

## AT THE APOSTICHA OF THE PRAISES

## 1ST APOSTICHON

Mode  $\pi \acute{\eta} \text{ Pa } \varphi$ 

Lord, the moth - er of the sons of Zeb - e -  
 - - dee, not un - der - stand - ing the hid - den mys - ter -  
 y of Your dis - pen - sa - - - tion, asked You to give thē hon -  
 - ors of a tem - po - ral king - dom to her sons.  
 But in - stead of this You prom - ised to Your friends that  
 they would drink the cup of death; and You said  
 that You would drink this cup be - fore them, to cleanse men from  
 their sins. There - fore we cry a - - - loud  
 to You: O sal - va - tion of our souls,  
 glo - - - ry to You.


2ND APOSTICHON

Mode  $\text{Π} \text{ϩ} \text{Pa} \text{ϩ}$



$\text{Π}$  Lord, \_\_ teach - ing Your dis - ci - - - ples  $\text{Δ}$  to think per -  
 $\text{Δ}$  - fect \_\_ thoughts,  $\text{Π}$  You said \_\_\_\_\_ to \_\_\_\_\_ them:  $\text{Π}$  'Be not like  
 the \_\_ Gen - tiles,  $\text{Δ}$  who ex - er - cise do - min - - - ion  $\text{Δ}$  o - ver \_\_  
 those \_\_\_\_\_ who \_\_\_\_\_ are less \_\_\_\_\_ strong.  $\text{Π}$  But it shall not  
 be \_\_ so a - mong \_\_\_\_\_ you,  $\text{Δ}$  My dis - ci - - - ples,  $\text{Δ}$  for I \_\_  
 of my own \_\_ will \_\_\_\_\_ am \_\_\_\_\_ poor.  $\text{Π}$  Let him, \_\_  
 then, who is first \_\_ a - mong \_\_\_\_\_ you  $\text{Δ}$  be the min - is - ter of \_\_  
 all.  $\text{Δ}$  Let the rul - - - er be \_\_ as the \_\_ ruled,  $\text{Δ}$  and let the  
 first \_\_ be as \_\_ the \_\_\_\_\_ last.  $\text{Π}$  For I My - self \_\_  
 have \_\_\_\_\_ come  $\text{Δ}$  to min - is - ter to Ad - am in \_\_ his pov -  
 - - - er - - - ty,  $\text{Δ}$  and to give my life as a \_\_ ran - - - som  $\text{Δ}$


  
 for the man - y who cry \_\_\_ a - loud to \_\_\_ Me:\_\_\_ Glo - - - ry


  
 to \_\_\_ You.



3RD APOSTICHON

Mode  $\pi\alpha\zeta$  Ni  $\varrho$



breth - - - ren, let us fear the \_\_ pun- ish -  
 - ment\_\_ of the \_\_\_\_\_ fig \_\_\_\_\_ tree, with - ered be - cause\_\_ it  
 was un - - - fruit - - - ful; and let us \_\_bring \_\_ wor -  
 - thy\_\_ fruits\_\_ of re - pent - ance un - to \_\_Christ, who grants us \_\_ His  
 great\_\_ mer - - - cy.

## GLORY. BOTH NOW

By Nicholas Roumas

Mode  $\text{Π} \text{Ω} \text{Ν} \text{Ι} \text{Ϛ}$ 

<sup>N</sup> lo - ry to the Fa - - ther, and to the <sup>β</sup> <sup>γ</sup> Son, and <sup>β</sup> <sup>γ</sup>

to <sup>β</sup> <sup>γ</sup> the Ho - ly <sup>β</sup> <sup>γ</sup> Spir - - - it. <sup>ν</sup> <sup>Ω</sup>



<sup>N</sup> oth now and <sup>β</sup> <sup>γ</sup> ev - er and to thē a - - ges <sup>β</sup> <sup>γ</sup> of a -

<sup>β</sup> <sup>γ</sup> - ges. <sup>β</sup> <sup>γ</sup> A - - - men. <sup>ν</sup> <sup>Ω</sup>

## DOXASTIKON

Mode  $\text{Π} \text{Ω} \text{Ν} \text{Ι} \text{Ϛ}$ 

<sup>N</sup> he ser - pent <sup>Π</sup> found <sup>M</sup> a <sup>Π</sup> <sup>ι</sup> <sup>ν</sup> <sup>ρ</sup> sec - ond <sup>ν</sup> <sup>ρ</sup> Eve <sup>ν</sup> <sup>ρ</sup> in thē

E - gyp - - - tian <sup>β</sup> <sup>γ</sup> wom - - - an, <sup>β</sup> <sup>γ</sup> and with words of <sup>Δ</sup> <sup>ν</sup> <sup>Ω</sup>

flat - ter - y <sup>Δ</sup> <sup>ν</sup> <sup>Ω</sup> he sought <sup>Π</sup> to <sup>β</sup> <sup>γ</sup> make <sup>N</sup> Jo -

- - seph <sup>β</sup> <sup>γ</sup> fall. <sup>ν</sup> <sup>Ω</sup> But, leav - - - ing his <sup>Δ</sup> <sup>ν</sup> <sup>Ω</sup> gar -

- ment <sup>β</sup> <sup>γ</sup> be - hind <sup>Δ</sup> <sup>ν</sup> <sup>Ω</sup> him, <sup>Γ</sup> Jo - seph <sup>Δ</sup> <sup>ν</sup> <sup>Ω</sup> fled <sup>Δ</sup> <sup>ν</sup> <sup>Ω</sup> from <sup>Δ</sup> <sup>ν</sup> <sup>Ω</sup>

sin; <sup>Δ</sup> and <sup>N</sup> like the first <sup>Δ</sup> man be- fore his dis- o - - be-  
 di - - ence, <sup>θ</sup> though na - ked <sup>κ</sup> he was <sup>Π</sup> not <sup>N</sup> a - -  
 -shamed. <sup>ν</sup> At his prayers, O <sup>Π</sup> Christ, have <sup>N</sup> mer - - - cy up  
 - - on <sup>Δ</sup> us. <sup>N</sup> <sup>ν</sup>