - er Ma - ry, pray to God for us!

The musical notation consists of a treble and bass staff in G major. The treble staff features a melody of quarter and eighth notes, while the bass staff provides a simple harmonic accompaniment of quarter notes.

In submitting to the laws of Christ,  
you renounced all uncontrollable lust and came to Him,  
piously adopting every virtue.

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

The musical notation consists of a treble and bass staff in G major. The treble staff features a melody of quarter and eighth notes, while the bass staff provides a simple harmonic accompaniment of quarter notes.



Trinity above all essence and worshipped as one God,  
 take from me the heavy burden of sin,  
 and since You are compassionate  
 grant me tears of repentance.

Now and ever and un - to ag - es of ag - es. A - men.

O Theotokos, Hope and Protection of those who sing to you,  
 take from me the heavy burden of sin  
 and as our pure Lady  
 accept me as I repent.

**Irmos 2 (Wednesday and Thursday)**

See, see that I am God Who sent man - na, Who made wa - ter to

spring from the rock in an - cient times for My peo - ple in the

wil - der - ness, by My right hand and by My strength a - lone.

*Refrain:* Have mercy on me, O God, have mercy on me.

Have mer - cy on me, O God, have mer - cy on me!

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major. The melody is simple and homophonic, with the lyrics written below the notes.

Lamech cried, "I have killed a man for wounding me,"  
and a young man for hurting me!"  
How can you hear this, my soul, and not tremble?  
For you too have polluted your flesh and defiled your inward being.

You, my soul, desire to build a tower as a fortress for your lusts  
as the people of Babel erected a tower to increase their strength.  
But as He did with them, so will the Creator  
also overthrow your desires and shatter all your plans.

How well have I imitated those first murderers, Cain and Lamech!  
Through the desires of the flesh  
I have killed my soul as Lamech killed a man,  
and my mind, as once he killed a young man.  
I have also murdered my body as Cain did his brother.

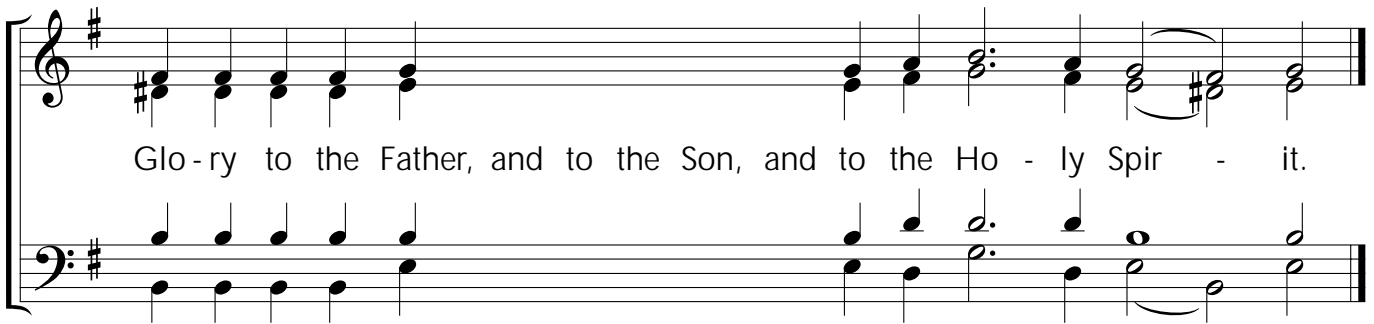
Long ago the Lord rained burning sulfur on the city of Sodom  
to consume its flagrant wickedness.  
But you, my soul, have kindled within yourself the fires of hell  
which now are about to consume you!

I am wounded; I am pierced.  
See how the Enemy's arrows have sunk into my soul and body!  
See the bruises, the sores and the mutilations  
which cause me to cry out —  
the wounds resulting from my own passions.

Ho - ly Moth - er Ma - ry, pray to God for us!

The musical score consists of two staves, a treble clef on top and a bass clef on the bottom, both in the key of D major. The melody is simple and homophonic, with the lyrics written below the notes.

Mary, as you sank into the depths of sin  
you reached out to our merciful God,  
and as He once saved Peter on the water, He caught you,  
desiring in His love for mankind your conversion.



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

O God of all, I sing of You as One yet three in Person:  
 Father, Son and Holy Spirit.



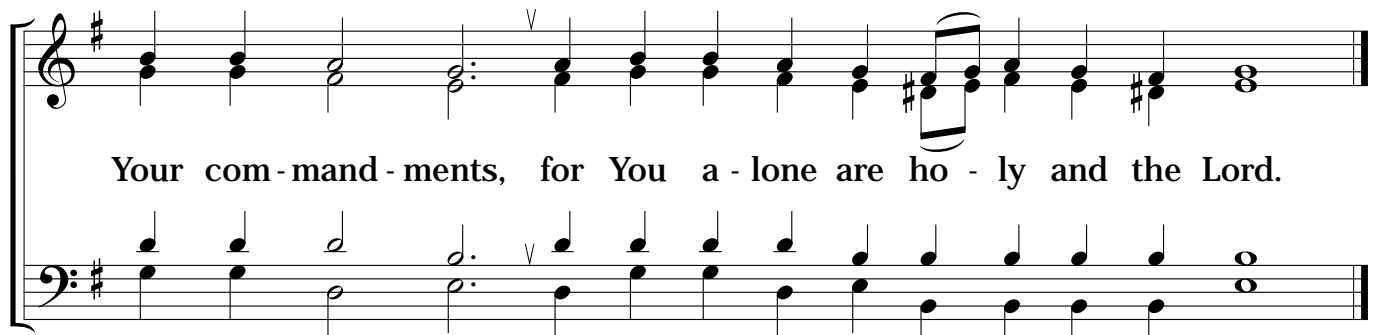
Now and ever and un - to ag - es of ag - es. A - men.

Most-Holy Theotokos, Virgin alone praised everywhere,  
 pray fervently that we may be saved.

**Irmos 3 (Tuesday, Wednesday, and Thursday)**



Es - tab - lish, O Lord, my un - sta - ble heart on the rock of



Your com - mand - ments, for You a - lone are ho - ly and the Lord.

*Refrain:* Have mercy on me, O God, have mercy on me.

Have mer - cy on me, O God, have mer - cy on me!

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is primarily composed of chords and rests, with some single notes in the bass line. The lyrics are placed below the treble staff.

Like Hagar the Egyptian long ago,  
you, my soul, are by your own choice a slave  
and have given birth to a new Ishmael —  
your own stubbornness.

You know, my soul, of Jacob's ladder  
which appeared from earth to heaven.  
Why then have you not held fast to the secure rung of piety?

Imitate Melchizedek —  
that image of royal and priestly life of Christ.

Do not become a pillar of salt, my soul,  
by turning back to what you have left behind;  
let the destruction of Sodom fill you with fear,  
and save yourself in the town of Zoar.

O Master, do not reject the prayers of those who praise You,  
but in Your love for mankind be merciful  
and grant forgiveness to all who ask in faith.

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

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is primarily composed of chords and rests, with some single notes in the bass line. The lyrics are placed below the treble staff.

One simple and uncreated nature without beginning  
Whom we praise as God in Trinity —  
save us who in faith worship Your power.

Now and ever and un - to ag - es of ag - es. A - men.

The musical notation consists of two staves, treble and bass clef, in the key of D major. The melody is primarily composed of chords and rests, with some single notes in the bass line. The lyrics are placed below the treble staff.

Without seed you gave birth in time  
to the timeless Son of the Father, O Theotokos,  
and — strange wonder —  
you nourished him at your breast while remaining a virgin.

#### Irmos 4

The Proph - et heard of Your com - ing, O Lord and was a -

fraid that You were to be born of a Vir - gin and ap -

pear to men, and He said: "I have heard the re - port of

You and am a - afraid; Glo - ry to Your pow - er, O Lord!"

*Refrain:* Have mercy on me, O God, have mercy on me.

The image shows a musical score for a refrain. It consists of two staves: a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#), and the time signature is 4/4. The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are written below the treble staff. The music is a simple, hymn-like setting of the refrain.

My fleeting life is full of pain and wickedness,  
but accept me, O Lord, in repentance  
and allow me to behold Your presence.  
May the Enemy never possess me: may I never fall prey to him.  
O Savior, have mercy on me.

Job, once crowned and regally-attired,  
abounding in both wealth and virtue,  
found himself suddenly a beggar, cut off from all his riches  
and the glory of his kingdom.

Job, whom God deemed more righteous and blameless  
than anyone else alive,  
did not escape the traps of the Deceiver,  
so what will you do, my sin-loving soul,  
if something unexpected befalls you?

Like the Pharisee I am boastful and my heart is cold;  
my life I have passed in vanity.  
My merciful and righteous Judge, do not condemn me with him,  
but grant me the tax-collectors humility and accept me.

I know, merciful Lord, that I have sinned  
and corrupted the temple of my soul,  
but accept me in repentance and allow me to behold Your presence.  
May the Enemy never possess me: may I never fall prey to him.  
O Savior, have mercy on me.

I have become an idol to myself,  
and in passions have I injured my soul.  
But accept me now in repentance, merciful Lord,  
and allow me to behold Your presence.  
May the Enemy never possess me: may I never fall prey to him.  
O Savior, have mercy on me.

I have never listened to Your words  
nor obeyed Your commands, O Lawgiver.  
But accept me now in repentance, merciful Lord,  
and allow me to behold Your presence.  
May the Enemy never possess me: may I never fall prey to him.  
O Savior, have mercy on me.

Ho - ly Moth - er Ma - ry, pray to God for us!

The depths of sin to which you were dragged  
 were unable to hold you captive.  
 After careful reasoning  
 you returned to safety in God through repentance,  
 and in deeds you attained the heights of virtue —  
 beyond all expectation of the angels.

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

I confess You as One God in Trinity,  
 a single essence unconfused in Persons,  
 co-enthroned and co-ruling.  
 And I sing to You: Holy! Holy! Holy!  
 Father, Son and Holy Spirit!

Now and ever and un - to ag - es of ag - es. A - men.

As a virgin you gave birth,  
 and a virgin you remained by nature,  
 your womb giving birth painlessly  
 for He Who was born of you renewed the laws of nature,  
 since when God wills its order is overthrown.

## Irmos 5

Out of the night, watch - ing ear - ly for You, en - light - en me I

pray, O Lov - er of man - kind and guide me in Your com -

mand - ments and teach me, O Sav - ior, to do Your will.

*Refrain:* Have mercy on me, O God, have mercy on me.


Have mer - cy on me, O God, have mer - cy on me!

Imitate the desire of the crippled woman, my powerless soul;  
come and fall down at Jesus' feet  
and allow Him to heal you that your path may lead toward God.



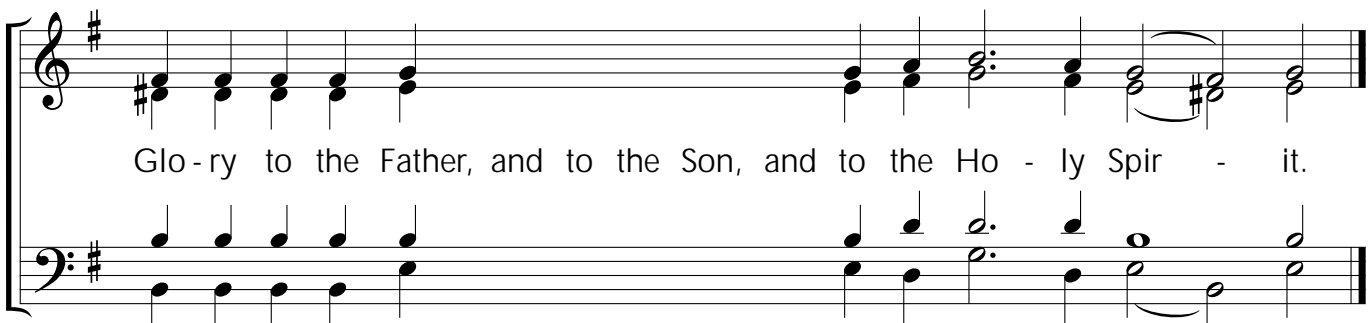
As a deep well of Living Water, O Lord,  
pour upon me the rivers of life which flow from Your wounds.  
Let me, like the Samaritan woman, drink of them  
that I may thirst no more.

Let my tears, O Lord and Master, be for me a pool of Siloam  
in which to wash my spiritual senses that I may see You,  
the Light Which existed before time began.



Ho - ly Moth - er Ma - ry, pray to God for us!

Blessed Mary, with unmatched fervor  
you longed to venerate the Tree of Life until your desire was granted.  
Help us now to be made worthy of the glory of heaven.



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

We glorify You, Trinity, One in essence,  
and we praise and adore You forever, singing:  
Holy! Holy! Holy! Father, Son and Holy Spirit.



Now and ever and un - to ag - es of ag - es. A - men.

God, the Creator of all things,  
became incarnate through you, Pure Virgin Mother,  
uniting our human nature to Himself.

## Irmos 6

With my whole heart I cried to the com - pas - sion - ate God,

and He heard me; and He lift - ed up my soul from the depths

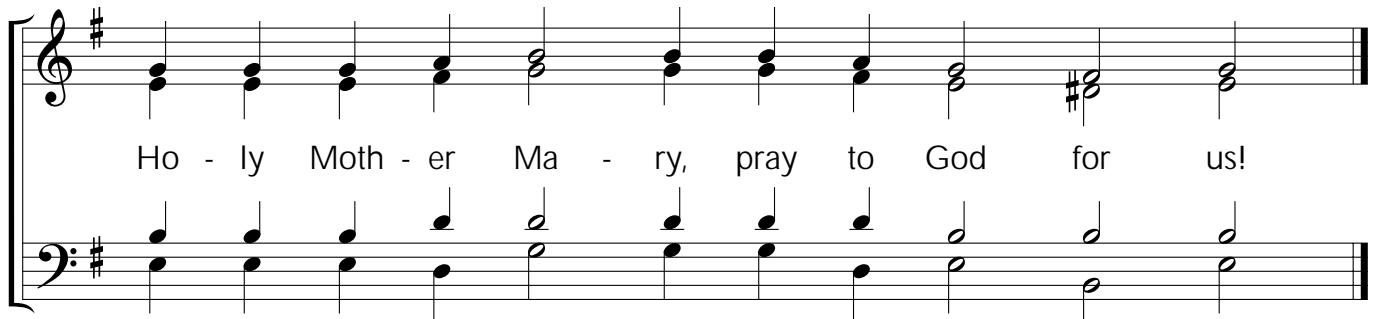
of hell and from cor - rup - tion.

*Refrain:* Have mercy on me, O God, have mercy on me.

Have mer - cy on me, O God, have mer - cy on me!

I am the lost coin bearing Your royal likeness, O Word.  
Therefore, light the lamp  
(which is John, Your forerunner and baptizer)  
to find and renew that which was created in Your image.

As Joshua subdued Amalek and the lying Gibeonites,  
arise, my soul, and subdue the weakness of your flesh,  
subduing everything which leads your mind astray.

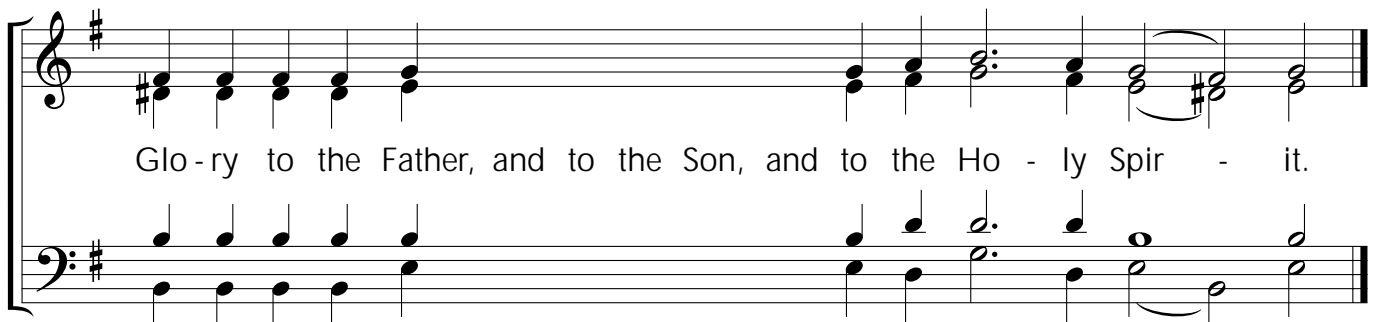


Ho - ly Moth - er Ma - ry, pray to God for us!

Mary, a constant stream of tears fell from your eyes,  
extinguishing the flames of lust  
while setting your soul afire with love of God.  
Grant me, your servant, this grace of tears.

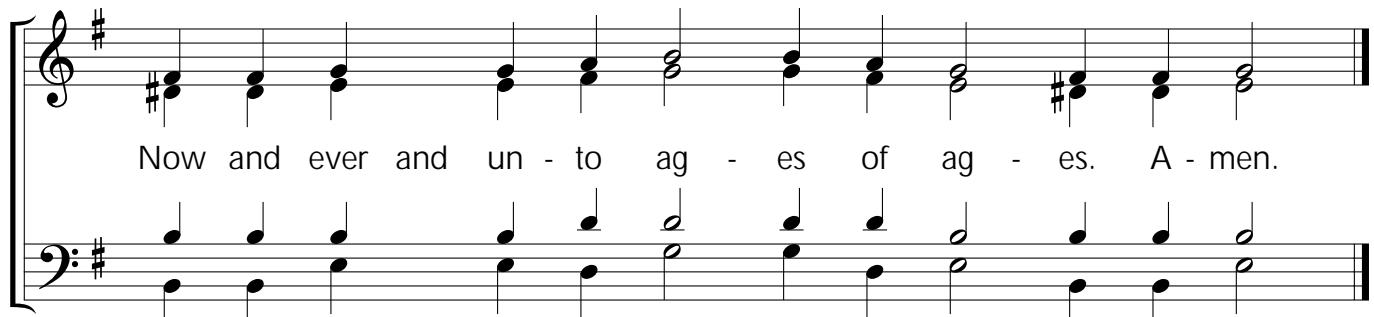
*Refrain:* Holy Mother Mary, pray to God for us!

