

**The Service of Matins
Pentecostarian — Leave-taking of Pentecost**

Maui Orthodox Christian Mission

Metropolis of San Francisco

Greek Orthodox Archdiocese of America

Service held at Saint Theresa Church

Kihei, Maui, Hawaii

(Dated: June 22, 2019)

**Octoechos
Fourth Tone
On Saturday Morning
Menaion**

**Maui Orthodox Christian Mission Project
for a Daily Sequential Hymnal in English**

Liturgical Texts courtesy from the following:

Holy Cross Press

50 Goddard Avenue, Brookline, Massachusetts

The Greek Orthodox Metropolis of Denver

4550 East Alameda Avenue, Denver, Colorado

Fr. Seraphim Dedes

7900 Greenside Ct., Charlotte, North Carolina

Sophia Press

158 Pleasant Street, Brookline, Massachusetts

Music courtesy and copyright from the following:

Fr. Seraphim Dedes

7900 Greenside Ct., Charlotte, North Carolina

Holy Cross Greek Orthodox School of Theology

50 Goddard Avenue, Brookline, Massachusetts

Contents

I Akolouth (Fixed portion)

I. ROYAL BEGINNING

A. Trisagion

II. THE ROYAL TROPARIA

A. Troparion of the Cross

B. Kontakion of the Cross

C. Theotokion

III. LITANY

IV. HEXAPSALM (Six Psalms)

A. Psalm 3

B. Psalm 37

C. Psalm 62

D. Psalm 87

E. Psalm 102

F. Psalm 142

V. LITANY OF THE PEACE (The Great Litany)

II Sequences (Variable portion)

VI. THEOS KYRIOS (God is Lord)

A. Apolytikion of the Feast.

B. Kathisma I

C. Kathisma II.

VII. PSALM 50 (51)

A. Kontakion.

1. Oikos.

VIII. SYNAXARION

IX. KATAVASIAS OF THEOTOKOS

X. Exaposteilaria.

XI. Lauds. Mode 4.

XII. Stichologia

A. Sticheron 1

B. Sticheron 2

C. Sticheron 3

D. Sticheron 4

XIII. Great Doxology

Part I

Akolouth (Fixed portion)

I. ROYAL BEGINNING

Priest: Blessed is our God, always, now, and ever, and to the ages of ages.

People: *(intoned)* Amen.

Priest: Glory to You, O God, glory to You.

Heavenly King, Comforter, the Spirit of truth, present everywhere and filling all things, Treasury of good things and Giver of life: come and dwell in us, cleanse us of every impurity; and save our souls, O good One.

People: Amen.

A. Trisagion

People: **Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

Holy God, Holy Mighty, Holy Immortal, have mercy on us.

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

All-holy Trinity, have mercy on us.

Lord, cleanse us of our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for Your name's sake.

**

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

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

Our Father, Who art in the heavens, hallowed be Thy name. Thy kingdom come, Thy will be done on earth as it is in heaven. Give us this day our daily bread and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, *(intoned) but deliver us from the evil one.*

Priest: For Thine is the kingdom and the power and the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and to the ages of ages.

People: Amen.

II. THE ROYAL TROPARIA

A. Troparion of the Cross

People: O Lord, save Your people, and bless Your inheritance; grant victory to the rulers against the adversaries of the faith, and protect Your commonwealth through Your holy Cross.

B. Kontakion of the Cross

Glory to the Father, and to the Son, and to the Holy Spirit.

People: You, O Christ our God, Who chose of Your own will to be lifted up on the Cross, grant Your mercies to Your new commonwealth which is called by Your name. In Your power, gladden the hearts of our faithful rulers against those who war against them, having Your alliance as their weapon of peace, an invincible standard.

C. Theotokion

Now and ever, and to the ages of ages. Amen.

People: Awesome and blameless protection, do not overlook our petitions, O pure and praiseworthy Theotokos; make firm the community of the Orthodox; save those whom you have called to rule; and grant them victory from heaven, *(intoned) for you bore God, only blessed one.*

III. LITANY

Priest: Have mercy on us, O God, according to Your great mercy; we beseech You, hear us and have mercy.

Chanter: *(intoned)* Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Again we pray for pious and Orthodox Christians.

Chanter: *(intoned)* Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Again we pray for our Archbishop (Name), and for all our brotherhood in Christ.

Chanter: *(intoned)* Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: Truly You are a merciful God Who loves mankind, and to You we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Chanter: *(intoned)* Amen. In the name of the Lord, Father, bless.

Priest: Glory to the holy, consubstantial, life-creating and undivided Trinity, always; now and ever, and to the ages of ages.

People: Amen.

IV. HEXAPSALM (SIX PSALMS)

People: Glory to God in the highest, and peace on earth, good will to men.

Glory to God in the highest, and peace on earth, good will to men.

Glory to God in the highest, and peace on earth, good will to men.

O Lord, open my lips, and my mouth shall show forth Your praise.

O Lord, open my lips, and my mouth shall show forth Your praise.

A. Psalm 3

O Lord, why are those who afflict me multiplied?

Many rise up against me. Many say to my soul: there is no salvation for him in his God.

But You, O Lord, are my Helper, my Glory, and the One who lifts up my head.

I cried to the Lord with my voice, and He heard me out of His holy mountain.

I laid down and slept; I awoke, for the Lord will help me.

I will not be afraid of ten thousands of people that set themselves round about against me.

Rise, O Lord; save me, my God; for You have struck down all who without cause are my enemies; You have broken the teeth of sinners.

Salvation is of the Lord, and Your blessing is on Your people.

(And Again) I laid down and slept; I awoke, for the Lord will help me.

B. Psalm 37

O Lord, do not rebuke me in Your anger, nor chasten me in Your wrath!

For Your arrows are fastened in me, and You have laid Your hand heavily upon me.

There is no healing in my flesh in the face of Your wrath; and there is no peace in my bones in the face of my sins.