Because you lived a heavenly life on earth,  
you were able to ignore the temptations of this world.  
Therefore, help those who praise you,  
that we also may be freed from temptations.



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

“I AM the Trinity, simple and undivided in essence,  
yet divided in Persons.  
I AM also the Unity, united in nature,”  
says God, the Father, the Son and the Holy Spirit.



Now and ever and un - to ag - es of ag - es. A - men.

Your womb, O Theotokos, held God Who for our sakes took human form.  
Implore Him, the Creator of all,  
that through your prayers we may be justified.

Irmos 7

We have sinned, trans-gressed, done wrong be-fore You. We have not

watched or done as You have com-mand - ed us, but do not give us

up ut - ter - ly, O God of our fa - thers.

*Refrain:* Have mercy on me, O God, have mercy on me.

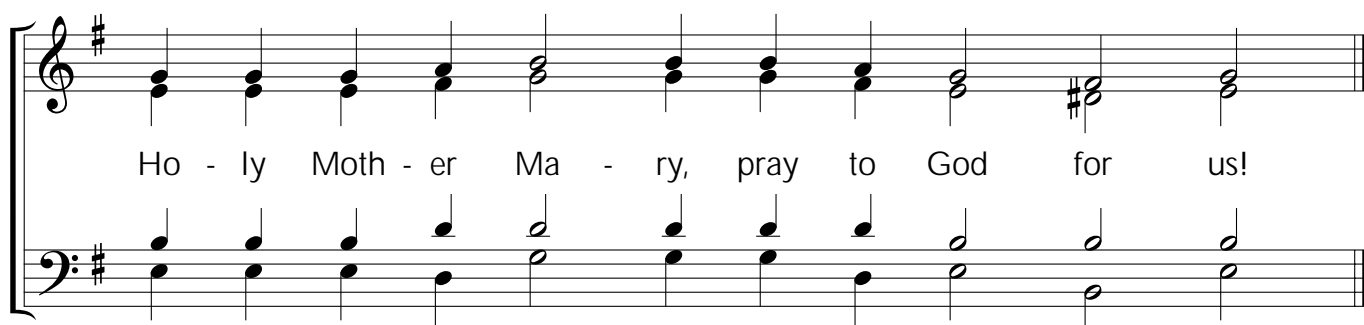
Have mer - cy on me, O God, have mer - cy on me!

My life is vanishing like a dream on waking.  
Therefore, like Hezekiah I cry upon my bed,  
asking that years may be added to my life.  
But what Isaiah will help me — except the God of all?

I fall down before You, O Lord,  
 offering my words as if they were tears,  
 for no less than the prostitute have I sinned;  
 I have transgressed as no one else on earth.  
 But take pity on Your creature and restore to me Your mercy.

I have distorted Your image, O Savior, and broken Your commands.  
 The beauty of my soul has been spoiled  
 and its light extinguished by my sins.  
 But have pity on me and in David's words,  
 "give me again the joy that comes from Your salvation."

Return! Repent! Uncover what is hidden!  
 Say to God Who knows all things,  
 "You are my only Savior and know my terrible secrets.  
 Yet in David's words,  
 'be merciful to me according to Your great mercy.'"

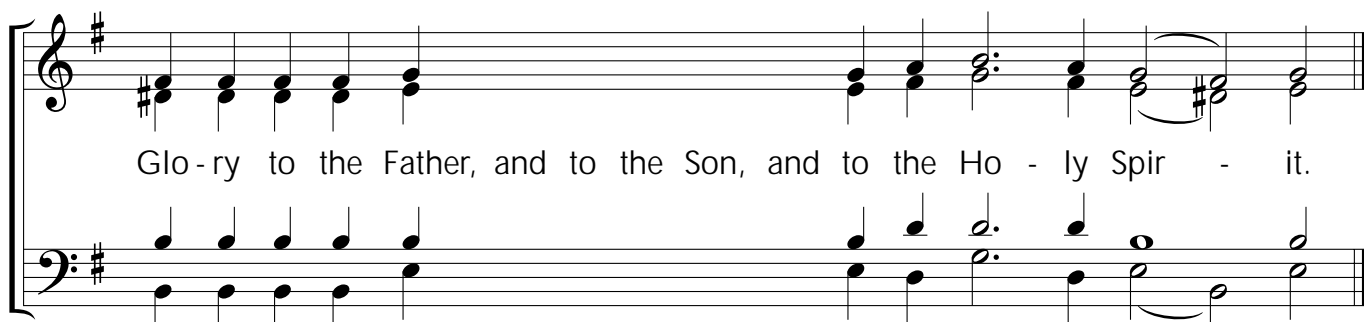


Ho - ly Moth - er Ma - ry, pray to God for us!

You cried to the pure Mother of God  
 and were freed from the deadly grip of sin,  
 putting Satan, your tempter, to shame.  
 Grant also to me, your servant, aid in time of trouble.

*Refrain:* Holy Mother Mary, pray to God for us!

God Whom you loved and for Whom you longed,  
 Whose path you followed, O Mother,  
 found you and granted you repentance in His compassion.  
 Pray, therefore, that we may be freed from sin and adversity.



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

Simple and undivided,  
 One in essence and nature, Light and Lights,  
 One Holy and three Holies —  
 God is praised as Trinity.  
 So sing praises to Him, my soul,  
 and glorify the Life and Lives, the God of all.

Now and ever and un - to ag - es of ag - es. A - men.

We praise you, we bless and venerate you, Mother of God,  
 for from the undivided Trinity you brought forth the only Son of God  
 and restored to us on earth the heavenly realms.

**Irmos 8**

Him Whom the hosts of heav - en glo - ri - fy, Whom the Cher - u -

bim and Se - raph - im dread, let eve - ry breath and crea - ture praise,

bless and mag - ni - fy through - out all ag - es.

*Refrain:* Have mercy on me, O God, have mercy on me.

Have mer - cy on me, O God, have mer - cy on me!

The musical score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The melody is simple and homophonic, consisting of chords and single notes. The lyrics are placed below the notes.

As the prostitute broke her priceless jar of myrrh  
to anoint Your head, O Savior,  
so do I weep before You with a broken and contrite heart.  
Hear my prayer; forgive and have mercy on me.

I am the first and greatest of sinners, O patient Savior,  
but I cry to You in fear and love:  
“Though I have sinned against You alone and done evil in Your sight,  
nevertheless, have mercy on me!”

Spare me, O my Savior, for I am the work of Your own hands.  
Seek me, Your lost sheep, O Good Shepherd,  
and deliver me from the jaws of the wolf,  
including me as a lamb in Your royal fold.

Most merciful Christ, when You ascend Your dread tribunal as Judge,  
all of creation will be overcome with fear and tremble,  
for on that day Your glory will be revealed as a blazing fire.

Ho - ly Moth - er Ma - ry, pray to God for us!

The musical score is written for two staves, Treble and Bass clef, in the key of D major (one sharp). The melody is simple and homophonic, consisting of chords and single notes. The lyrics are placed below the notes.

The Mother of the never-setting Sun enlightened you  
and freed you from the darkness of your passions.  
Since now you rejoice in the grace of the Spirit, O Mary,  
illumine all who praise you in faith.

*Refrain:* Holy Mother Mary, pray to God for us!

Zosimas the Elder marvelled meeting you, Mother,  
for in you he saw an earthly angel.  
Filled with awe he praises Christ forever.



Let us bless the Father and the Son and the Ho - ly Spir - it, the Lord!

Eternal Father, Co-eternal Son  
 and Gracious Comforter, the Spirit of Truth:  
 Father of the Divine Word, Word of the Eternal Father  
 and Life-Creating Spirit — Trinity in Unity —  
 have mercy on us.

Now and ever and un - to ag - es of ag - es. A - men.

O Pure Virgin, the flesh of Emmanuel  
 was formed within your womb  
 as a robe of royal crimson is spun from scarlet silk.  
 We proclaim you to be truly the Mother of our God.

**Irmos 9**

In - ef - fa - ble is the child - bear - ing of a seed - less con - cep -

tion, a Moth - er re - main - ing pure. For the birth of God re -

news both na - tures, so in all ag - es we mag - ni - fy you in an

or - tho - dox man - ner as the Moth - er and Bride of God.

*Refrain:* Have mercy on me, O God, have mercy on me.

Have mer - cy on me, O God, have mer - cy on me!

Have pity on me, Son of David,  
 Who by Your word cured a man possessed by a demon.  
 Let me also hear Your compassionate promise to the thief:  
 "You will be with Me in paradise when I return in My glory!"

Two thieves were crucified beside You, O Christ.  
 The one abused You while the other confessed You to be God.  
 Most merciful Lord, open to me the doors of Your glorious Kingdom  
 as You did to the believing thief.

Creation shook beholding Your crucifixion, O Jesus.  
 The mountains and rocks split in fear;  
 the earth quaked and hell surrendered its prisoners.  
 The sky grew dark at mid-day —  
 seeing You nailed in the flesh to a Cross.

Only Savior, do not require of me in my weakness  
 fruits which will show that I have changed my ways.  
 Grant rather that finding contrition of heart and poverty of spirit  
 I may offer these to You as a pleasing sacrifice.

Since You know me, my Judge,  
look on me in compassion when You come to judge the whole world.  
Spare and have mercy on me,  
though I have sinned more than any other.



Ho - ly Moth - er Ma - ry, pray to God for us!

Mary, you overcame the flesh and lived as though bodiless,  
crossing the River Jordan unhampered by your body.  
Your wondrous life is an amazement  
to the ranks both of angels and men.

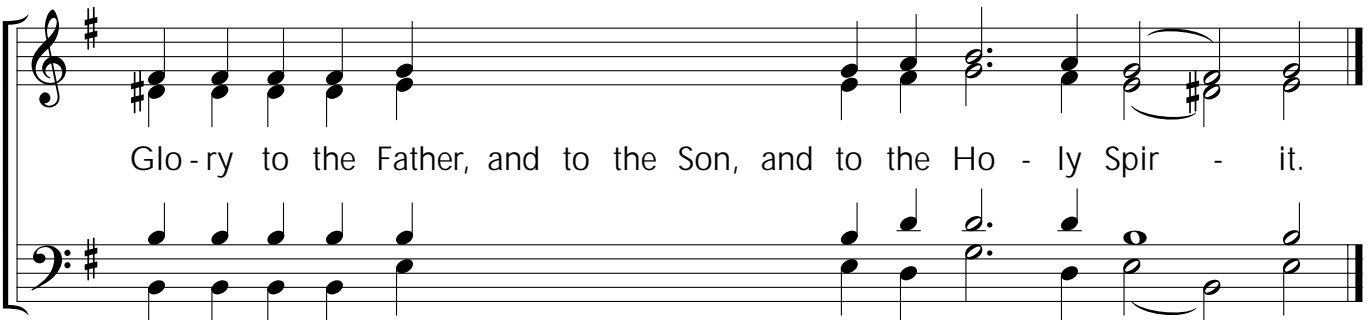
*Refrain:* Holy Mother Mary, pray to God for us!

Venerable Mother, intercede with the Creator,  
that we who sing your praises  
may be delivered from the afflictions and sorrows which surround us.  
That being delivered from temptations  
we may unceasingly glorify the Lord Who has glorified You.



Ho - ly Fa - ther An - drew, pray to God for us!

Honorable Andrew, thrice-blessed Father and pastor of Crete,  
never cease praying to God for those who sing your praises,  
that He may deliver from anger, sorrow, corruption and countless sins  
all of us who faithfully honor your memory.



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

We glorify the Father, we exalt the Son  
and we worship the Holy Spirit —  
the indivisible Trinity Who exists as One —  
the Light and Lights, the Life and Lives  
Who grants light and life to the ends of the world.

Now and ever and un - to ag - es of ag - es. A - men.

Purest Mother of God, preserve your people,  
for through you are we kept faithful, strengthened,  
and made able to overcome every temptation, trial and tribulation.

*Repeat Irmos 9 (see next page)*

Irmos 9

In - ef - fa - ble is the child - bear - ing of a seed - less con - cep -

tion, a Moth - er re - main - ing pure. For the birth of God re -

news both na - tures, so in all ag - es we mag - ni - fy you in an

or - tho - dox man - ner as the Moth - er and Bride of God.

*And the rest of Great Compline (turn to the appropriate section)*

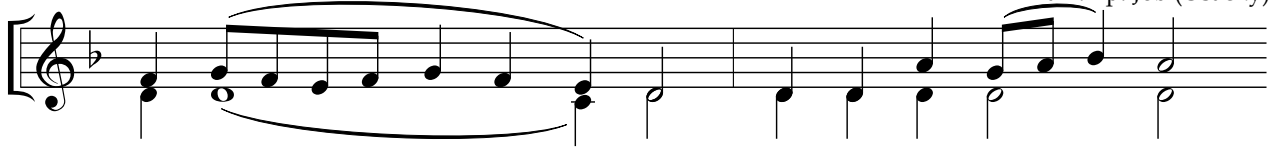
# The Great Canon of Repentance

of St. Andrew of Crete

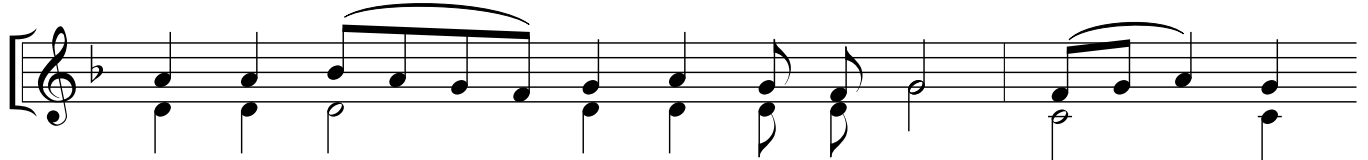
Carpathian Chant  
Tone 6 Prosimion  
arr. Bp. Job (Osacky)

Irmos I

Melody  
Ison



A Help - - - - - er and a Pro-lect - or



has be - come sal - va - tion to me. This is



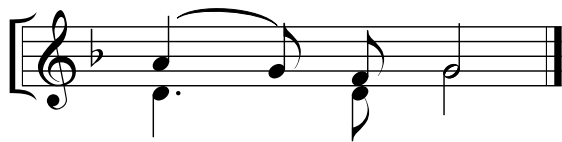
my God; I will glo - - - - ri - fy Him.



God of my fa - - thers; I will e - xalt

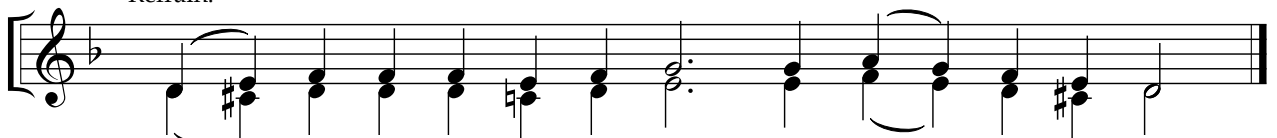


Him: For in glo - ry has He been



glo - - - ri - fied.

Refrain:



Have mer - cy on me, O God, have mer - cy on me.

# Refrains

## Great Canon of Repentance

Carpathian Chant  
arr. Archbishop Job (Osacky)

Tone 6

Melody  
Ison

Have — mer-cy on me, O God, have mer - cy on me!

Refrain 2

Glory to the Father, and to the Son, and to the Ho - ly

Spir - - - it.

Refrain 3

Now and ever, and un - to ag - es of ag - es. A - men.

Refrain 4

O ven - 'ra - ble Mo - ther Ma - ry pray to God — for us.

Refrain 5

O ho - ly Fath - er An - drew, pray to God — for us.

Refrain 6

Most ho - ly The - o - to - kos, save — us.

Refrain 7

Let us bless the Lord: Father, Son, and Ho - ly Spir - - - it.

# The Great Canon of Repentance

of St. Andrew of Crete

Carpathian Chant  
Tone 6 Prosimion  
arr. Bp. Job (Osacky)

## Irmos II

Melody  
Ison

At-tend, O hea - - - - - ven, and I will—

speak— and sing— in praise— of Christ

who took— flesh— from a Vir - - - gin and— came—

*rit.*

to dwell a - mong— us.

*Refrains*

## Another Irmos:

Melody  
Ison

See, see— that I— am God, who rained down— man -

na, and made springs— of wa - ter flow from the rock,

for my— peo-ple in the days— of— old, in the—

wil - - - - - der - ness, by— my— right—



*rit.*

hand and by — my — pow - er a - lone.