For my iniquities have risen higher than my head; they have pressed heavily on me as a heavy burden.

My wounds have become foul and festering in the face of my foolishness.

I have been wretched and utterly bowed down until the end; I went all the day long with downcast face.

For my loins are filled with inflammation, and there is no healing in my flesh.

I am afflicted and exceedingly humbled, I have groaned from the turmoil of my heart.

O Lord, all my desire is before You, and my groaning is not hidden from You.

My heart is troubled, my strength has failed me; and the light of my eyes, even this is not with me.

My friends and my neighbors drew near over against me and stood, and my nearest of kin stood afar off.

And those who sought after my soul used violence; and those who sought evils for me spoke vain things, and they meditated deception all the day long.

But as for me, like a deaf man I did not hear them, and I was as a speechless man who does not open his mouth.

And I became as a man that does not hear, and that has no reproofs in his mouth.

For I have hoped in You, O Lord; You will hear me, Lord my God.

For I said: Let my enemies never rejoice over me; indeed, when my feet were shaken, those men spoke boastful words against me.

For I am ready for scourges, and my sorrow is continually before me.
For I will declare my iniquity, and I will anguish concerning my sin.
But my enemies live and are made stronger than I, and those who hated me unjustly are multiplied.
Those who render me evil for good slandered me, because I pursued goodness.
Do not forsake me, O Lord my God, do not depart from me.
Be attentive to my help, O Lord of my salvation.
(And Again) Do not forsake me, O Lord my God, do not depart from me.
Be attentive to my help, O Lord of my salvation.

C. Psalm 62

O God, my God, to You I rise early at dawn.
My soul has thirsted for You; how often has my flesh longed after You in a land barren and untrodden and unwatered.
So I have appeared before You in the sanctuary to see Your power and Your glory.
For Your mercy is better than lives; my lips shall praise You.
So shall I bless You in my life, and I will lift up my hands in Your name.
Let my soul be filled as with marrow and fatness, and my mouth shall praise You with lips of rejoicing.
If I remembered You on my bed, I meditated on You at the dawn.
For You have become my Helper; I will rejoice in the shelter of Your wings.
My soul has cleaved after You, Your right hand has been quick to help me.
But as for those who in vain have sought after my soul, they shall go into the lowest parts of the earth, they shall be surrendered to the edge of the sword, they shall be portions for foxes.
But the king shall be glad in God; everyone shall be praised that swears by Him; for the mouth of those who speak unjust things is stopped.
(And Again) At the dawn I meditated on You; for You have become my Helper; in the shelter of Your wings I will rejoice.
My soul has cleaved after You, Your right hand has been quick to help me.
Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages. Amen.
Alleluia, alleluia, alleluia. Glory to You, O God.
Lord, have mercy. Lord, have mercy. Lord, have mercy.

D. Psalm 87

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

O Lord, God of my salvation, I have cried by day and by night before You.

Let my prayer come before You, bow down Your ear to my supplication.

For my soul is filled with evils, and my life has drawn near to Hades.

I am counted with those who go down into the pit; I have become as a man without help, free among the dead.

I am like the bodies of the slain that sleep in the grave, Whom You remember no more, and who are cut off from Your hand.

They laid me in the lowest pit, in darkness and the shadow of death.

Your anger lies heavily on me, and You have afflicted me with all Your waves.

You have removed my friends far from me; they have made me an abomination to themselves.

I have been delivered up, and have not come forth; my eyes have grown weak from poverty.

I have cried to You, O Lord, the whole day long; I have stretched out my hands to You.

No, will You work wonders for the dead? Or shall physicians raise them up that they may give thanks to You?

No, shall any in the grave tell of Your mercy, and of Your truth in that destruction?

No, shall Your wonders be known in that darkness, and Your righteousness in that land that is forgotten?

But as for me, I have cried to You, O Lord; and in the morning my prayer shall come before You.

O Lord, why do You therefore cast off my soul and turn Your face away from me?

I am as a poor man, and in troubles from my youth; indeed, having been exalted, I was humbled and brought to distress.

Your fierce wrath has gone over me, and Your terrors have sorely troubled me.

They came around me all day long like water, they engulfed me altogether.

Because of my misery You have removed friend and neighbor and my acquaintances far from me.

(And Again) O Lord God of my salvation, I have cried by day and by night before You.

Let my prayer come before You, bow down Your ear to my supplication!

E. Psalm 102

Bless the Lord, O my soul; and all that is within me, bless His holy name.

Bless the Lord, O my soul, and do not forget all that He has done for you.

Who is gracious to all your iniquities, Who heals all your infirmities.

Who redeems your life from corruption, Who crowns you with mercy and compassion.

Who fulfills your desire with good things; your youth shall be renewed as the eagle's.

The Lord does deeds of mercy, and executes judgment for all those who are wronged.

He has made His ways known to Moses, the things that He has willed to the sons of Israel.

The Lord is compassionate and merciful, long-suffering and plenteous in mercy; He will not be angered to the end, neither will He be angry to eternity.

He has not dealt with us according to our iniquities, neither has He rewarded us according to our sins.

For according to the height of heaven from the earth, so has the Lord made His mercy to prevail over those who fear Him.

As far as the east is from the west, so far has He removed our iniquities from us.

Like a father has compassion on his sons, so has the Lord had compassion on those who fear Him; for He knows of what we are made, He has remembered that we are dust.

As for man, his days are as the grass; as a flower of the field, so shall he blossom forth.

For when the wind passes over it, then it shall be gone, and its place will no longer remember it.

But the mercy of the Lord is from eternity, even to eternity, on those who fear Him.

And His righteousness is on sons of sons, on those who keep His testament and remember to do His commandments.

The Lord in heaven has prepared His throne, and His kingdom rules over all.

Bless the Lord, O all you His Angels, mighty in strength, that perform His word, to hear the voice of His words.

Bless the Lord, O all you His hosts, His ministers that do His will.

Bless the Lord, O all you His works, in every place of His dominion; bless the Lord, my soul.

(And Again) Bless the Lord, O all you His works, in every place of His dominion; bless the Lord, my soul.

F. Psalm 142

O Lord, hear my prayer, in Your truth give ear to my supplications; hear me in Your righteousness.

And do not enter into judgment with Your servant, for in Your sight no man living shall be justified.

For the enemy has persecuted my soul; he has humbled my life down to the earth.

He has sat me in darkness as those who have been long dead, and my spirit within me has become despondent; my heart within me is troubled.

I remembered days of old, I meditated on all Your works, I pondered on the creations of Your hands.

I stretched forth my hands to You; my soul thirsts after You like a waterless land.

Quickly hear me, O Lord; my spirit has fainted away.

Do not turn Your face from me, lest I be like those who go down into the pit.

Cause me to hear Your mercy in the morning; for I have put my hope in You.

Cause me to know, O Lord, the way in which I should walk; for I have lifted up my soul to You.

Rescue me from my enemies, O Lord; I have fled to You for refuge.

Teach me to do Your will, for You are my God.

Your good Spirit shall lead me in the land of uprightness; You shall quicken me for Your name's sake, O Lord.

In Your righteousness You shall bring my soul out of affliction, and in Your mercy You shall utterly destroy my enemies.

And You shall cut off all those who afflict my soul, for I am Your servant.

(Repeat) Hear me in Your righteousness, O Lord, and do not enter into judgment with Your servant.

(And Again) Hear me in Your righteousness, O Lord, and do not enter into judgment with Your servant.

(And Again) Let Your good spirit lead me on a level path!

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

Alleluia, alleluia, alleluia; Glory to You, O God.

Alleluia, alleluia, alleluia; Glory to You, O God.

Reader: (*intoned*) Alleluia, alleluia, alleluia; Glory to You, O God. Lord, my Hope, glory to You.

V. LITANY OF THE PEACE (THE GREAT LITANY)

Deacon: In peace let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For the peace from above and for the salvation of our souls, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For the peace in the whole world, for the stability of the holy churches of God, and for the union of all, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For pious and Orthodox Christians, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For our Archbishop (Name), the honorable presbytery, the diaconate in Christ, and for all the clergy and the laity, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For the president of our country, for all civil authorities, and for our armed forces on land, at sea, and in the air, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For this city, for every city and land, and for the faithful who dwell in them, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For favorable weather, an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For travelers by sea, land and air; the sick, the suffering, the captives and their salvation, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

Chanter: (*sung*) Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and protect us, O God, by Your grace.

Chanter: (*sung*) Lord, have mercy.

Deacon: Commemorating our all-holy, pure, most-blessed, and glorious * Lady, the Theotokos and ever-Virgin Mary, with all the saints, let us commit ourselves and one another and all our life to Christ our God.

Chanter: (*sung*) To You, O Lord.

Priest: For to You belong all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and to the ages of ages.

Chanter: (*sung*) Amen.

Part II

Sequences (Variable portion)

VI. THEOS KYRIOS (GOD IS LORD)

CHOIR

Mode pl. 4.

Mode pl. 4f. Ga=F.

Diatonic F

8 God is the Lord and He re - vealed him - self to us.

C F

8 Bless - ed is He who comes in the name of the Lord.

Verse: Give thanks to the Lord and call upon His holy name.

Verse: All the nations surrounded me, but in the name of the Lord
I defended myself against them.

Verse: This came about from the Lord, and it is wonderful in our eyes.

A. Apolytikion of the Feast.

Mode pl. 4.

Apolytikion. Mode pl. 4. *Ga=F*.

Diatonic **F**

8 Bless - ed are You, O Christ our God. You

8 made the fish-er-men all - wise, by send-ing down up - on them the

8 Ho - ly Spir - it, and thru them You drew the

8 world in - to Your net. O Lov - er of man - kind, glo - ry to

8 You.

Final ending **F** **C** **F**

8 glo - ry to You.

Adapted from the version produced by the *Oloi Mazi* Committee
of the National Forum of Greek Orthodox Church Musicians.

Apolytikion of Pentecost: (c) June 2007 National Forum of Greek Orthodox Church Musicians (field test version)
Permission to copy for liturgical use has been granted.

PRIEST

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

(Lord, have mercy.)

Help us, save us, have mercy on us, and protect us, O God, by Your grace.

(Lord, have mercy.)

Commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

(To You, O Lord.)

For Yours is the dominion, and Yours is the kingdom and the power and the glory, of the Father and of the Son and of the Holy Spirit, now and forever and to the ages of ages.

(Amen.)

B. Kathisma I

CHOIR

Mode 4. Joseph marveled.

Kathisma I

Mode 4. *Pa=D. Joseph marveled.*

Chromatic D

Let us cel - e - brate with joy this fi - nal

post - fes - tal feast, O be - liev - ers; for it is the

feast of Pen - te - cost to - day, and the ful - fill - ment of the

prom - ise and the ap - point - ed time. For on this day the

fire of the Par - a - clete de - scend - ed to the

earth im - me - di - ate - ly, as in the form of tongues,

and il - lu - mined the Dis - ci - ples and made them in -

- i - ti - ates of heav - en. The ho - ly

Diatonic G

8 light of the Ho - ly Spir - it

Chromatic D

8 has ap - peared and il - lu - mined the world.

The musical score is written on two staves. The first staff begins with a treble clef, a key signature of one flat and two sharps (B-flat, F-sharp, C-sharp), and a common time signature. It contains a melodic line with a fermata over the first measure, followed by a series of eighth and quarter notes. The lyrics 'light of the Ho - ly Spir - it' are written below the staff. The second staff also begins with a treble clef and the same key signature. It contains a melodic line with a fermata over the first measure, followed by a series of eighth and quarter notes. The lyrics 'has ap - peared and il - lu - mined the world.' are written below the staff. Above the second staff, the word 'Chromatic' is written above the first measure, and the letter 'D' is written above the second measure. Both staves end with a double bar line.