*Refrains*

# The Great Canon of Repentance

of St. Andrew of Crete

Carpathian Chant  
Tone 6 Prosimion  
arr. Bp. Job (Osacky)

## Irmos III

Melody  
Ison

Up - on the un-shak - a - ble rock

of Thy com-mand - - ments, O Christ, make

*rit.*

(make) firm Thy Church. *Refrains*

## Another Irmos:

Melody  
Ison

O Lord, up-on the rock of Thy com-mand - - -

ments, make firm my wav-er-ing heart for Thou a -

*rit.*

lone art Ho - - - ly and Lord. *Refrains*

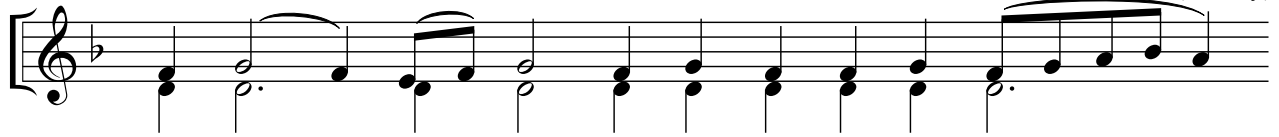
# The Great Canon of Repentance

of St. Andrew of Crete

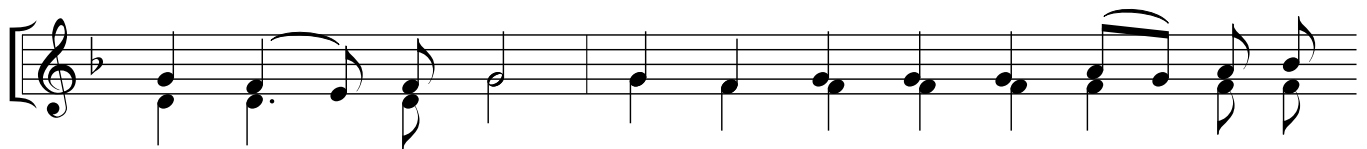
Carpathian Chant  
Tone 6 Prosomion  
arr. Bp. Job (Osacky)

Irmos IV

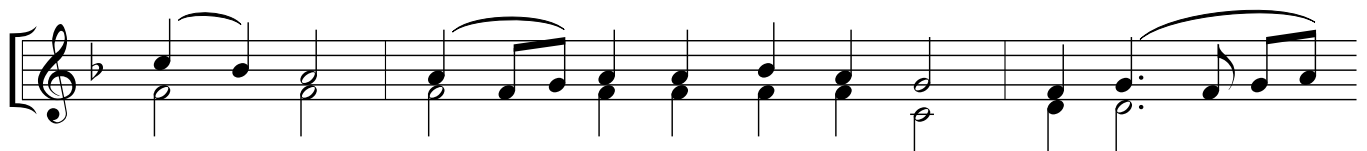
Melody  
Ison



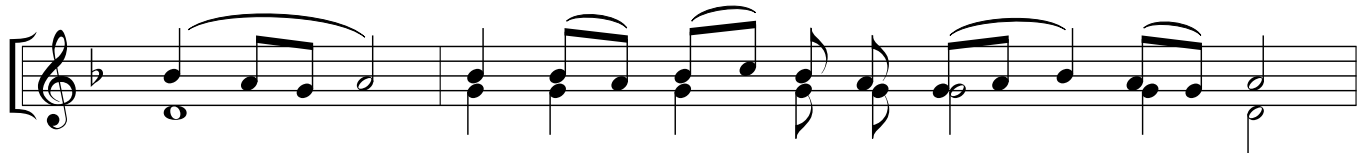
The pro - phet heard of Thy com-ing, O Lord, \_\_\_\_\_



and was a - fraid that Thou wast to be born of a



Vir - gin and be re-vealed to men, and he \_\_\_\_\_

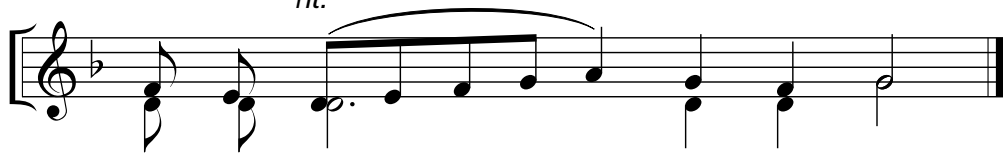


said: "I have heard the re - port of Thee



and I was a - fraid." \_\_\_\_\_ Glo - - - - ry

*rit.*



*Refrains*

to Thy pow - - - - er, O Lord!

# The Great Canon of Repentance

of St. Andrew of Crete

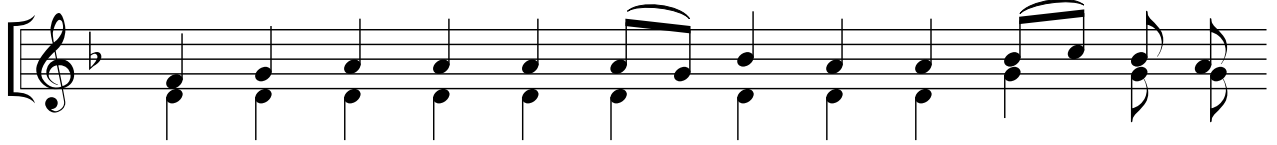
Carpathian Chant

Tone 6 Prosimion

arr. Bp. Job (Osacky)

Irmos V

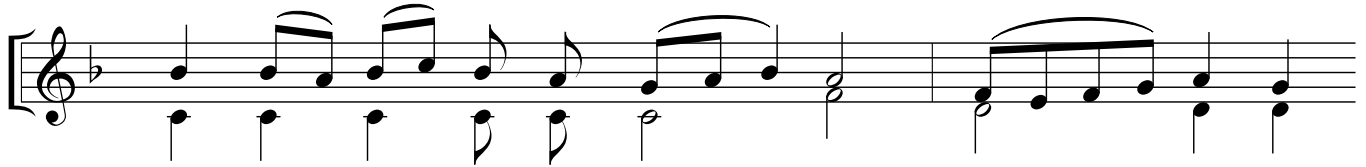
Melody  
Ison



From the night I seek Thee— ear - ly, O Lov - er of



Man - - - kind: en - light - - - en me, I— pray, — and



guide me— in— Thy com-mand - ments, and ——— teach me,

*rit.*



O— Sav - ior, to do— Thy will.

*Refrains*

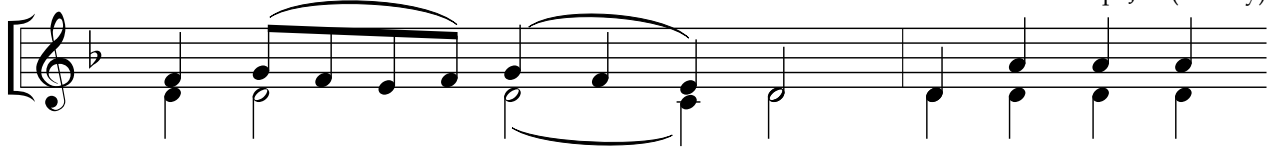
# The Great Canon of Repentance

of St. Andrew of Crete

Carpathian Chant  
Tone 6 Prosomion  
arr. Bp. Job (Osacky)

Irmos VI

Melody  
Ison



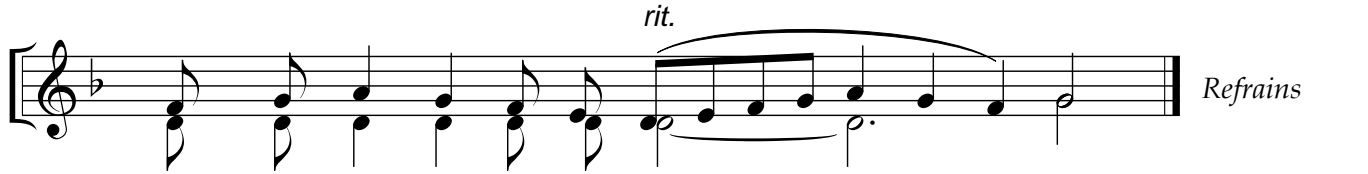
With my \_\_\_\_\_ whole \_\_\_\_\_ heart I cried to the



all-com - pas - sion-ate God: and He \_\_\_\_\_ heard \_\_\_\_\_



me from the \_\_\_\_\_ low - est depths \_\_\_\_\_ of \_\_\_\_\_ hell, and \_\_\_\_\_



brought my life out of corrupt - - - - ion.

*Refrains*

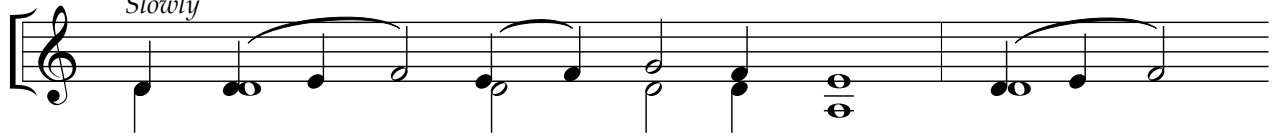
# My Soul, My Soul, Arise

## Kontakion - Great Canon

To the special melody: "Thy Bridal Chamber"

Carpathian Chant  
arr. Bp. Job (Osacky)

*Slowly*



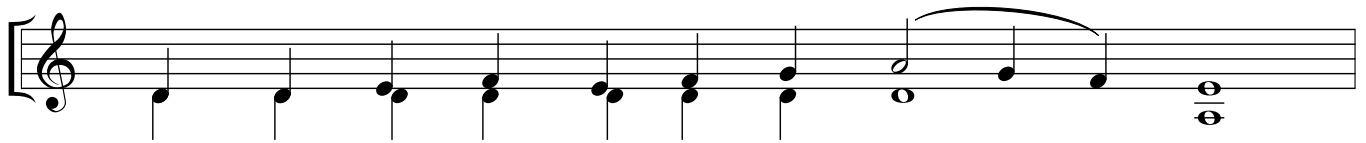
My soul, \_\_\_\_\_ my \_\_\_\_\_ soul, a - rise! Why \_\_\_\_\_



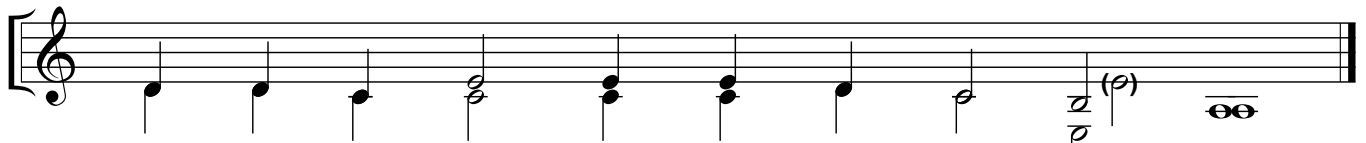
are you sleep - ing? The end \_\_\_\_\_ draws \_\_\_\_\_ near,



and \_\_\_\_\_ soon you will be trou - - - - - bled.



Watch then that Christ our God may spare \_\_\_\_\_ you,



for He is ev' - ry - where and fills all things.

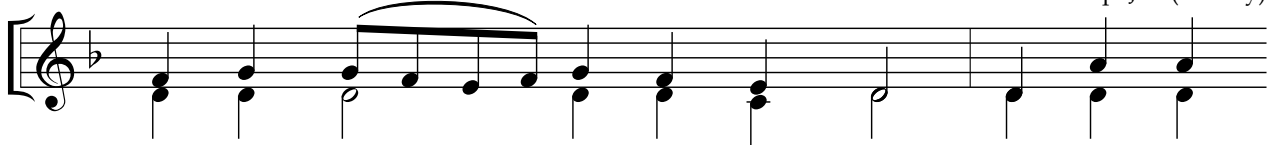
# The Great Canon of Repentance

of St. Andrew of Crete

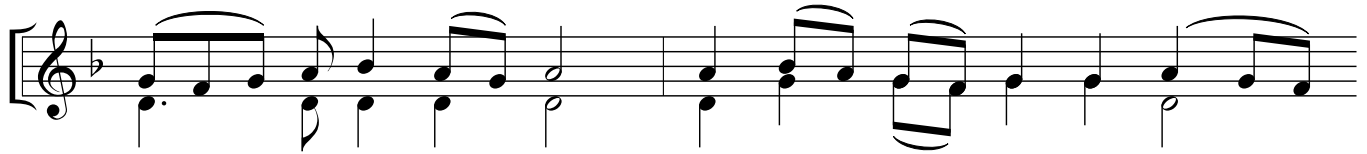
Carpathian Chant  
Tone 6 Prosomion  
arr. Bp. Job (Osacky)

Irmos VII

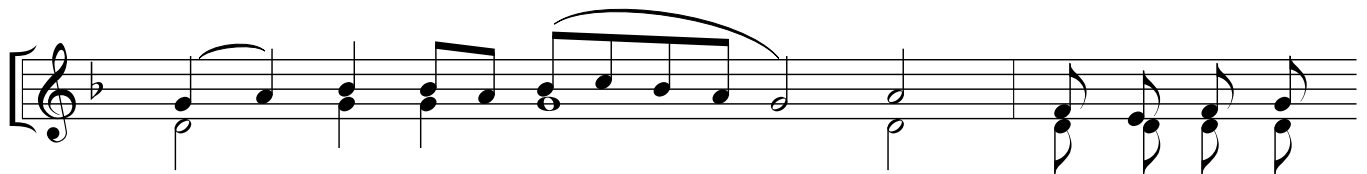
Melody  
Ison



We have sinned, ——— we have trans-gressed, we have done



e - - vil in Thy-sight; we have- not- kept or fol - - -



lowed- Thy com - mand - - - - ments. But re - ject us



not, O- God- of- our- fa - - - - thers.

*Refrains*

# The Great Canon of Repentance

of St. Andrew of Crete

Carpathian Chant  
Tone 6 Prosomion

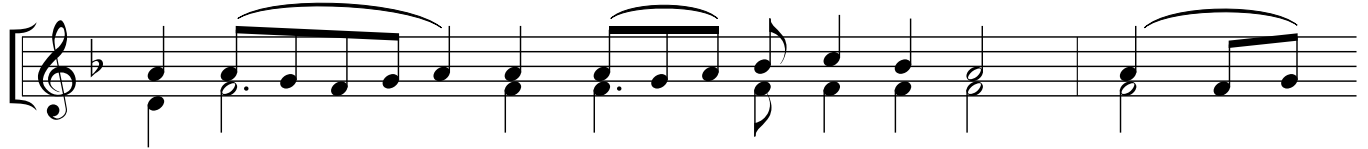
arr. Bp. Job (Osacky)

Irmos VIII

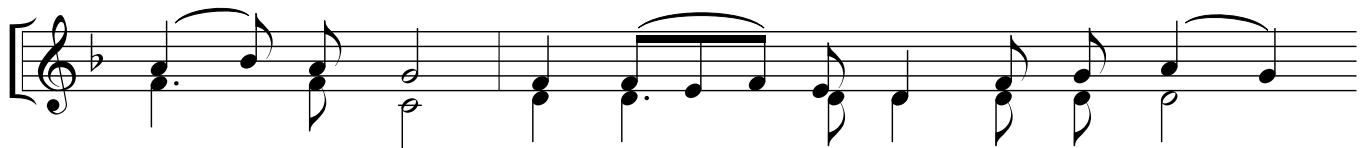
Melody  
Ison



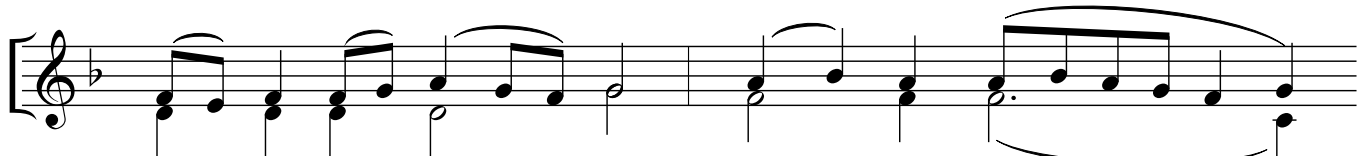
The hosts — of hea - - - ven give Him glo - - - ry;



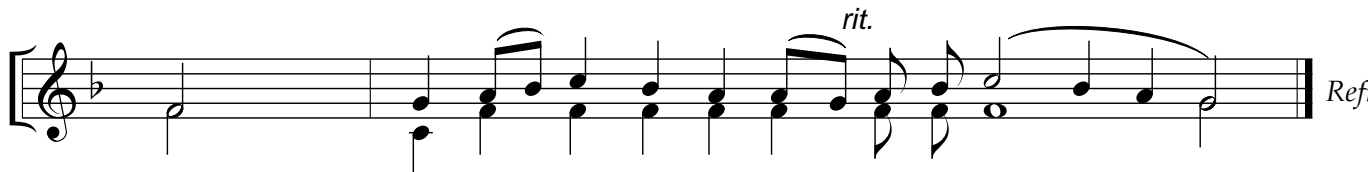
be - fore — Him trem - ble cher - u - bim and —



ser - a - phim; let ev - - - ry - thing that has breath —



and — all cre - a - - tion praise — Him, bless —



Him, and ex - alt Him a - bove — all for - ev - - - er.



# The Great Canon of Repentance

of St. Andrew of Crete

Carpathian Chant  
Tone 6 Prosimion  
arr. Bp. Job (Osacky)

Irmos IX

Melody  
Ison

Con - cep - tion with - out seed; na - tiv - i - ty  
past un - der - stand - ing, from a mo - ther who  
nev - er knew a man; child - bear - ing un - de - filed.  
For the birth of God makes both na - tures new.  
There - fore as bride and mo - ther of God,  
with true wor - ship all gen - er - a - tions  
*rit.* mag - ni - fy you. *Refrains*

## Refrains

Great Canon of Repentance

Carpathian Chant  
arr. Archbishop Job

Tone 6 *Refrain 1:*

Soprano  
Alto

Have mer-cy on me, O God, have mer - cy on me. *Refrain 2:* Glory to the

Tenor  
Bass

*Refrain 3:*

Father, and to the Son, and to the Ho - ly Spir - it. Now and ever

*Refrain 4:*

and un - to ag - es of ag - es. A-men. O ven'-ra - ble Mo-ther

*Refrain 5:*

Ma - ry pray to God ——— for us. O ho - ly Fath - er An - drew,

*Refrain 6:*

pray to God ——— for us. Most ho - ly The - o - to - kos, save ——— us.

# Refrains

## Great Canon of Repentance

Carpathian Chant

Archbishop Job (Osacky)

Tone 6

Soprano  
Alto

Let us bless the Lord: Father, Son, and Ho - ly Spir - - - it.