C. Kathisma II.

From Pentecostarion - - -
 Mode 4. Joseph marveled.

Kathisma II

Mode 4. *Pa=D. Joseph marveled.*

Chromatic D

8 When the well - spring of the grace of the di-

8 - vine Spir - it came down to those up - on the earth

8 and in - to fire - bear - ing streams part - ed no - e - tic - ly,

8 it re - freshed the A - pos - tles and

8 led them to the light. The fire be - came for them a

8 dew - y cloud and rain - y flame il - lu - min - ing them. And

8 we in turn thru them re - ceived di - vine grace by

8 means of fire and wa - ter. The ho - ly

8 light of the Ho - ly Spir - it

8 has ap - peared and il - lu - mined the world.

Diatonic G

Chromatic D

VII. PSALM 50 (51)

READER

Have mercy on me, O God, according to Your great mercy; and according to the abundance of Your compassion, blot out my transgression.

Wash me thoroughly from my lawlessness and cleanse me from my sin. For I know my lawlessness, and my sin is always before me. Against You only have I sinned and done evil in Your sight; that You may be justified in Your words, and overcome when You are judged.

For behold, I was conceived in transgressions, and in sins my mother bore me. Behold, You love truth; You showed me the unknown and secret things of Your wisdom. You shall sprinkle me with hyssop, and I will be cleansed; You shall wash me, and I will be made whiter than snow. You shall make me hear joy and gladness; my bones that were humbled shall greatly rejoice. Turn Your face from my sins, and blot out all my transgressions.

Create in me a clean heart, O God, and renew a right spirit within me. Do not cast me away from Your presence, and do not take Your Holy Spirit from me.

Restore to me the joy of Your salvation, and uphold me with Your guiding Spirit. I will teach transgressors Your ways, and the ungodly shall turn back to You. Deliver me from bloodguiltiness, O God, the God of my salvation, and my tongue shall greatly rejoice in Your righteousness.

O Lord, You shall open my lips, and my mouth will declare Your praise. For if You desired sacrifice, I would give it; You will not be pleased with whole burnt offerings.

A sacrifice to God is a broken spirit, a broken and humbled heart God will not despise. Do good, O Lord, in Your good pleasure to Zion, and let the walls of Jerusalem be built; then You will be pleased with a sacrifice of righteousness, with offerings and whole burnt offerings; then shall they offer young bulls on Your altar. [SAAS]

A. Kontakion.

From Pentecostarion - - -

Mode pl. 4.

When the Most High God came down and confused the tongues, * He divided the nations. * When He distributed the tongues of fire, * He called all to unity. * And with one voice we glorify the all-holy Spirit. [SD]

1. Oikos.

Speedy and constant consolation give us, Your servants, O Jesus, when our spirits become despondent. Do not part from our souls when we are in trouble, nor be far from our minds when we are in peril. But draw near to us, draw near, O You who are everywhere. And as You are always with Your Apostles, so also unite yourself to us who long for You the Compassionate; so that united to You we may extol and glorify Your all-holy Spirit. [GKD]

VIII. SYNAXARION

From the Menaion.

On June 22 we commemorate the holy Hieromartyr Eusebius, Bishop of Samosata.

On this day we commemorate the Holy Martyrs Zeno and Zenas.

By their holy intercessions, Christ God, have mercy on us. Amen.

IX. KATAVASIAS OF THEOTOKOS

Katavasias Odes 1-8

CHOIR

Katavasias of Pentecost I and II

Katavasias of Pentecost

Canon I. Grave Mode. $Ga=F$.Canon II. Mode 4. $Vu=E$.

Ode i.

I - Grave Mode

Enharmonic C F

8 He who crush-es wars with His own up - lift-ed arm

8 cov-ered Phar-aoh and char - i - ots with the wa-ter of the sea.

8 Let us sing to Him, for He is glo - ri - fied.

II - Mode 4

Diatonic E

8 Hav-ing been con - cealed in di - vine dark-ness, Mo - ses,

8 slow of tongue, de-clared the Law that God had writ - ten. For

8 shak-ing off im - pu - ri - ty from his mind's eye, he sees the

8 One who is, be-ing an in - i - ti - ate of the Spir-it's knowl-edge,



Ode iii.

I - Grave Mode

F C

8 O my Christ, You said to Your dis - ci - ples, "Here in the

F D

8 cit - y of Je - ru - sa-lem tar - ry un - til you are

C

8 clothed with pow-er from on high; and I will send an - oth - er

F D

8 Com-fort-er like me. This will be the Spir-it of my

C F

8 Fa-ther and of me; in Him your faith will be con - firmed.

II - Mode 4

E

8 By it-self the pray-er of the Proph-et-ess An - na

D

8 broke the fet-ters of her womb that made her child-less, and the

E

⁸ harsh de - ri-sion of the one with man-y chil - dren, of old

⁸ when she brought a bro-ken spir - it to the God of

⁸ knowl-edge and on - ly Sov-er-eign.

Ode iv

I - Grave Mode

F C

⁸ Proph-et Ha - bak - kuk con - sid - ered Your com-ing

F

⁸ in the lat-ter times, Christ, and to You he cried out, "O

C

⁸ Lord, I have heard the re - port of Your might - y

⁸ pow - er, that You came for the sal - va - tion of all Your a-

F

⁸ - noint - ed ones."

II - Mode 4

E

8 Mon-arch of mon - archs, the on - ly from the on - ly,

8 Lo - gos who came forth from the un - caused Fa - ther, as

8 Ben - e - fac - tor You sent out Your un - err - ing, eq - ui - po - tent

8 Spir - it un - to the A - pos - tles, as they sing, Glo - ry be un - to Your

8 might, O Lord.

Ode v.

I - Grave Mode

F C F

8 That which for the fear of You was con - ceived, O Lord,

8 in the bel - ly of the proph - ets, and was brought forth on the

8 earth, the Spir - it of sal - va - tion, now in the A - pos - tles is cre -

8 - at - ing clean hearts, and in the be - liev - ers is re-

8 - newed up - right. For, as it is writ - ten, Your com-

8 - mand - ments are light and peace.

II - Mode 4

8 Re - ceive now the fire - breath - ing dew of the Spir-

8 it, re - demp - tive pur - ga - tion of all your of - fenc - es, O

8 chil - dren of the Church hav - ing been il - lu - mined; for now a

8 law has gone forth out of Zi - on, name - ly the

8 tongued and fier - y grace of the Spir - it.

Ode vi.

I - Grave Mode

8 F C

Nau-seous from the tem - pest of life's wor-ries,

8 F C

I have been cast out by sins sail-ing with me, and

8 F

I am sink - ing, hav-ing been thrown to the beast that de-

8 C

- vours souls. O my Christ, to You I cry like Jo - nah,

8 F

Raise me from the dead-ly deep, I pray, O Lord my God.

II - Mode 4

8 E

Mas-ter Christ, as ex - pi - a - tion and sal - va - tion,

8

un - to us You shone forth from the ho - ly Vir - gin, so as to

8

snatch from cor - rup - tion the en - tire fall - en race of

8 

Ode vii.

I - Grave Mode

8 

8 

II - Mode 4

8

D E

⁸ But the Ho-ly Spir-it's grace, which is light - bear - ing, in - cites to

⁸ shout with awe, "On-ly eq-ui - po - tent, un-or - ig - in-ate

⁸ Trin - i - ty, You are bless-ed."

Ode viii.

I - Grave Mode C

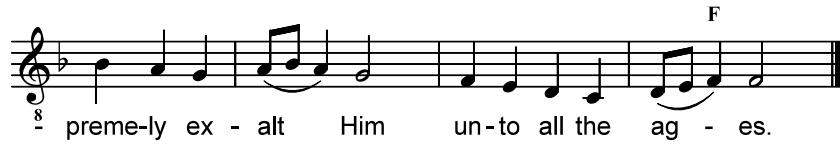
⁸ Si-nai's bush re - vealed God to Mo-ses, the dys-phon-ic

⁸ stam - mer-er who was hard to hear, when it was burn-ing yet re -

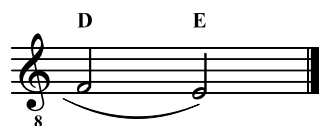
⁸ mained un - con - sumed. And zeal for God showed the

⁸ three Lads in the fur-nace to be hym-no - dists un - scathed by fire.

⁸ O all you works of the Lord, ex - tol the Lord, and su -



II - Mode 4



DEACON

Let us honor and magnify in song the Theotokos and the Mother of the light.

CHOIR

From Pentecostarion - - -

Ode ix. Canon I.

Ode ix.

Canon I. Grave Mode. *Ga=F*.

Heirmos Enharmonic C F

8 With-out sus - tain - ing cor - rup - tion you still con-ceived a

D

8 child, and lent your flesh to the Word and gen - 'ral Ar-

C

8 - tif - i - cer. Moth - er who knew no man, O Vir-gin The - o-

F D C

8 - to - kos, re - cep-ta-cle and space of your un-con-tained and

F

8 in - fi-nite Cre - a - tor, you do we mag - ni - fy.

Troparion 1 F C F

8 Glo - ry to You, our God. Glo - ry to You.

C F

8 Of old the fire breath-ing zeal - ot E - li - as joy-ful - ly

D

8 mount-ed and rode on a seeth - ing and fier - y char-i-

8 ^C - ot. Thus he pre - fig - ured the de - scent now of the ^F Spir - it

8 ^D from heav'n on the A - pos - tles; by ^C which be - ing il - lu - mined,

8 ^F un - to all they made known the Trin - i - ty.

Troparion 2

8 ^F Glo - ry to You, our God. ^C Glo - ry to You. ^F

8 ^C A strange e - vent that de - fied na - ture's law was

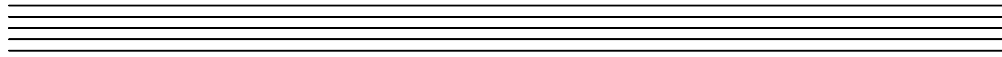
8 ^F au - di - ble. As ^C ev - ery sin - gle voice of the Dis - ci - ples rang out

8 ^D by the Spir - it's grace, the ^C peo - ples, tribes and tongues heard the

8 might - y works of God, and were in - i - ti - at - ed in - to

8 ^F knowl - edge of the Trin - i - ty.

From Pentecostarion - - -

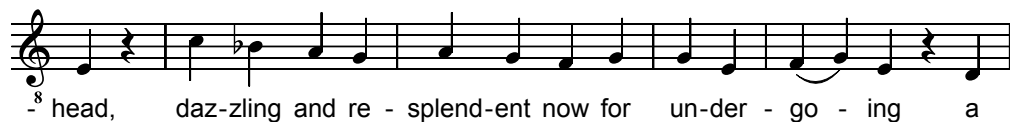
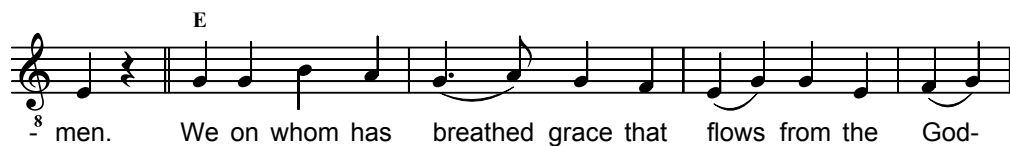
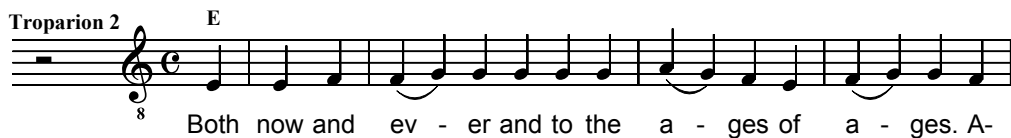
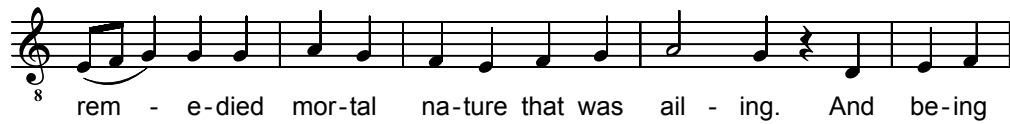
**Canon II. Mode 4. $Vu=E$.**