Tenor  
Bass

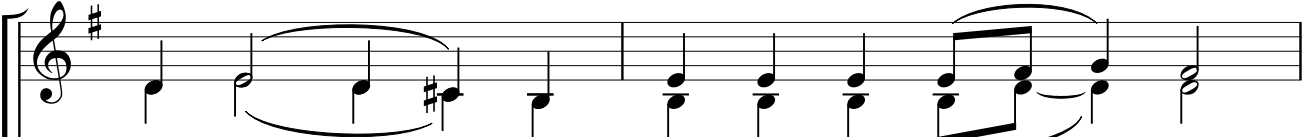
Now and ever and un - to ag - es of ag - es. A - men.

# The Great Canon of St. Andrew

Heirmos 1  
Tone 6

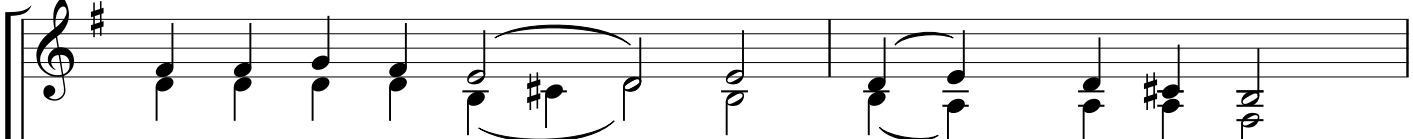

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto

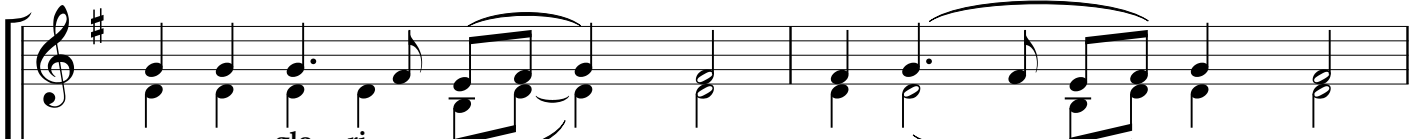



A help - - - er and a pro - tec - - - tor:



Tenor  
Bass




He is my sal - va - - - tion. He is my God; —



I will glo - ri - fy Him; my fath - - - ers' — God,



I will ex - alt Him; for great - ly has He been



glo - ri - fied.



# The Great Canon of St. Andrew


Znamenny Chant  
arr. from A. Archangel'sky

## Refrains

Tone 6


*Refrain 1:*

Soprano  
Alto

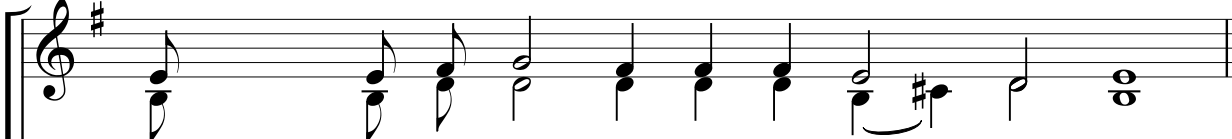


Have mercy on me, O God, have mer - cy on me.

Tenor  
Bass



## *Refrain 2:*



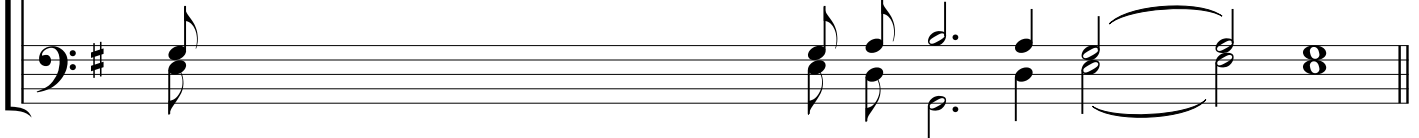
O Venerable Mo-ther Ma - ry, pray to God for us.



## *Refrain 3:*



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




## *Refrain 4:*




Now and ever and un - to ag - es of ag - es. A - men.



## *Refrain 5:*



O Venerable Fath - er An - drew, pray to God for us.



# The Great Canon of St. Andrew

Heirmos 2 (Sung on Monday, Tuesday, Wednesday)  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto

At - tend, O hea - - - vens, and I shall speak

Tenor  
Bass

Detailed description: This system contains the first two staves of the musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. Both staves are in the key of D major (one sharp) and 8/8 time. The lyrics are: "At - tend, O hea - - - vens, and I shall speak". The music features a mix of quarter and eighth notes, with some notes beamed together. There are several rests in the Soprano/Alto part, particularly a long one under "heaven(s)".

and sing in praise of Christ, Who from a Vir - gin

Detailed description: This system contains the next two staves of the musical score. The lyrics are: "and sing in praise of Christ, Who from a Vir - gin". The musical notation continues with similar rhythmic patterns, including quarter and eighth notes. The Soprano/Alto part has a long note under "praise" and "of Christ".

came to us in the flesh.

Detailed description: This system contains the final two staves of the musical score. The lyrics are: "came to us in the flesh.". The music concludes with a final cadence, including a whole note chord in the Soprano/Alto part and a whole note chord in the Tenor/Bass part. The Soprano/Alto part has a long note under "us".

# The Great Canon of St. Andrew

Heirmos 2 (Sung on Thursday)

Tone 6

Znamenny Chant

arr. from A. Archangel'sky

Soprano  
Alto

Tenor  
Bass

See, now see that I a - lone am God,

Detailed description: This system shows the first line of music. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one sharp (F#). The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "See, now see that I a - lone am God,". The music consists of a series of chords and single notes, with some notes beamed together.

who for my people in the wild - er - ness made man - na

Detailed description: This system shows the second line of music. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one sharp (F#). The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "who for my people in the wild - er - ness made man - na". The music continues with a similar pattern of chords and notes.

fall like rain and wa - ter flow from a rock

Detailed description: This system shows the third line of music. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one sharp (F#). The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "fall like rain and wa - ter flow from a rock". The music features some eighth-note patterns in the Soprano and Alto parts.

by my right hand and in my strength.

Detailed description: This system shows the fourth and final line of music. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one sharp (F#). The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "by my right hand and in my strength.". The music concludes with a final chord in the Soprano and Alto parts and a final note in the Tenor and Bass parts.

# The Great Canon of St. Andrew

Heirmos 2 (Sung on Thursday)

Tone 6

Znamenny Chant

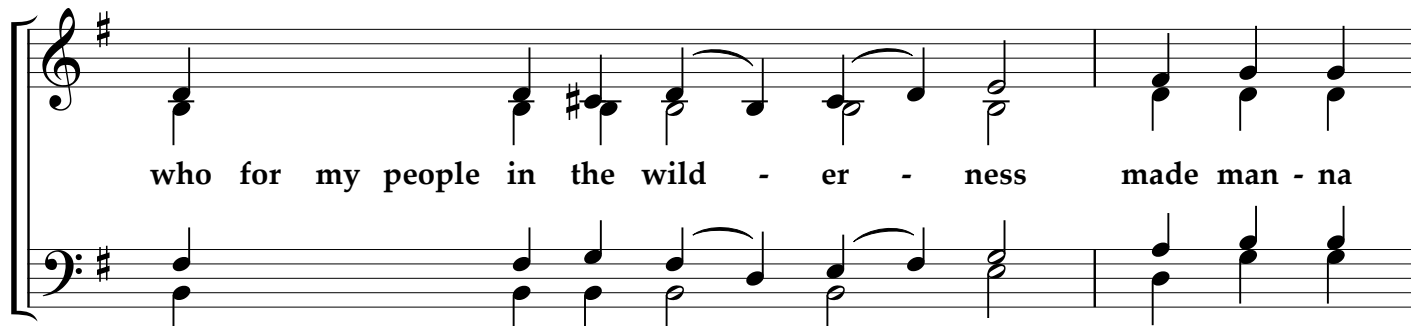
arr. from A. Archangel'sky

Soprano  
Alto

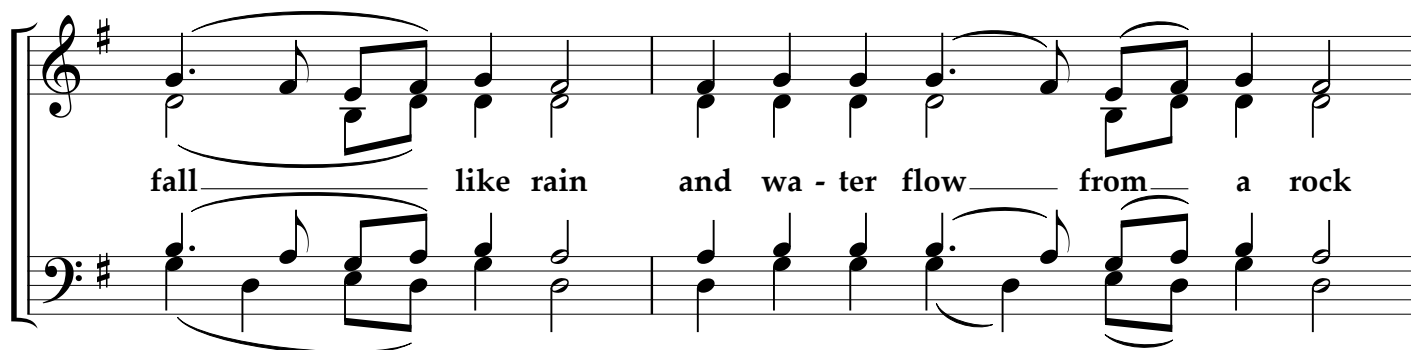


See, now see that I a - lone am God,

Tenor  
Bass



who for my people in the wild - er - ness made man - na



fall like rain and wa - ter flow from a rock



by my right hand and in my strength.

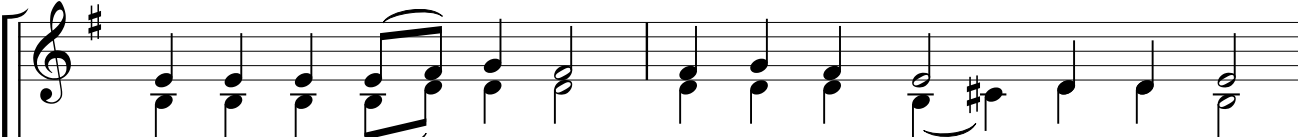


# The Great Canon of St. Andrew


Heirmos 3  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto



Tenor  
Bass



On the un-shak - en rock of Thy com-mand - ments, O Christ,



es - tab - lish my wan - - d'ring — mind.



# The Great Canon of St. Andrew


Heirmos 3 (Sung on Tuesday, Thursday)

Tone 6

Znamenny Chant


arr. from A. Archangel'sky

Soprano  
Alto

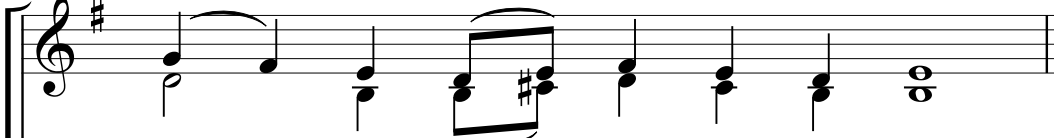


On the rock of Thy com - mand - ments, O Lord,


Tenor  
Bass



strength - en my wav - - - 'ring heart, for Thou a -



lone art ho - ly and the Lord.



# The Great Canon of St. Andrew

Herimos 4  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto

The proph - et heard of Thy com - ing and was a -

Tenor  
Bass

Detailed description: This system shows the first two staves of the musical score. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one sharp (F#). The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "The proph - et heard of Thy com - ing and was a -".

fraid, O Lord; how Thou wast to be born of a Vir - gin

Detailed description: This system shows the second two staves of the musical score. The lyrics are: "fraid, O Lord; how Thou wast to be born of a Vir - gin".

and re - vealed to men; and he cried out: I have

Detailed description: This system shows the third two staves of the musical score. The lyrics are: "and re - vealed to men; and he cried out: I have".

heard the re - port of Thee, and I was a - fraid.

Detailed description: This system shows the fourth two staves of the musical score. The lyrics are: "heard the re - port of Thee, and I was a - fraid."

Glo - ry to Thy strength, O Lord!

Detailed description: This system shows the final two staves of the musical score. The lyrics are: "Glo - ry to Thy strength, O Lord!". The system ends with a double bar line and a fermata over the final notes.

# The Great Canon of St. Andrew

Herimos 5  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto

Keep-ing vig - il through the night, O Lov - er of man-kind,

Tenor  
Bass

Detailed description: This system contains the first two lines of the musical score. The Soprano and Alto parts are written on a single staff with a treble clef and a key signature of one sharp (F#). The Tenor and Bass parts are written on a single staff with a bass clef and the same key signature. The lyrics are: "Keep-ing vig - il through the night, O Lov - er of man-kind,". The music consists of a series of chords and simple melodic lines.

I pray Thee: en - light - en me, and guide me in Thy com -

Detailed description: This system contains the second and third lines of the musical score. The lyrics are: "I pray Thee: en - light - en me, and guide me in Thy com -". The musical notation continues with similar chordal and melodic structures.

mand - ments, and teach me, O Sav - ior, al - ways to

Detailed description: This system contains the fourth and fifth lines of the musical score. The lyrics are: "mand - ments, and teach me, O Sav - ior, al - ways to". The musical notation continues with similar chordal and melodic structures.

do Thy will.

8

Detailed description: This system contains the sixth and seventh lines of the musical score. The lyrics are: "do Thy will.". The music concludes with a final chord and a double bar line. A large number '8' is written at the end of the bass staff, likely indicating the end of the page or a specific measure.

# The Great Canon of St. Andrew

Herimos 6  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto

Tenor  
Bass

From the depths — of hell I cried with all — my heart

Detailed description: This system contains the first two staves of the musical score. The top staff is for Soprano and Alto, and the bottom staff is for Tenor and Bass. Both staves are in the key of D major (one sharp) and 4/4 time. The lyrics are: "From the depths — of hell I cried with all — my heart". The music features a mix of quarter, eighth, and sixteenth notes, with some notes beamed together. There are rests in the lyrics corresponding to the dashes.

to the mer - ci - ful God, and He heard — me,

Detailed description: This system contains the next two staves of the musical score. The lyrics are: "to the mer - ci - ful God, and He heard — me,". The music continues with similar rhythmic patterns, including quarter and eighth notes. The lyrics are aligned with the notes, with dashes indicating syllable placement.

and He raised — up — my life from cor - rup - - - tion.

Detailed description: This system contains the final two staves of the musical score. The lyrics are: "and He raised — up — my life from cor - rup - - - tion.". The music concludes with a final cadence, featuring a whole note chord in the bass staff. The lyrics are aligned with the notes, with dashes indicating syllable placement.

# The Great Canon of St. Andrew

Herimos 7  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto

Tenor  
Bass

We have sinned, we have trans - gressed, we have done ev - il

Detailed description: This system shows the first line of music. It consists of two staves: a soprano staff (treble clef) and an alto staff (treble clef). The lyrics are written below the alto staff. The music is in a major key with one sharp (F#) and a 2/4 time signature. The melody is primarily composed of quarter notes and eighth notes, with some rests. The alto part has a longer note value for the word 'have'.

in Thy sight. We have not kept or fol - lowed Thy com -

Detailed description: This system continues the music from the first system. It features the same two staves. The lyrics continue. The musical notation includes quarter notes, eighth notes, and a half note. The alto part has a longer note value for the word 'sight'.

mand - ments. But do not re - ject us ut - ter - ly,

Detailed description: This system continues the music. The lyrics are 'mand - ments. But do not re - ject us ut - ter - ly,'. The musical notation includes quarter notes, eighth notes, and a half note. The alto part has a longer note value for the word 'mand'.

O God of our fath - - - - ers.

8


Detailed description: This system concludes the piece. The lyrics are 'O God of our fath - - - - ers.'. The musical notation includes quarter notes, eighth notes, and a half note. The alto part has a longer note value for the word 'fath'. The system ends with a double bar line and a fermata over the final note. A large number '8' is written at the bottom of the bass staff.

# The Great Canon of St. Andrew

Herimos 8  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto



Tenor  
Bass

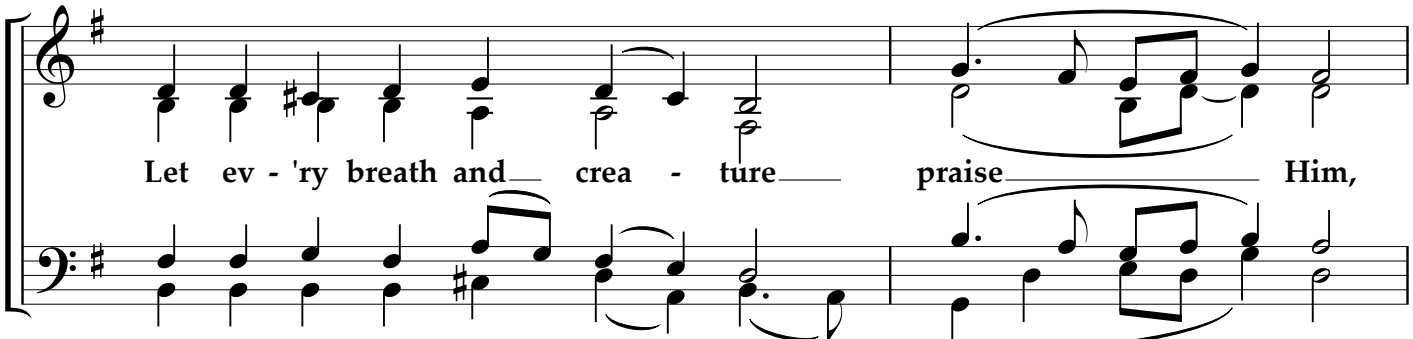
The hosts of hea - - - ven to Him give glo - - ry.

Detailed description: This system contains the first line of the musical score. It features two vocal parts: Soprano/Alto (top staff) and Tenor/Bass (bottom staff). The key signature is one sharp (F#). The lyrics are: "The hosts of hea - - - ven to Him give glo - - ry." The music consists of a series of eighth and quarter notes with some rests, and a final cadence.



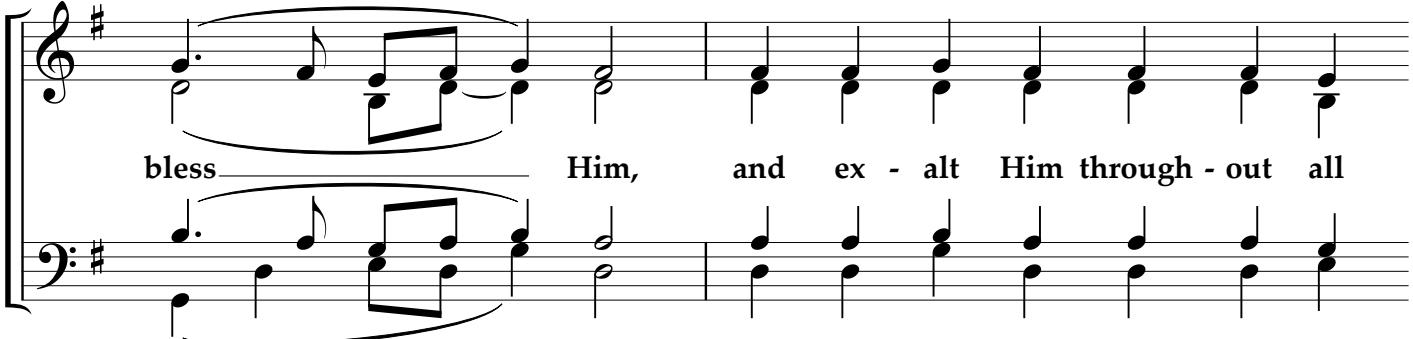
The che - ru - bim and ser - a - phim be - fore Him stand in awe.

Detailed description: This system contains the second line of the musical score. It features two vocal parts: Soprano/Alto (top staff) and Tenor/Bass (bottom staff). The key signature is one sharp (F#). The lyrics are: "The che - ru - bim and ser - a - phim be - fore Him stand in awe." The music consists of a series of eighth and quarter notes with some rests, and a final cadence.



Let ev - 'ry breath and crea - ture praise Him,

Detailed description: This system contains the third line of the musical score. It features two vocal parts: Soprano/Alto (top staff) and Tenor/Bass (bottom staff). The key signature is one sharp (F#). The lyrics are: "Let ev - 'ry breath and crea - ture praise Him,". The music consists of a series of eighth and quarter notes with some rests, and a final cadence.



bles Him, and ex - alt Him through - out all

Detailed description: This system contains the fourth line of the musical score. It features two vocal parts: Soprano/Alto (top staff) and Tenor/Bass (bottom staff). The key signature is one sharp (F#). The lyrics are: "bles Him, and ex - alt Him through - out all". The music consists of a series of eighth and quarter notes with some rests, and a final cadence.



ag - - - es.

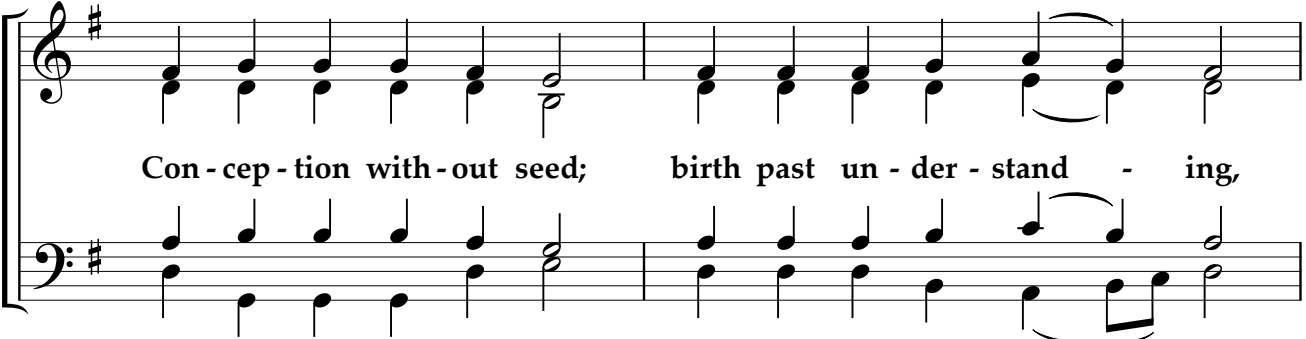
Detailed description: This system contains the fifth and final line of the musical score. It features two vocal parts: Soprano/Alto (top staff) and Tenor/Bass (bottom staff). The key signature is one sharp (F#). The lyrics are: "ag - - - es." The music consists of a series of eighth and quarter notes with some rests, and a final cadence.

# The Great Canon of St. Andrew

Herimos 9  
Tone 6

Znamenny Chant  
arr. from A. Archangel'sky

Soprano  
Alto




Con - cep - tion with - out seed; birth past un - der - stand - ing,

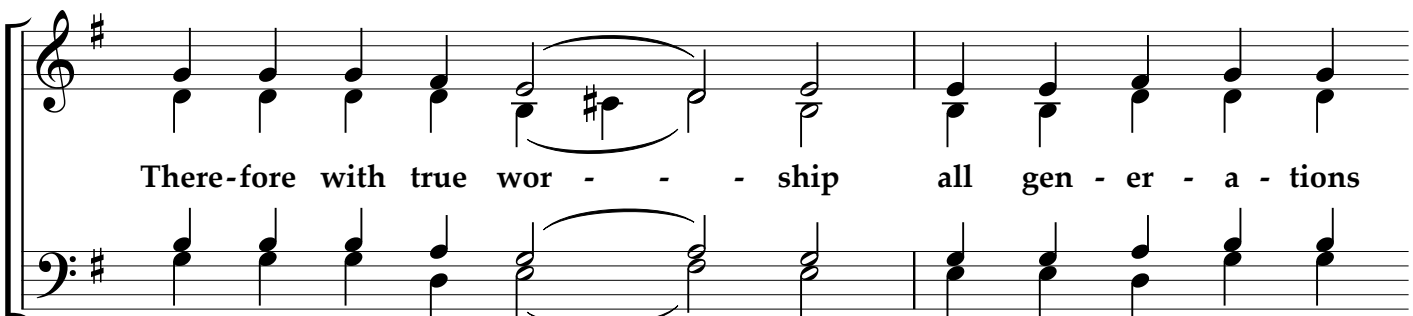
Tenor  
Bass



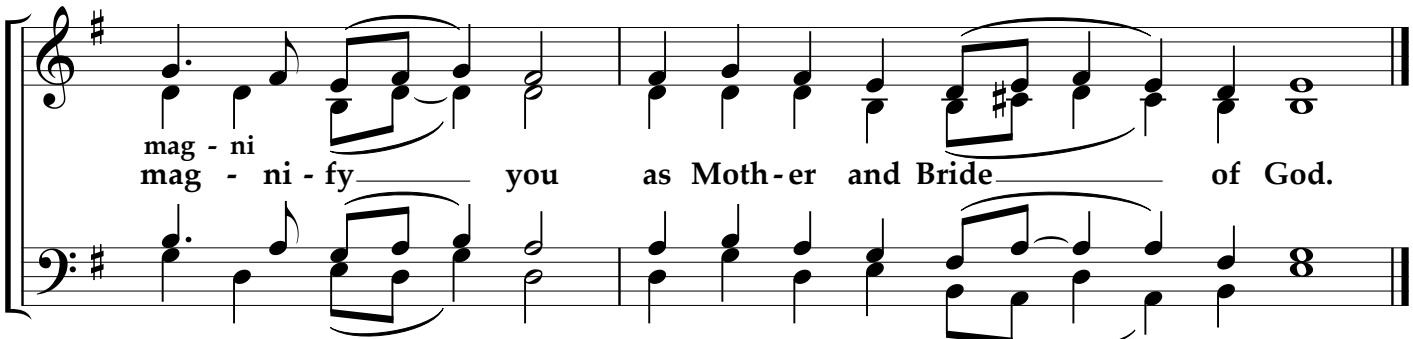
from a moth - er who ne - ver knew — a man; child - bear - ing



un - de - filed. For na - ture is re - newed by the birth of God.



There - fore with true wor - - - ship all gen - er - a - tions



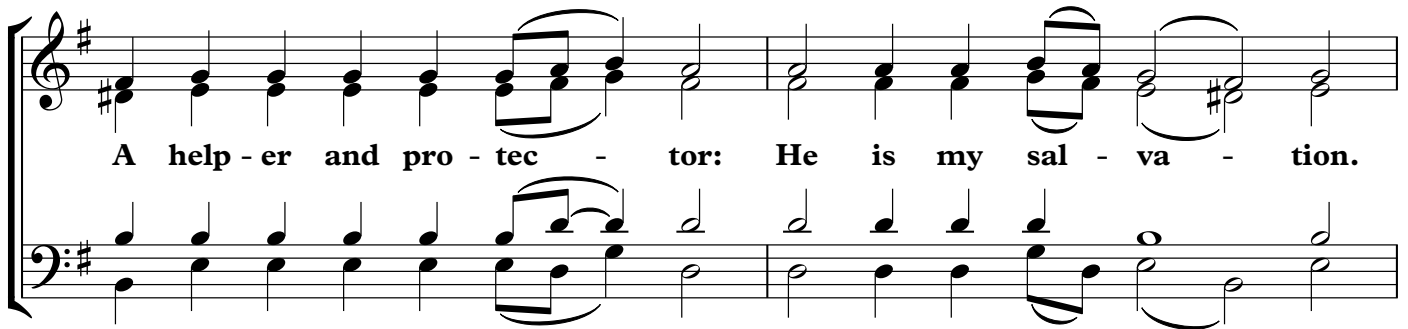
mag - ni  
mag - ni - fy you as Moth - er and Bride of God.



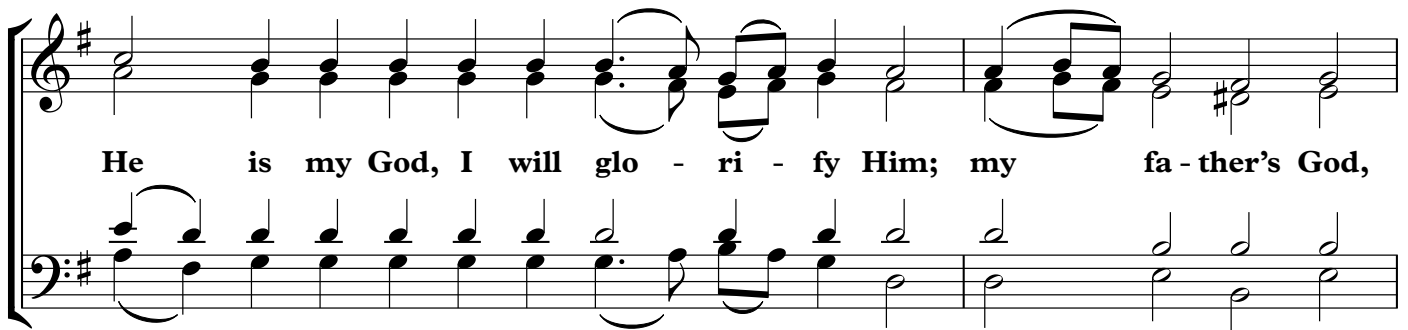
# Canon of St. Andrew of Crete

*Podoben: By the waves of the sea...*

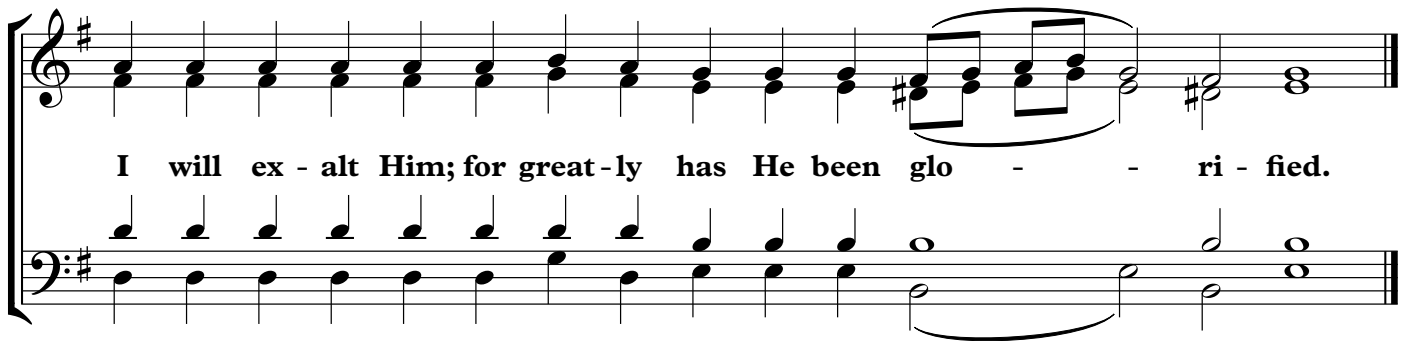
## Irmos 1



A help - er and pro - tec - tor: He is my sal - va - tion.



He is my God, I will glo - ri - fy Him; my fa - ther's God,



I will ex - alt Him; for great - ly has He been glo - ri - fied.

Canon of St. Andrew of Crete: Podoben "By the waves of the sea"

**Irmos 2** (Sung on Monday, Tuesday, Wednesday)

At-tend, O heav - ven, and I shall speak and sing in

praise of Christ, Who from a Vir - gin came to us in

the flesh.

Canon of St. Andrew of Crete: Podoben "By the waves of the sea"

**Irmos 2** (Sung on Thursday)

See, now see that I alone am God, who

for my people in the wilderness, made manna

fall like rain and water flow from the rock

by my right hand and in my strength.

Canon of St. Andrew of Crete: Podoben "By the waves of the sea"

**Irmos 3** (*Sung on Monday*)

On the un - shak - en rock of Thy com - mand - ments, O Christ,

es - tab - lish my wan - - d'ring mind.

Canon of St. Andrew of Crete: Podoben "By the waves of the sea"

**Irmos 3** (Sung on Tuesday, Wednesday, Thursday)

On the\_ rock\_ of Thy com-mand-ments, O Lord, strength - en my

wav - 'ring heart, for Thou a - lone\_ art ho - ly\_ and the Lord.

Irmos 4

The prophet heard of Thy coming and was afraid, O Lord,

how Thou was to be born of a virgin,

and revealed to men, and he cried out: "I have

heard the report of Thee and I was afraid. Glory to

Thy strength, O Lord".

Canon of St. Andrew of Crete: Podoben "By the waves of the sea"

Irmos 5

Keep-ing vi - gil through the night, O Lov - er of man - kind,

I pray Thee: en - light - en me, and guide me in Thy com -

mand - ments, and teach me, O Sav - ior, al -

ways to do Thy will.

Irmos 6

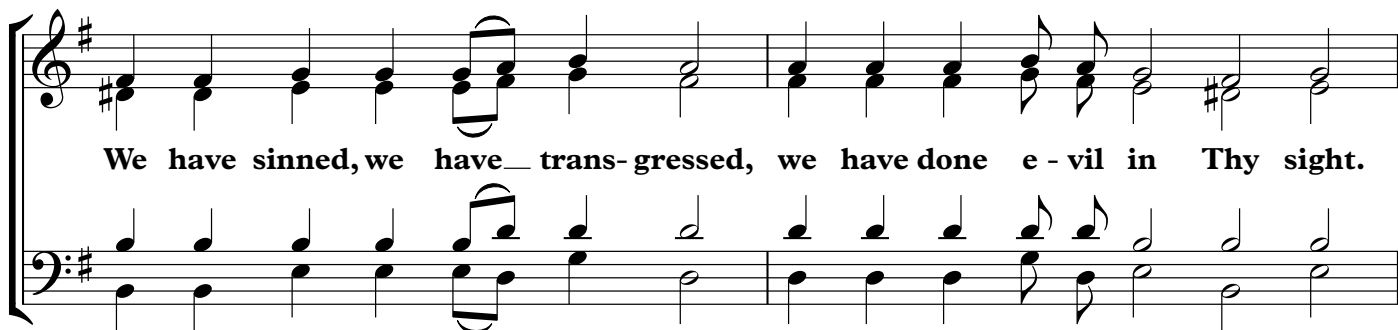
From the depths of hell I cried with all my heart

to the mer - ci - ful God, and He heard me, and He

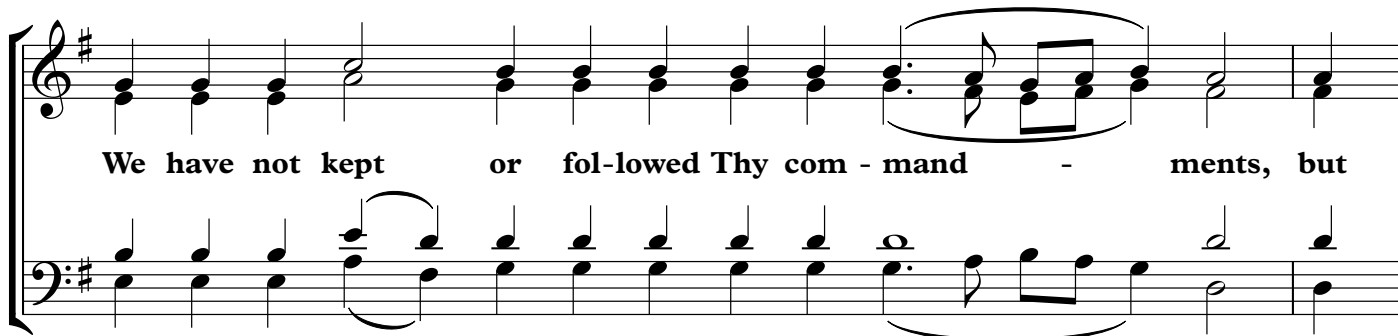
raised - up my life from cor - rup - tion.