Heirmos Diatonic E

8 Queen of all, re - joice! boast of moth - ers and vir - gins;
 8 for there is no flu - ent, no el - o - quent spea - ker whose
 8 words have the pow - er wor - thi - ly to praise you; and ev - ery
 8 mind is dazed when on your child - birth it thinks; hence we glo - ri -
 8 - fy you in u - ni - son.

Troparion 1 E

8 Glo - ry to the Fa - ther and the Son and the Ho - ly
 8 Spir - it. It is right to tell of the Maid - en who pro - duced
 8 life; she a - lone con - cealed with - in her womb the Lo - gos, who



Ode 9: Katavasia
Katavasias

Katavasia. Canon I.

Grave Mode. *Ga=F*.

Enharmonic C F

8 With-out sus - tain - ing cor - rup - tion you still con-ceived a

D

8 child, and lent your flesh to the Word and gen - 'ral Ar-

C

8 - tif - i - cer. Moth - er who knew no man, O Vir-gin The-o-

F D C

8 - to - kos, re - cep-ta-cle and space of your un-con-tained and

F

8 in - fi - nite Cre - a - tor, you do we mag - ni - fy.

Katavasia. Canon II.**Mode 4. $Vu=E$.**

Diatonic E
 8 Queen of all, re - joice! boast of moth - ers and vir - gins;
 8 for there is no flu - ent, no el - o - quent spea - ker whose
 8 words have the pow - er wor - thi - ly to praise you; and ev - ery
 8 mind is dazed when on your child - birth it thinks; hence we glo - ri -
 8 fy you in u - ni - son.
 D E

DEACON

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

(Lord, have mercy.)

Help us, save us, have mercy on us, and protect us, O God, by Your grace.

(Lord, have mercy.)

Commemorating our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and one another and our whole life to Christ our God.

(To You, O Lord.)

PRIEST

For all the powers of heaven praise You and give You glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

(Amen.)

X. EXAPOSTEILARIA.

CHOIR

From Pentecostarion - - -

Mode 3. Having embellished heaven.

Exaposteilarion. Mode 3. *Ga=F. Having embellished.*

Enharmonic F D C

8 O all - ho - ly Spir - it who from the

8 Fa - ther is - sues forth, and thru the Son was in - dwell -

8 - ing in the un - let - tered Dis - ci - ples,

8 sanc - ti - fy all who ac - knowl - edge You to be God, and

8 save us. (2)

Another.

Mode 3. Having embellished heaven.

Exapostelarian. Mode 3. Ga=F. Having embellished.

Enharmonic F D C

8 Light is the Fa-ther, light the Lo - gos, light is the

F D

8 Ho - ly Spir - it, which was sent to the A - pos-

C F C F

8 - tles in the form of fier - y tongues, and thru

C F

8 which the en - tire world is guid-ed by the light to wor-ship the

C F

8 Ho - ly Trin - i - ty.

XI. LAUDS. MODE 4.

Lauds. Mode 4. *Pa=D.*

Diatonic E D

⁸ Let ev - ery - thing that breathes praise the Lord.

G

⁸ Praise the Lord from the heav - ens,

E D E

⁸ praise Him in the high - est. It is fit - ting to

C D E

⁸ sing a hymn to You, O God.

Mode 4. *Pa=D.*

Diatonic E

8 Praise Him, all you His an - gels;

8 praise Him, all you His hosts. It is

8 fit - ting to sing a hymn to You, O God.

XII. STICHOLOGIA

Praise Him, sun and moon; praise Him, all you stars and light.
Praise Him, you heavens of heavens, and you waters above the heavens. Let them praise the Lord's name.
For He spoke, and they were made; He commanded, and they were created.
He established them forever and unto ages of ages; He set forth His ordinance, and it shall not pass away.
Praise the Lord from the earth, you dragons and all the deeps.
Fire and hail, snow and ice, stormy wind, which perform His word.
Mountains and all the hills, fruitful trees and all cedars.
Wild animals and all cattle, creeping things and flying birds.
Kings of the earth and all peoples, princes and all judges of the earth.
Young men and maidens, elders with younger, let them praise the Lord's name, for His name alone is exalted.
His thanksgiving is in earth and heaven. And He shall exalt the horn of His people.
A hymn for all His saints, for the children of Israel, a people who draw near to Him.
Sing to the Lord a new song, His praise in the assembly of His holy ones.
Let Israel be glad in Him who made him, and let the children of Zion greatly rejoice in their King.
Let them praise His name with dance; with tambourine and harp let them sing to Him.
For the Lord is pleased with His people, and He shall exalt the gentle with salvation.
The holy ones shall boast in glory, and they shall greatly rejoice on their beds.
The high praise of God shall be in their mouth and a two-edged sword in their hand.
To deal retribution to the nations, reproving among the peoples.
To shackle their kings with chains and their nobles with fetters of iron.
To fulfill among them the written judgment: this glory have all His holy ones.
Praise God in His saints; praise Him in the firmament of His power.
Hide Stichologia
From Pentecostarion - - -

A. Sticheron 1

Sticheron 1. Mode 4.

Lauds 1 & 2. Mode 4. Heirmologic. $Vu=E$.