Irmos 7



We have sinned, we have trans-gressed, we have done e-vil in Thy sight.

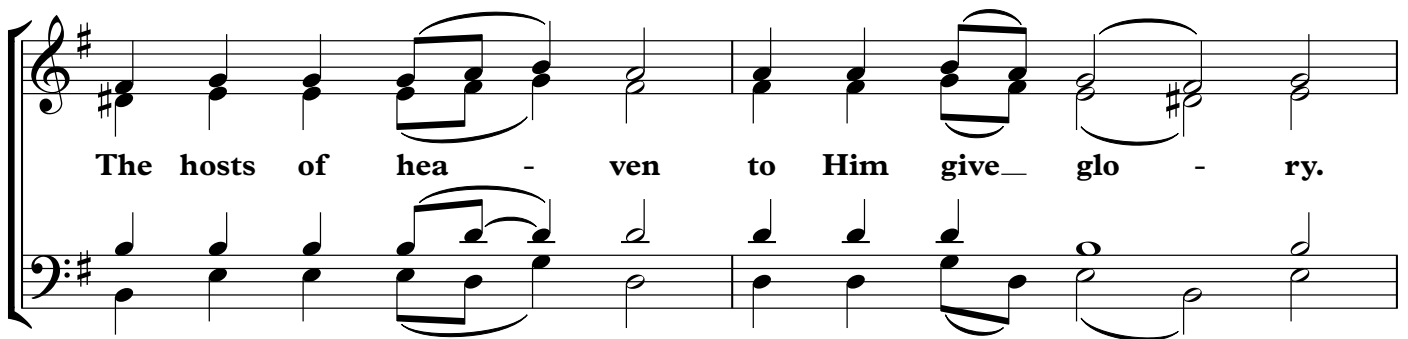


We have not kept or fol-lowed Thy com - mand - ments, but



do not re - ject us ut - ter - ly, O God of our fa - - thers.

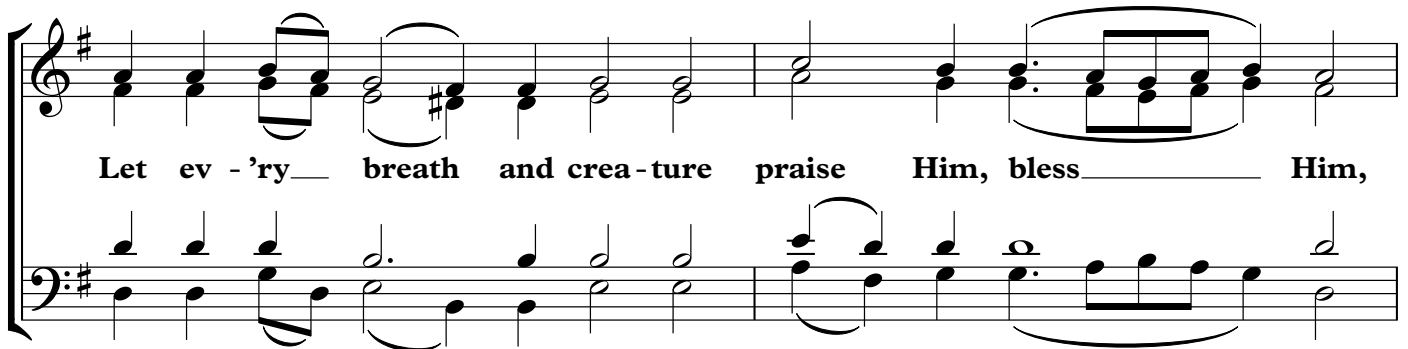
Irmos 8



The hosts of hea - ven to Him give glo - ry.



The cher - u - bim and seraphim before Him stand in awe.



Let ev - 'ry breath and crea - ture praise Him, bless Him,



and ex - alt Him through - out all a - ges.

Irmos 9

Con-cep-tion with out seed, birth past un - der - stand - ing from a

moth - er who nev - er knew a man, child bear - ing un - de - filed:

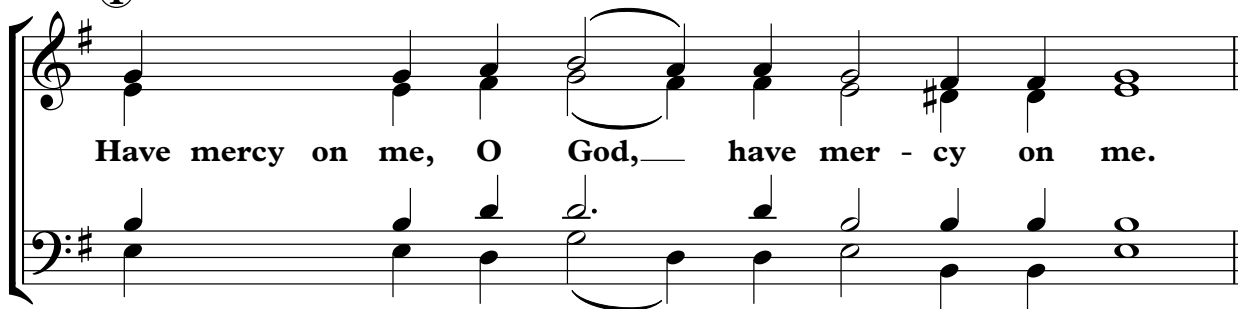
for na - ture is re-newed by the birth of God.

There - fore with true wor - ship all gen - er - a - tions mag - ni -

fy you as moth - er and bride of God.

Refrains for the "Great Canon of Saint Andrew"

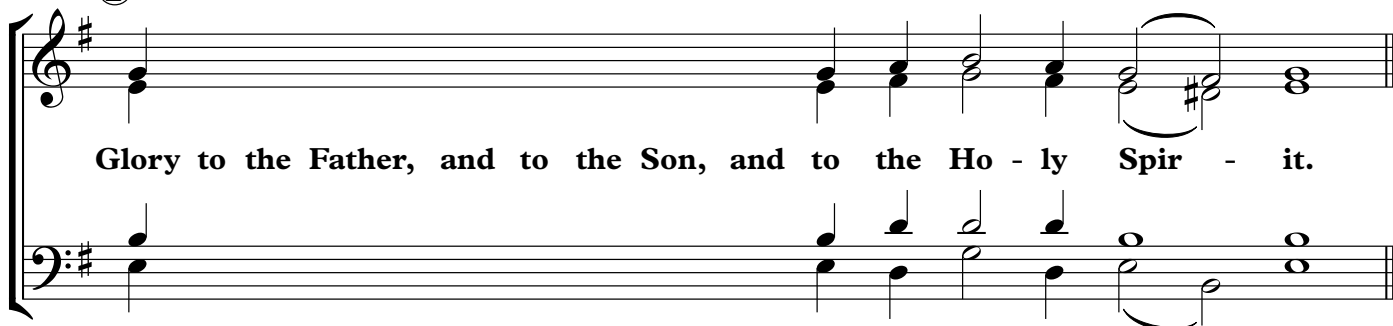
①



Have mercy on me, O God, have mer - cy on me.

Musical notation for Refrain 1: Treble and bass staves in G major, 4/4 time. The melody consists of eighth and quarter notes, with a final cadence. The bass line provides a simple harmonic accompaniment.

②



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

Musical notation for Refrain 2: Treble and bass staves in G major, 4/4 time. The melody is similar to Refrain 1, with a final cadence. The bass line provides a simple harmonic accompaniment.

③



Now and ever and un - to a - ges of a - ges. A - men.

Musical notation for Refrain 3: Treble and bass staves in G major, 4/4 time. The melody is similar to Refrain 1, with a final cadence. The bass line provides a simple harmonic accompaniment.

④



Ho - ly mo - ther Ma - ry pray to God for us.

Musical notation for Refrain 4: Treble and bass staves in G major, 4/4 time. The melody is similar to Refrain 1, with a final cadence. The bass line provides a simple harmonic accompaniment.

⑤



Ho - ly fa - ther An - drew pray to God for us.

Musical notation for Refrain 5: Treble and bass staves in G major, 4/4 time. The melody is similar to Refrain 1, with a final cadence. The bass line provides a simple harmonic accompaniment.

Canon of St. Andrew of Crete: Podoben "By the waves of the sea"

⑥

Most holy The - o - to - kos, save us.

Detailed description: This musical system consists of two staves, treble and bass, with a key signature of one sharp (F#). The treble staff contains a series of chords: G4-A4, G4-A4, G4-A4, G4-A4, G4-A4, G4-A4, and a final chord with a sharp sign (F#4-G4). The bass staff contains a series of notes: G3, G3, G3, G3, G3, G3, and a final chord with a sharp sign (F#3-G3). The lyrics are: "Most holy The - o - to - kos, save us." The word "save" is followed by a long horizontal line indicating a sustained note.

⑦

We bless the Lord, Father, Son, and Ho - ly Spir - it.

Detailed description: This musical system consists of two staves, treble and bass, with a key signature of one sharp (F#). The treble staff contains a series of chords: G4-A4, G4-A4, G4-A4, G4-A4, G4-A4, G4-A4, and a final chord with a sharp sign (F#4-G4). The bass staff contains a series of notes: G3, G3, G3, G3, G3, G3, and a final chord with a sharp sign (F#3-G3). The lyrics are: "We bless the Lord, Father, Son, and Ho - ly Spir - it." The word "Spir" is followed by a long horizontal line indicating a sustained note.

# HYMNS FOR THE ORTHODOX LITURGY

## MY SOUL, MY SOUL

(KONTAKION)

Fyodor Evfimovich Stepanov (b. 1870; date of death not available) was for many years the choir director at the Cathedral of Tambov, a provincial city southeast of Moscow. Several dozen of his liturgical compositions, mostly written in a simple chordal style, were published by P. Yurgenson of Moscow.

The present setting of the Kontakion for the Great Kanon of St. Andrew of Crete, *My Soul, My Soul*, is written in the style of a chant harmonization that uses simple musical means to convey a mood of devotion and repentance.

The English edition is based on the Slavonic original published in 1898. All of the composer's tempo and dynamic markings have been retained. Additional editorial markings are enclosed in brackets.

Set in English and edited by  
VLADIMIR MOROSAN

FYODOR STEPANOV  
(1870-?)

Slowly and quietly. [♩ = 60]

*pp*

Soprano  
Alto

MY \_\_\_\_\_ SOUL, MY SOUL, \_\_\_\_\_

Tenor  
Bass

*pp*

A - RISE! \_\_\_\_\_ WHY ARE YOU SLEEP - ING? THE

END IS AP - PROACH - - - ING, AND

*p*

*p*

YOU WILL BE CON - FOUNDED. A - WAKE, THERE

- FORE, THAT YOU MAY BE SPARED BY CHRIST

GOD, WHO IS EVE - RY - WHERE PRE - SENT AND

FILLS ALL THINGS.

KONTAKION FOR THE CANON OF ST ANDREW

*N. Custer 2006*

D  
My soul, \_\_\_\_\_ my soul, \_\_\_\_\_ rise up, why art thou  
sleep - - - ing, the\_\_ end\_\_\_\_\_ draws near, and  
soon thou shalt be troubl - ed. Watch\_\_\_\_\_ then, that  
Christ thy God may spare\_\_\_\_\_ thee, for He is ev' - ry-  
C D  
where\_\_ pre - sent and fills\_\_ all\_\_ things.



Troparia at Great Compline  
Monday and Wednesday

Russian Imperial Chapel Melody  
Tone 2

Soprano  
Alto

Tenor  
Bass

Lighten my eyes, O Christ — God that I sleep not un - to

Detailed description: This block contains the first line of the troparion. It features four staves: two for Soprano and Alto (top) and two for Tenor and Bass (bottom). The music is in a minor key (one flat) and 4/4 time. The lyrics are: "Lighten my eyes, O Christ — God that I sleep not un - to". The Soprano and Alto parts are mostly chords, while the Tenor and Bass parts have a more melodic line with some rests.

death, lest my en - e - my say:// I have pre - vailed a -

Detailed description: This block contains the second line of the troparion. It features four staves: two for Soprano and Alto (top) and two for Tenor and Bass (bottom). The lyrics are: "death, lest my en - e - my say:// I have pre - vailed a -". The musical notation continues with chords and a melodic line in the lower parts.

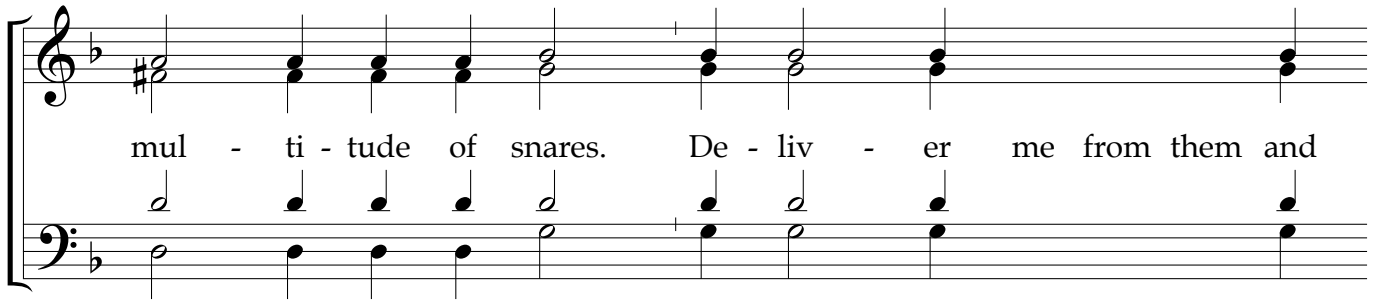
gainst — him.

Detailed description: This block contains the third line of the troparion. It features four staves: two for Soprano and Alto (top) and two for Tenor and Bass (bottom). The lyrics are: "gainst — him.". The Soprano and Alto parts have a long note with a slur over it, while the Tenor and Bass parts have a more active line.

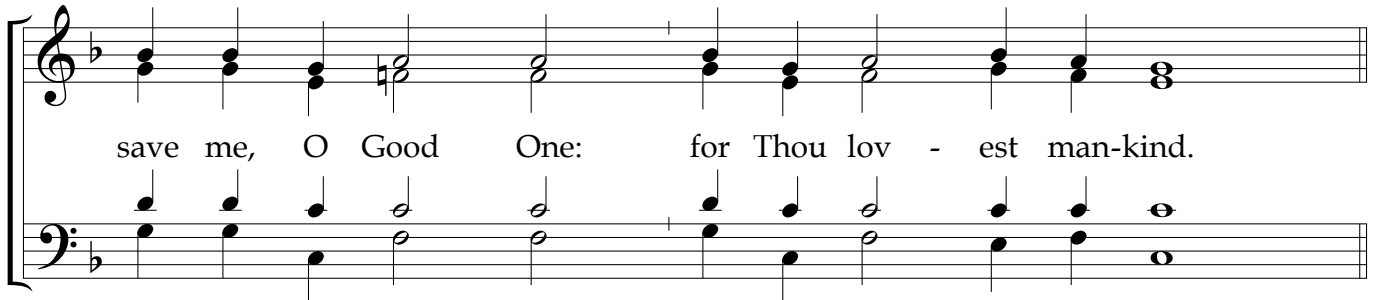
Glory to the Father, and to the Son, and to the Holy Spirit:

Be the defender of my soul, O God, for I walk amid a

Detailed description: This block contains the beginning of the Gloria. It features four staves: two for Soprano and Alto (top) and two for Tenor and Bass (bottom). The lyrics are: "Be the defender of my soul, O God, for I walk amid a". The music is in a minor key (one flat) and 4/4 time, starting with a series of chords in the upper parts and a melodic line in the lower parts.

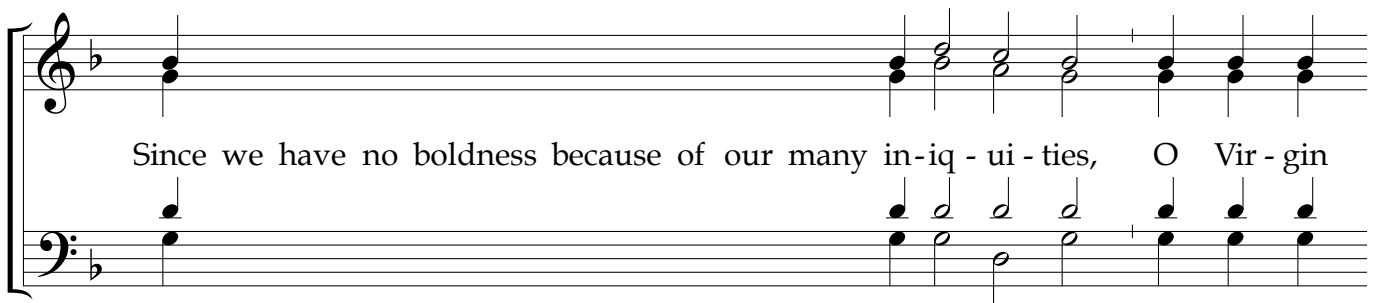


mul - ti - tude of snares. De - liv - er me from them and

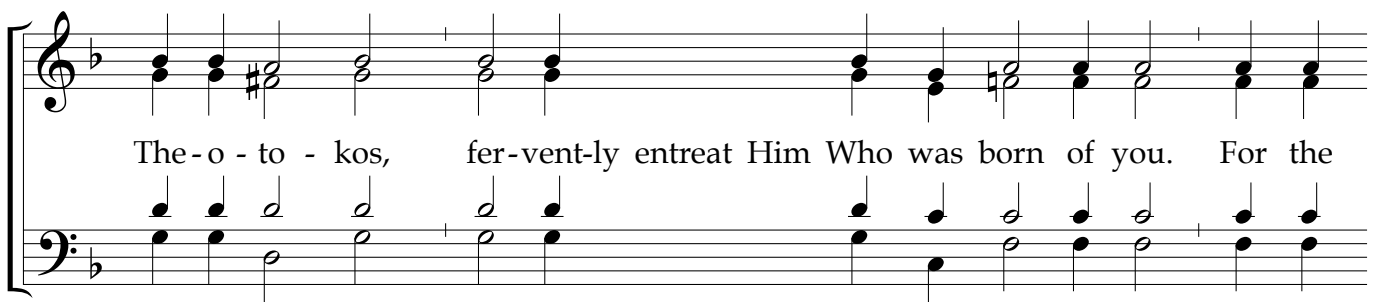


save me, O Good One: for Thou lov - est man-kind.