Diatonic E

8 Praise Him for His mighty acts, praise Him according to the a - bun-dance

8 of His great - ness. Today, all the nations... (*see below*)

8 Praise Him with the sound of trumpet, praise Him with the harp and

8 lyre. To - day, all the na-tions in the cit - y of Da - vid

8 saw par - a - dox - i - cal things, when the Ho - ly Spir - it de -

8 - scend - ed in fier - y tongues, ac - cord - ing to the ut - ter - ance of

8 Luke the the - o - lo - gian. For he said, when the Dis - ci - ples of

8 Christ were gath - ered to - geth - er, a sound came like the

8 rush of a might-y wind, and it filled all the house where they were

8 sit - ting. And they all be - gan to speak with strange

8 words, strange dog - mas, strange teach - ings of the Ho - ly

8 Trin - i - ty.

The musical score consists of four staves. The first staff has a treble clef and a key signature of one flat (B-flat). It contains the lyrics 'rush of a might-y wind, and it filled all the house where they were'. The second staff continues the melody with the lyrics 'sit - ting. And they all be - gan to speak with strange'. The third staff continues with 'words, strange dog - mas, strange teach - ings of the Ho - ly'. The fourth staff concludes with 'Trin - i - ty.' and ends with a double bar line. Chord markings 'D', 'E', 'G', and 'E' are placed above the second, third, fourth, and fifth staves respectively. The number '8' is written below the first note of each staff.

B. Sticheron 2

Sticheron 2. Mode 4.

Praise Him with the sound of trumpet; praise Him with the harp and lyre. [SAAS]

Today, all the nations in the city of David saw paradoxical things, when the Holy Spirit descended in fiery tongues, according to the utterance of Luke the theologian. For he said, when the Disciples of Christ were gathered together, a sound came like the rush of a mighty wind, and it filled all the house where they were sitting. And they all began to speak with strange words, strange dogmas, strange teachings of the Holy Trinity. [SD]

C. Sticheron 3

Sticheron 3. Mode 4.

""""Lauds'5. Mode 4. Heirmologic. $Vu=E$.

Diatonic

8 Praise Him with timbrel and dance, praise Him with strings and flute.

8 The Ho - ly Spir - it for - ev - er was, and is and will be,

8 nev - er be - gin - ning, nev - er end - ing, but for - ev - er ranked and

8 num - bered with the Fa - ther and the Son. It is life and life -

8 - giv - ing, light and giv - er of light; good - ness it - self and the

8 source of good - ness; thru whom the Fa - ther is known and the Son is

8 glo - ri - fied, and by all is known the one pow - er, one

8 or - der, one wor - ship of the Ho - ly Trin - i - ty.

D. Sticheron 4

Sticheron 4. Mode 4.

Lauds 4. Mode 4. Heirmologic. $Vu=E$.

Diatonic

8

Praise Him with resounding cymbals, praise Him with triumphant cymbals.

E D E

8 Let ev-ery-thing that breathes praise the Lord. The Ho-ly Spir-it is

8 light and life, and a liv - ing no - et - ic fount. Spir - it of

8 wis - dom, Spir - it of un - der - stand - ing; good, up - right, no -

E G

8 et - ic, rul - ing, purg - ing of - fenc - es; God and

E

8 de - i - fy - ing; He is fire is - su - ing from fire, ut - ter - ing, in -

D E

8 cit - ing, dis - trib - ut - ing the gifts of grace. Thru Him the

G E

8 Proph - ets and the A - pos - tles of God and the Mar - tyr - s all were crowned.

The musical score consists of two staves. The first staff begins with a treble clef, a key signature of one flat (B-flat), and a common time signature. A soprano line is indicated by a 'G' above the staff. The melody is written on a five-line staff. The lyrics 'Strange to hear, strange to see, fire dis-' are written below the staff. A small '8' is written below the first note. The second staff begins with a treble clef, a key signature of one flat, and a common time signature. A soprano line is indicated by an 'E' above the staff. The melody is written on a five-line staff. The lyrics 'trib-ut-ed for the ap - por-tion-ing of gifts.' are written below the staff. A small '8' is written below the first note. The score ends with a double bar line.

G

8 Strange to hear, strange to see, fire dis-

E

8 trib-ut-ed for the ap - por-tion-ing of gifts.

Glory. Both now.
 From Pentecostarion - - -
 Mode pl. 2.

Glory; both now. **Mode pl. 2.** *Pa=D.*

Chromatic **D**

The musical score is written in treble clef with a key signature of one sharp (F#) and a common time signature (C). It consists of eight staves of music. The first staff begins with a 'Chromatic' label and a 'D' time signature. The melody is written in a style that combines chromatic and diatonic elements. The lyrics are: 'Ne Glo - ry to the Fa - ther'. The second staff continues the melody with the lyrics: 'and the Son and the Ho - ly Spir - it.'. The third staff begins with a 'Chromatic' label and a 'D' time signature, with the lyrics: 'Both now and ev - er and to the a-'. The fourth staff continues the melody with the lyrics: 'ges of a - ges. A - men.'. The fifth staff begins with a 'Chromatic' label and a 'D' time signature, with the lyrics: 'Heav - en - ly King, Com - fort - er, the'. The sixth staff continues the melody with the lyrics: 'Spir - it of truth, ev - ery-where pres - ent'. The seventh staff begins with a 'Diatonic' label and a 'D' time signature, with the lyrics: 'and fill - ing all things, treas - ur-'. The eighth staff continues the melody with the lyrics: 'y of good things and Giv - er of'. The score includes various musical notations such as eighth notes, quarter notes, and half notes, as well as rests and accidentals.

Ne Glo - ry to the Fa - ther

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

Chromatic **D**

Both now and ev - er and to the a-

ges of a - ges. A - men.

Chromatic **D**

Heav - en - ly King, Com - fort - er, the

G

Spir - it of truth, ev - ery-where pres - ent

Diatonic **D**

and fill - ing all things, treas - ur-

D

y of good things and Giv - er of

8 life, come and dwell in us,

8 and cleanse us of ev - ery stain, and

8 save our souls, and save our

8 souls, O Good One.