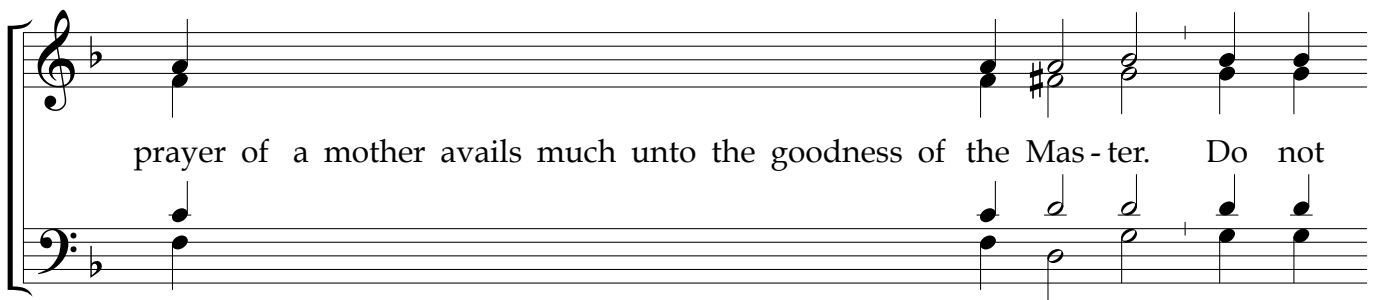
Now and ever, and unto ages of ages. Amen.



Since we have no boldness because of our many in-iq - ui - ties, O Vir - gin



The - o - to - kos, fer - vent - ly entreat Him Who was born of you. For the



prayer of a mother avails much unto the goodness of the Mas - ter. Do not

despise the petitions of us sinners, O all-pure one, for He is gra - cious and

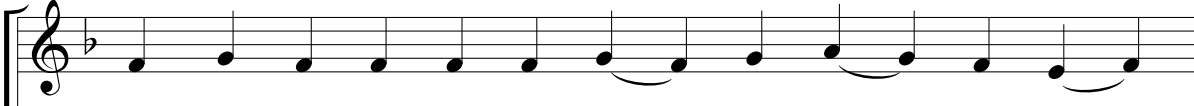
might - y to save, for He willed to suf - fer for our sakes.

# Troparia at Great Compline

## Have Mercy On Us, O Lord



Valaam Chant  
English adaptation by V. Morosan

Melody

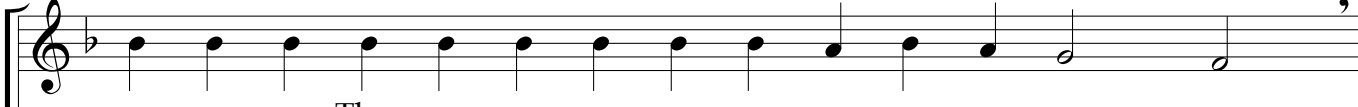



Have mer - cy on us, O Lord, have mer - cy on

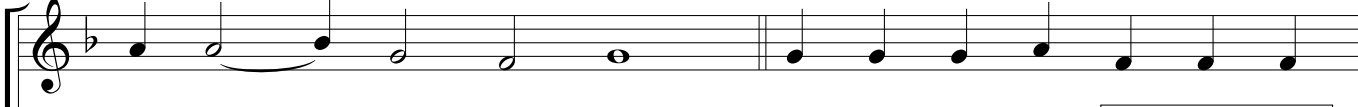

Son




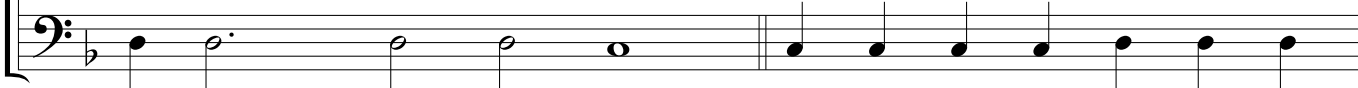
us, for lay - ing a - side all ex - cuse, we sin - ners




of - fer to Thee as to our Mas - ter, this sup - pli - ca - tion:  
You



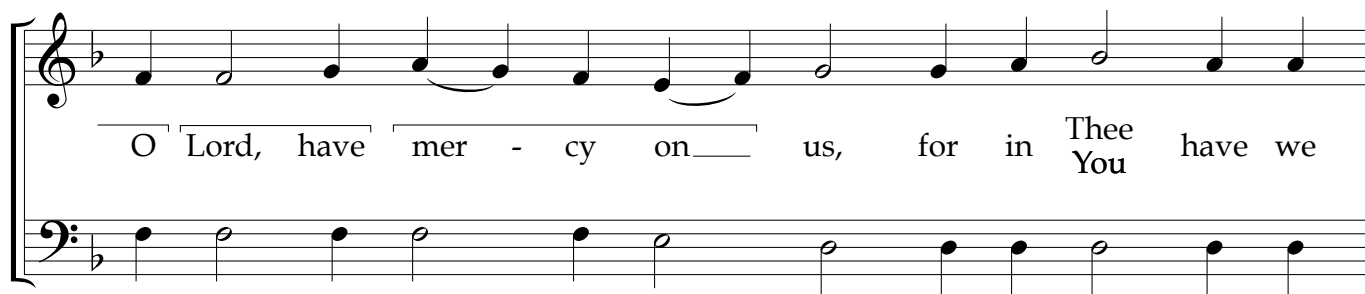
Have mer - cy on us. Glo - ry to the Fa - ther and



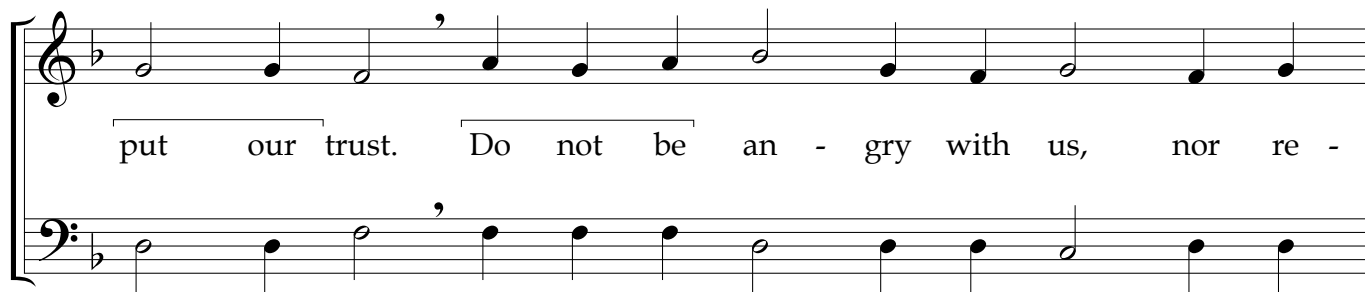
to the Son and to the Ho - ly Spir - it.



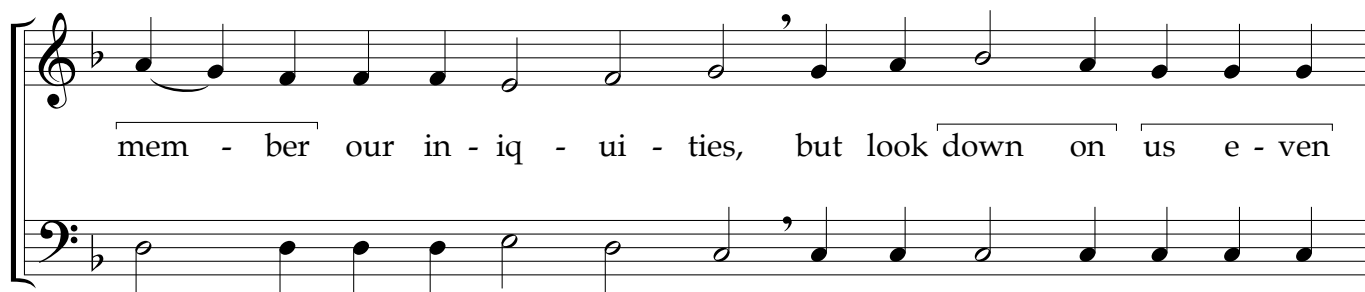
Troparia at Great Compline - 2



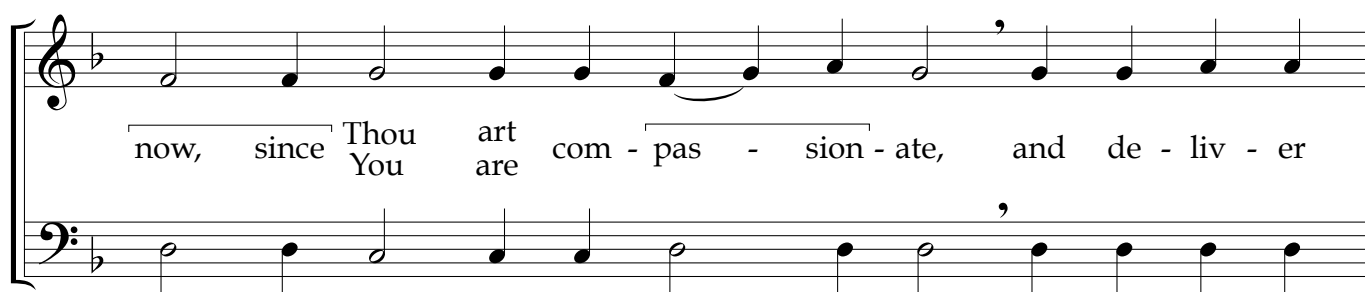
O Lord, have mer - cy on us, for in Thee You have we



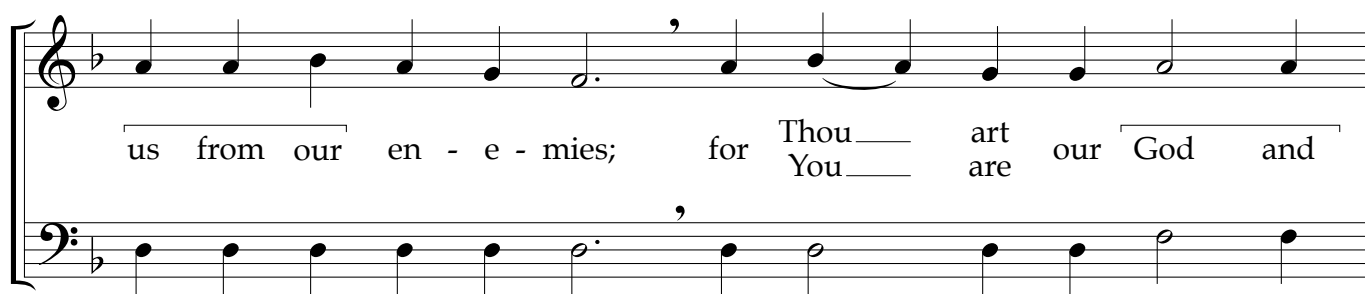
put our trust. Do not be an - gry with us, nor re -



mem - ber our in - iq - ui - ties, but look down on us e - ven



now, since Thou art com - pas - sion - ate, and de - liv - er  
You are



us from our en - e - mies; for Thou art our God and  
You are

we are Thy Your peo - ple; we are all the work of Thy Your

hands, and we call up - on Thy Your Name.

(Both) now and ev - er and un - to ag - es of ag - es a - men.

O Bless - ed The - o - to - kos, o - pen the

doors of thy your com - pas - sion to us, whose hope is in

Troparia at Great Compline - 4

thee,  
you, that we may not per - ish but be de -

liv - ered from ad - ver - si - ty through thee, who art the sal -  
you, who are the sal -

va - tion of the Chris - tian peo - ple.

*Arranger's Note:* The present arrangement is based upon the original melody in Church Slavonic, found in the chant book (*Obikhod*) of the Valaam Monastery. It does not attempt to be literal in its adaptation of the melody, but re-composes it with the natural inflections of the English text in mind. — V. M. (2012)

## O, LORD OF HOSTS

*Serbian Chant, Tone Six*

O Lord of Hosts be with us,  
 for be-side Thee, we have no oth-er help-er in ad-  
 ver-si-ty, O Lord of Hosts, have  
 mer-cy on us.

**Vs. 1:** Praise ye God in His saints, praise Him in the firmament of His power.  
*O Lord of hosts, be with us...*

**Vs. 2:** Praise Him for His mighty acts, praise Him according to the multitude of His greatness.  
*O Lord of hosts, be with us...*

**Vs. 3:** Praise Him with the sound of Trumpet, praise Him with the psaltery and harp.  
*O Lord of hosts, be with us...*

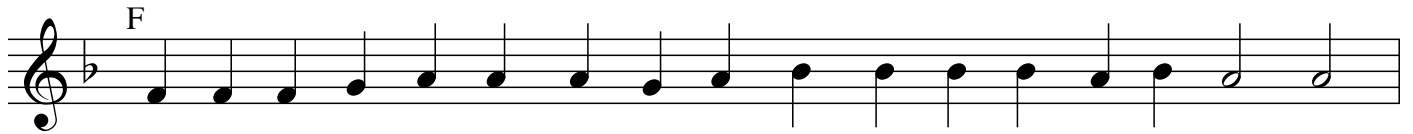
**Vs. 4:** Praise Him with timbrel and dance, praise Him with strings and flute.  
*O Lord of hosts, be with us...*

**Vs. 5:** Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.  
*O Lord of hosts, be with us...*

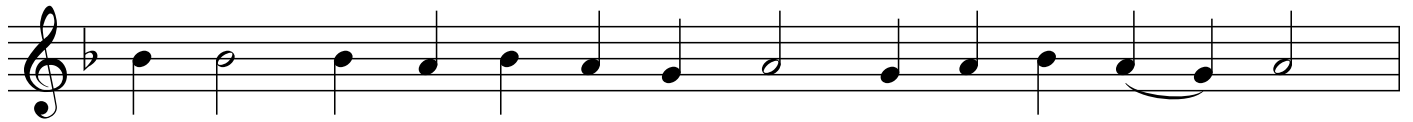
**Vs. 6:** Praise ye God in His saints, praise Him in the firmament of His power.  
*O Lord of hosts, be with us...*



**Choir 1**



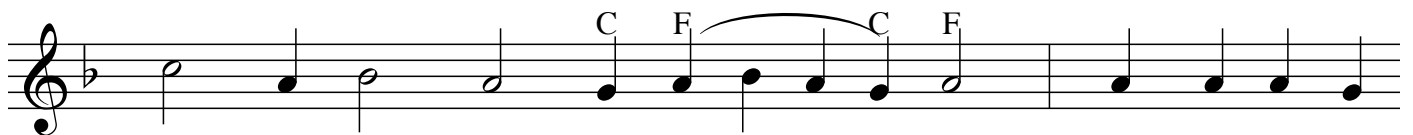
Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spi - rit.



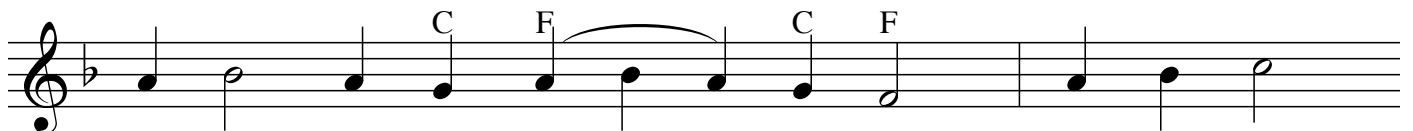
O Lord, if we had not Thy saints as in - ter - ces - sors,



and Thy good-ness be - ing mer - ci - ful to us, how should we have



dared to hymn Thee, O Sav - - ior, Whom an-gels do



un - ceas - ing - ly glo - - - ri - fy? Thou that know -

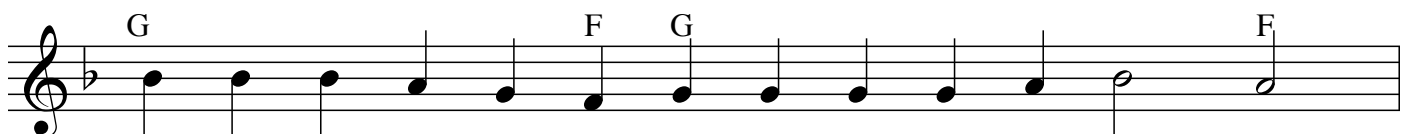


est the hearts, spare our souls.

**Choir 2**



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



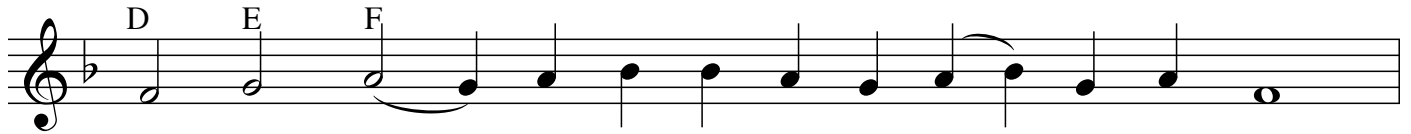
My sins are great - ly mul - ti - plied, O The - o - to - kos,

and un - to thee, have I fled, O pure one, im - plo - ring sal -  
va - tion. Vi - sit my en - fee - bled soul, and pray to  
Thy Son and our God, that He grant me for - give - ness  
for the e - vil I have done, O on - ly bless - ed one.