Mode markings: Diatonic G, Chromatic D, Diatonic G, Chromatic D.

XIII. GREAT DOXOLOGY

Great Doxology

Mode pl. 4. $Ni=C$.

R-1 Diatonic C



8 Glo-ry be to You who showed the light. Glo-

G C



8 ry in the high - est to God. His peace is on

D C



8 earth, His good pleas-ure in man-kind.

L-2 C



8 We praise You, we bless You, we wor-ship You, we



8 glo - ri - fy You, we give thanks to You for Your



8 great glo - ry.

R-3 G D



8 Lord King, heav - en - ly God, Fa-ther,

C



8 Rul - er o - ver all; Lord, on - ly - be - got-ten Son,

D

⁸ Je - sus Christ; and You, O Ho - ly

C

⁸ Spir - it.

L-4

C F G C

⁸ Lord God, Lamb of God, Son of the

D G

⁸ Fa - ther, who take a-way the sin of the world, have

D C

⁸ mer - cy on us, You who take a - way the sins

⁸ of the world.

R-5

C G

⁸ Ac - cept our sup-pli - ca - tion, You who sit

⁸ at the right hand of the Fa-

C

⁸ ther, and have mer - cy on us.

L-6 C



8 For You a-lone are ho - ly, You a - lone

F G D



8 are Lord, Je - sus Christ, to the glo - ry of

C



8 God the Fa - ther. A - men.

R-7 C G D



8 Ev - ery day I will bless You, and Your

C



8 name will I praise to e - ter - ni - ty, and to the

D C



8 a - ges of a - ges.

L-8 C



8 Vouch - safe, O Lord, this day, that

D C



8 we be kept with - out sin.

R-9 G C



8 Bless - ed are You, O Lord, the

8 God of our fa - thers, and praised and

8 glo - ri - fied is Your name to the a - ges.

8 A men.

L-10 C D C
8 Let Your mer - cy be on us, O

D C
8 Lord, as we have set our hope on You.

R-11 G
8 Bless - ed are You, O Lord.

D C
8 Teach me Your stat - utes.

L-12 G D
8 Ev - lo - gee - tos ee Ky - ri - e thee - tha -

C
8 - xon me ta thee - ke - o - ma - ta sou

L-13

^G
 8 Bless - ed are You, O Lord.

^D ^C
 8 Teach me Your stat utes.

L-14

^D ^C
 8 Lord, You have been our ref - uge from

8 gen - er - a - tion to gen - er - a - tion.

^F
 8 I said: Lord, have mer - cy on me. Heal

^G ^C ^D
 8 my soul, for I have sinned a-

^C
 8 - gainst You.

R-15

^C ^G
 8 Lord, I have fled to You. Teach

^F ^C ^D
 8 me to do Your will, for You

U C

are my God.

L-16 C G C

For with You is the foun - tain of life; in Your

light we shall see light.

R-17 C G

Con - tin - ue Con - tin -

D C

ue Your mer - cy to those who know You.

C

Ho - ly God, Ho - ly Might - y,

Ho - ly Im - mor - tal, have mer - cy on us.

L-18 C

A - gi - os o The - os a - gi - os ee - scree - ros

a - gi - os a - tha - na - tos e - le - i - son i - mas

R-19 C

8 Ho - ly God, Ho - ly Might - y,

8 Ho - ly Im - mor - tal, have mer - cy on us.

L-20 C

8 Tho - xa Pa - tri ke Ee - oh ke A - gi - oh

8 Pnev - ma - tee

R-21 C

8 Ke neen ke a - ee ke ees tous e - oh - nas ton e -

8 oh - non A - meen

L-22 C

8 A - gi - os a - tha - na - tos e - le - i - son i - mas

R-23 C D C

8 Ho - ly Ho - ly God,

L-24 C D C

8 Ho - ly Might - y,

R-25

Ho - ly Im - mor -

tal Im - mor - tal, have

mer - cy on

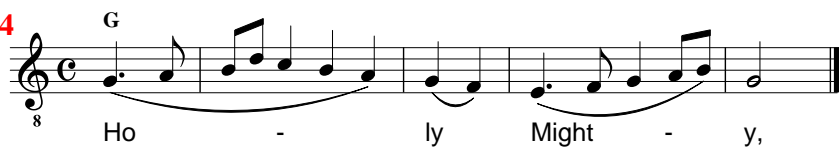
us.

Slow "Asmatikon" Melody

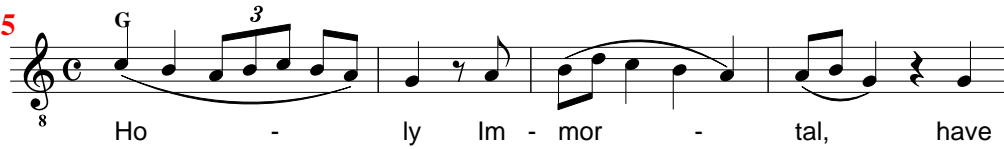
R-23



L-24



R-25



Apolytikion.
 From Pentecostarion - - -
 Mode pl. 4.

Apolytikion. Mode pl. 4. *Ga=F*.

Diatonic **F** **F**

8 Bless - ed are You, O Christ our God. You

8 made the fish-er-men all - wise, by send-ing down up - on them the

8 Ho - ly Spir - it, and thru them You drew the

8 world in - to Your net. O Lov - er of man - kind, glo - ry to

8 You.

Final ending **F** **C** **F**

8 glo - ry to You.

Adapted from the version produced by the *Oloi Mazi* Committee
of the National Forum of Greek Orthodox Church Musicians.

Apolytikion of Pentecost: (c) June 2007 National Forum of Greek Orthodox Church Musicians (field test version)
Permission to copy for liturgical use has been granted.