**Choir 1**

O all - ho - ly The - o - to - kos, through - out my life time for -  
sake me not, en - trust me not to hu - man pro -  
tec - - - tion. but do thou thy - self de - fend me,  
and have mer - - - cy on me.

**Both Choirs**



All my hope I place in thee, O Mo - ther of God,

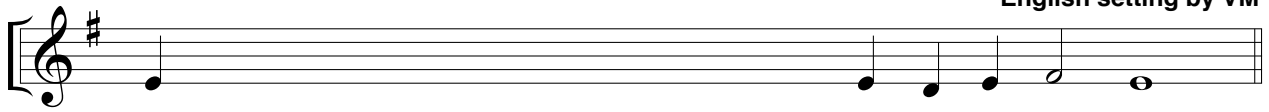


keep me un - der thy pro - tec - - - - - tion.

## Stichera following "O Lord of Hosts"

Tone 6

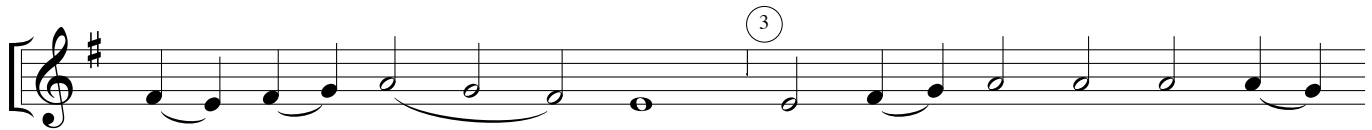
Znamenny Chant  
English setting by VM



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



O Lord, \_\_\_\_\_ if we did not have Thy saints as our



in - ter - ces - sors, and Thy gra - cious lov - ing -



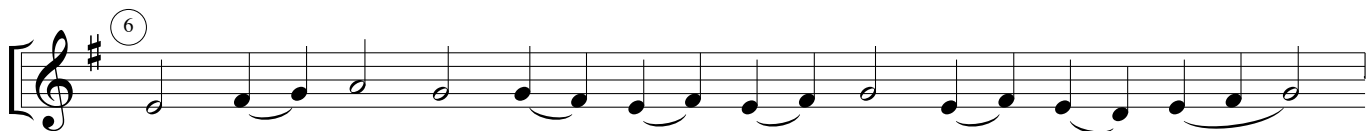
kind - ness which shows mer - cy on us, how should



we pre - sume, O Sav - ior, to sing un - to Thee,



Whom the an - gels un - ceas - ing - ly glo - ri - fy in song? \_\_\_\_\_




Thou Who know - est the sec - ret things of the heart, \_\_\_\_\_



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




Great - ly have mine in - iq - ui - ties mul - ti - plied,




8 O The - o - to - kos, 9 I take ref - uge in



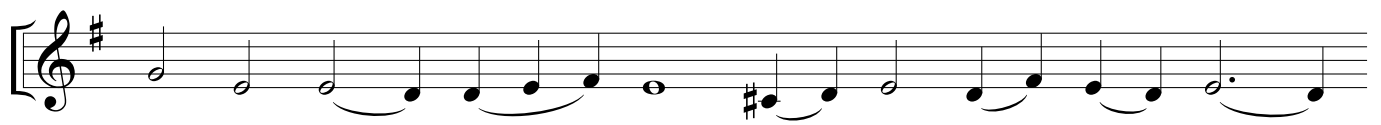
thee, O Pure One, seek - ing sal - va - tion.




10 Vis - it thou my sick and fee - ble soul,



11 and en - treat thy Son and our God 12 that He



grant me for - give - ness of the e - vil deeds



13 I have done, O thou on - ly Bless - ed One.

# Tone Two

O all - ho - ly The - o - to - kos, do not a - ban -  
don me for as long as I live; do thou  
not en - trust me to an - y hu - man pro -  
tec - - - tion, but do thou thy - self de -  
fend and have mer - cy on me.  
Un - to thee do I com - mit mine eve - ry hope,  
O Mo - ther of God; guard me un - der  
thy shel - ter.

Chord markings: E, D, E, D, un., E, D, un., E, D, un/B, un/D, E, B, D.

Page number: 23

# Theotokion

Tone 2, Optina Monastery Melody  
Pattern Melody: "Joseph of Arimathea"

Soprano  
Alto

O joy of all those who sor - row,

Tenor  
Bass

Detailed description: This block shows the first line of the Theotokion. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The key signature is two sharps (F# and C#), and the time signature is 4/4. The lyrics are "O joy of all those who sor - row,". The Soprano/Alto part has a melodic line with a long note on "O" and a phrase "sor - row" with a slur. The Tenor/Bass part provides a harmonic accompaniment with a steady bass line.

in - ter - ces - sor for the op - pressed and nurturer of the

Detailed description: This block shows the second line of the Theotokion. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The key signature is two sharps (F# and C#), and the time signature is 4/4. The lyrics are "in - ter - ces - sor for the op - pressed and nurturer of the". The Soprano/Alto part has a melodic line with a phrase "op - pressed" and "nurturer of the". The Tenor/Bass part provides a harmonic accompaniment with a steady bass line.

hun - gry, consolation of wanderers and staff of the blind,

Detailed description: This block shows the third line of the Theotokion. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The key signature is two sharps (F# and C#), and the time signature is 4/4. The lyrics are "hun - gry, consolation of wanderers and staff of the blind,". The Soprano/Alto part has a melodic line with a phrase "consolation of wanderers and staff of the blind,". The Tenor/Bass part provides a harmonic accompaniment with a steady bass line.

vis - it - a - tion of those who are ill, protection and help of

Detailed description: This block shows the fourth line of the Theotokion. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The key signature is two sharps (F# and C#), and the time signature is 4/4. The lyrics are "vis - it - a - tion of those who are ill, protection and help of". The Soprano/Alto part has a melodic line with a phrase "protection and help of". The Tenor/Bass part provides a harmonic accompaniment with a steady bass line.

those who la - bor, help - er of or - phans:

Detailed description: This block shows the fifth line of the Theotokion. It features two vocal staves: Soprano/Alto (top) and Tenor/Bass (bottom). The key signature is two sharps (F# and C#), and the time signature is 4/4. The lyrics are "those who la - bor, help - er of or - phans:". The Soprano/Alto part has a melodic line with a phrase "help - er of or - phans:". The Tenor/Bass part provides a harmonic accompaniment with a steady bass line.

Theotokion - 2

you are the Mother of God Most High, O all - pure

one.// Speedily intercede that your ser - vants be saved!



# O Lord of Hosts Be With Us

## Refrain

O LORD OF HOSTS BE WITH US FOR BESIDE THEE WE HAVE NO

O - THER HELPER IN AD - VER - SI - TY. HAVE MER - CY UP - ON US

O LORD OF HOSTS.

1.

PRAISE GOD IN HIS SANCTUARY! PRAISE HIM IN HIS MIGHT - Y

FIRM - A - MENT!

*To Refrain*

2. PRAISE HIM FOR HIS POWERS! PRAISE HIM FOR HIS EX - CEED - ING

GREAT - NESS! *To Refrain*

3. PRAISE HIM WITH TRUMPET SOUND! PRAISE HIM IN PSALMS AND HARP! *To Refrain*

4. PRAISE HIM WITH TIMBRAL AND DANCE! PRAISE HIM WITH STRINGS

AND PIPE! *To Refrain*

5. PRAISE HIM WITH SOUNDING CYMBALS! PRAISE HIM WITH LOUD

CLASH - ING CYM - BALS! LET EV - 'RY BREATH PRAISE THE LORD! *To Refrain*

6. PRAISE GOD IN HIS SANCTUARY! PRAISE HIM IN HIS MIGHT - Y

FIRM - A - MENT. *To Refrain*

GLO - RY TO THE FATHER, AND TO THE SON, AND TO THE HO - LY

SPI - RIT. O LORD, IF WE HAD NOT THY SAINTS AS OUR

IN - TER - CES - SORS, AND THY GRACIOUS LOVING KIND - NESS

WHICH SHOWS MER - CY ON US. HOW SHOULD WE PRESUME O SAV - IOR

TO SIN UN - TO THEE, WHOM THE ANGELS UNCEASINGLY DO

GLO - RI - FY IN SONG? O THOU WHO KNOW - EST HEARTS SPARE OUR

SOULS. NOW AND EVER AND UN - TO A - GES OF A - GES. A - MEN.

EX - CEED - ING GREAT O THEO - TO - KOS, IS THE MULTI - TUDE

OF MY TRANS - GRESS - IONS. I HAVE FLED UNTO THEE O PURE ONE,

EN - TREATING SAL - VA - TION. VIS - IT THOU MY FEEBLE SOUL

AND PRAY TO THY SON AND OUR GOD, THAT HE WILL GRANT ME

RE - MISS - ION OF SINS, O ON - LY BLESS - ED ONE.

O ALL - HOLY THE - O - TO - KOS, FOR - SAKE ME NOT ALL THE DAYS

OF MY LIFE: GIVE ME NOT OVER TO THE PRO - TEC - TION OF MEN

BUT DEFEND ME AND HAVE MER - CY ON ME. IN THEE

I PUT MY WHOLE TRUST, O MO - THER OF GOD, KEEP ME UN - DER

THY PRO - TEC - TION.

The image shows a musical score for a vocal and piano piece. The vocal line is written on a treble clef staff, and the piano accompaniment is on a bass clef staff. The lyrics are 'THY PRO - TEC - TION.' The music consists of five measures. The first measure has a vocal note on G4 and a piano chord of G4-B4-D5. The second measure has a vocal note on A4 and a piano chord of A4-C5-E5. The third measure has a vocal note on B4 and a piano chord of B4-D5-F#5. The fourth measure has a vocal note on C5 and a piano chord of C5-E5-G5. The fifth measure has a vocal note on C5 and a piano chord of C5-E5-G5. The piano part features a steady bass line and chords that support the vocal melody.

# O Lord of Hosts, Be With Us

(at GREAT COMPLINE)

Traditional Chant

Tone 6

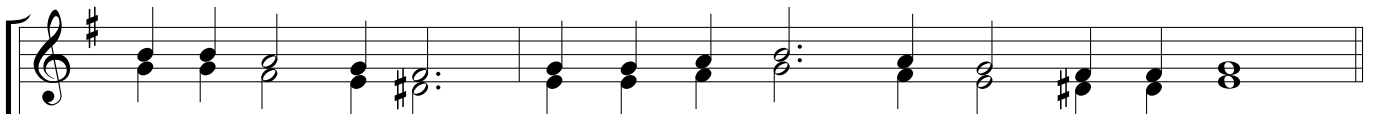
REFRAIN (after each verse):

Soprano  
Alto

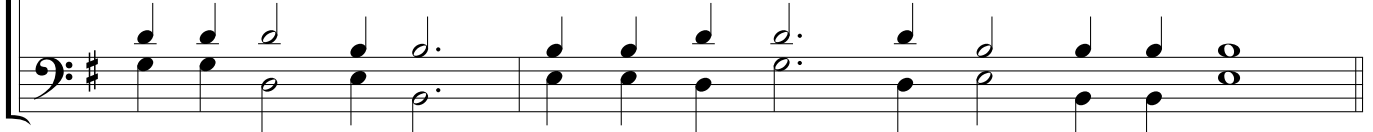


O Lord of Hosts, be with us, for besides You we have no other Helper

Tenor  
Bass



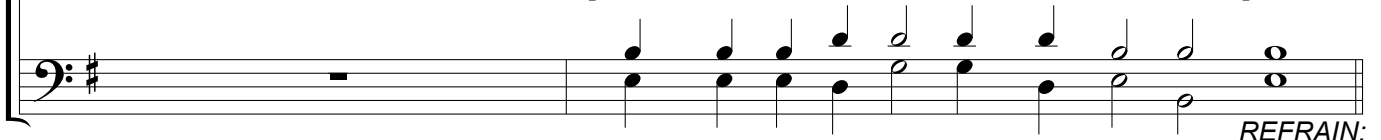
in ad-ver - si - ty! O Lord of Hosts, have mer - cy on us!



Chanter: ALL:

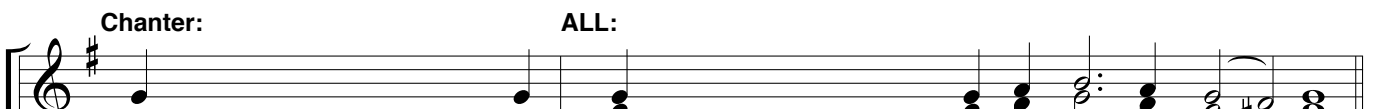


Praise God in His holiness; praise Him in the fir - ma - ment of His pow'r!

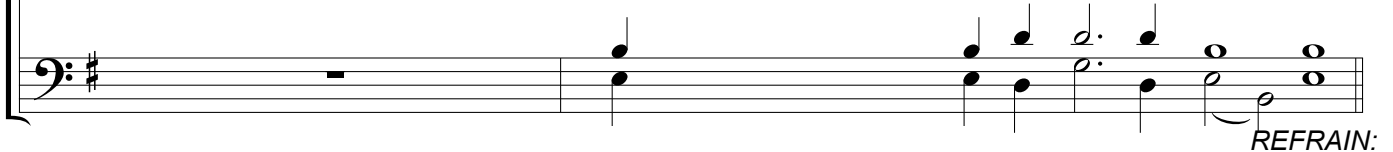


REFRAIN:

Chanter: ALL:




Praise Him for His mighty deeds; praise Him ac-cord-ing to His ex-ceed-ing great - ness!




REFRAIN:

Chanter: ALL:



Praise Him with trumpet sound; — praise Him with lute and harp!



REFRAIN:



**Chanter:** **ALL:**

Praise Him with timbrel and dance; — praise Him with strings and pipe!

*REFRAIN:*

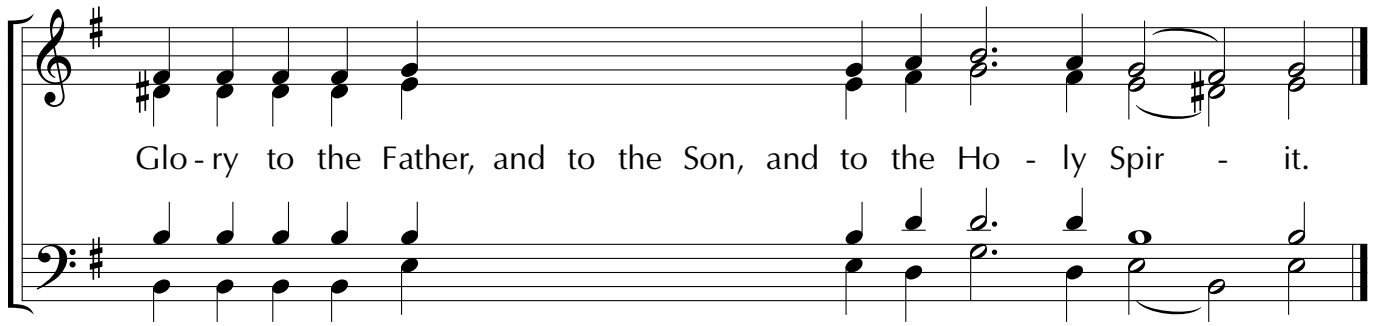
**Chanter:**

Praise Him with sounding cymbals; praise Him with loud clashing cymbals!

**ALL:**

Let eve - ry - thing that breathes — praise the Lord!

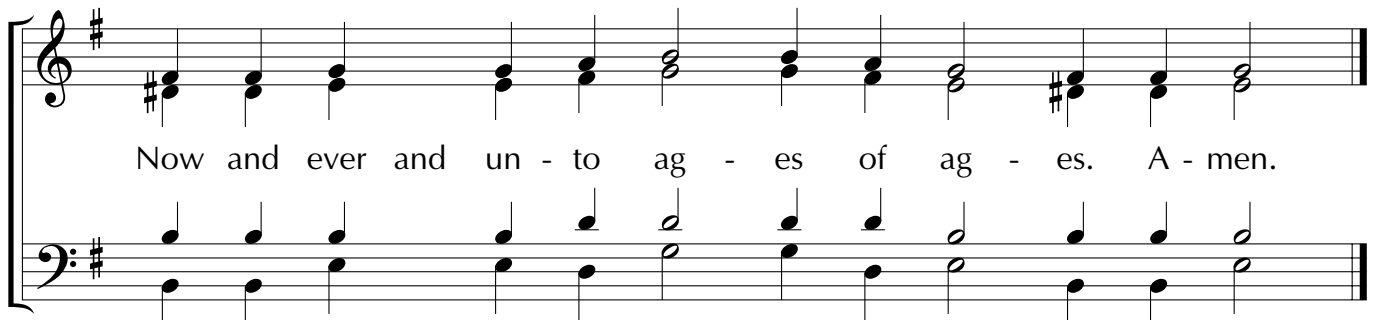
*REFRAIN:*



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

*Tone 6*

How should we dare to hymn You, O **Savior**,  
 Whom the angels unceasingly **glorify** in song?  
 Yet we have Your saints as **intercessors**,  
 and Your mercy and loving **kindness** towards us. \*\*  
 You who know our hearts, **spare** our souls!



Now and ever and un - to ag - es of ag - es. A - men.

O Theotokos, the number of my transgressions is **very** great.  
 I flee to you, pure one, entreating **salvation**.  
 Visit my weakened soul, and pray to your **Son** and our God  
 that He will grant me remission of the terrible **acts** I have done, \*\*  
 O only-**blest** one!

*(Slower)*

All-holy Theotokos,  
 do not forsake me all the **days** of my life.  
 Do not give me over to the **protection** of men, \*\*  
 but be my defender and have **mercy** on me.

*(Still slower)*

I have put my whole **trust** in you,  
 O **Mother** of God: \*\*  
 Keep me under your **protection**.

*Reader: Lord have mercy (40 times)*