

October 13th

St. Jacob of Hamatoura

Glory (Doxastikon) at "O Lord, I have cried"

Byzantine Chant Tone 6
Plagal Second Mode

(*Byzantine notation
begins on the 6th page*)

Chadi Karam

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

To - day, the glo - ry of the mar - tyrs

shin - eth forth, and the ra - dience

of the pure con - tests glow - eth re-splen - - -

- dent, re - splen - dent - ly

in the mem - o - ry of the mar - tyr a - mong the

priests, Ja - cob, who is call - ing

us to en - joy the feast. Through

October 13th - St. Jacob of Hamatoura - Glory (Doxastikon) at "O Lord, I have cried"

the a - bun - dance of his grace, he bring - eth

us to - geth - er that we may be

vig - i - lant ra - ther than ne - glect ful,

has - ten - ing to be vir tu - ous,

and at - tain brav - er - y, in -

- spired by his life and con - test.

There - fore, let us praise him

as it is right, say - ing: O

all bless - ed mar - tyr of Christ,

Ja - cob,

October 13th - St. Jacob of Hamatoura - Glory (Doxastikon) at "O Lord, I have cried"

The musical score consists of four staves of music in G major (three sharps). The lyrics are as follows:

do not _____ for - get _____ us as we once _____ for -
(soft chromatic-transposed up a 2nd)
 - got _____ thee, but in thy com - pas - - sion
G (diatonic)
 in - ter - cede _____ un - ceas - ing - ly that our
C D
 souls _____ be _____ saved.

October 13th
St. Jacob of Hamatoura
Both Now at "O Lord, I have cried"

Byzantine Chant Tone 6
 Plagal Second Mode

Chadi Karam

Both now and ever, and unto ages of ages.

Who shall not baptify thee, most holy.

Virgin? Who shall not praise thy birth -

- giving, free of travail - and pain?

For the only Son rising time - less - ly

from the Father, Him self did be -

come in car - nate from thee in an in - ex - pli - ca - ble way.

October 13th - St. Jacob of Hamatoura - Both Now at "O Lord, I have cried"

A G D

He, Who while God by na - ture, be -

(diatonic)

- came for our sakes Man by na - ture,

G

not di - vid - ed in - to two per - sons, but

A D

known by two na - tures with - out mix - ture

or con - fu - sion. To Him, O no - ble

Un. G A

and most bless - - - ed one,

G (diatonic) D

plead for the sal - va - tion

C D

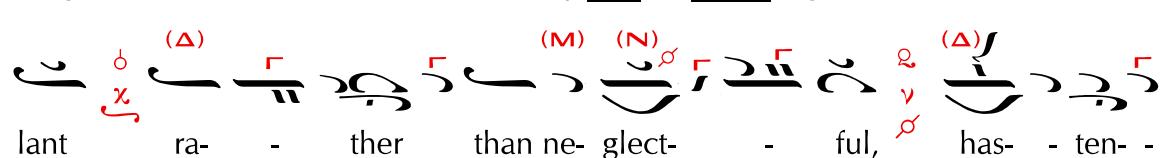
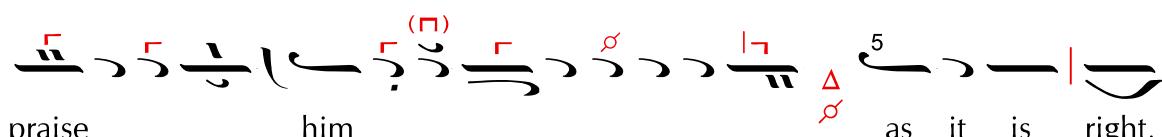
of our souls.

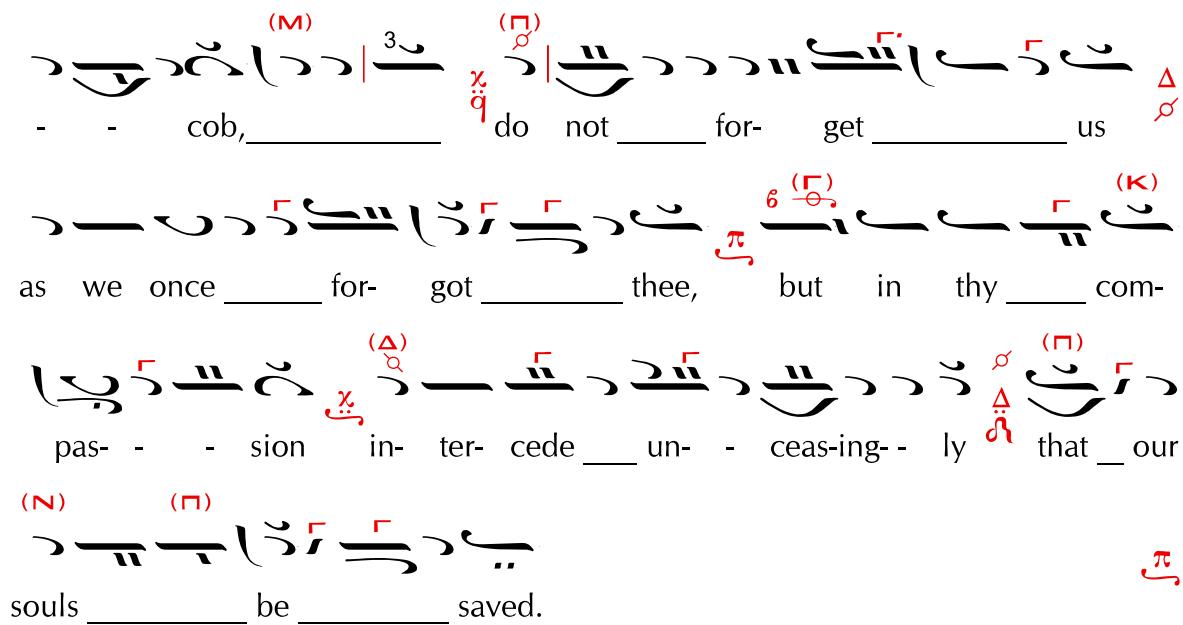
Doxastikon at "O LORD I Have CRIED"

Plagal Second Mode

'Hχος λα πα Πα

N^(Π) e, __ Glo- - - ry to the Fa- ther, and to _____ the __
 Son, ^Δ and to the Ho - - ly Spir- - - it. ^π
 T^(Π) o- day, __ the __ glo- - - ry of the mar -
 tyrs shin- - eth ^(Κ) forth, ^Δ and the ra- diance
 of _____ the _____ pure __ con- - - tests ^(Δ) glow- - - eth
 re- splen- - - dent- - -, ⁺ re- splen- - - dent- ly
 in the mem- o-ry of the mar- - tyr a- mong
 the __ priests, Ja- - - cob, ^(Κ) who is call- - ing __

(Π) 
 us ____ to en- joy ____ the ____ feast. Through the a- bun-
 (Ν) 
 dance ____ of ____ his ____ grace, ♂ he ____ bring- eth ____ us ____
 (Μ) 
 to- geth- - er that we may ____ be ____ vig- - i- - -
 (Δ) 
 lant ra- - ther ____ than ne- glect- - ful, ♂ has- - ten- -
 (Κ) 
 ing to be ____ vir- - - tu- - - ous, ♂ and at-
 (Π) 
 tain ____ brav- - - - - er- y, in- spired ____
 (Δ) 
 by ____ his life ____ and con- - - test. There- fore, let us
 (Π) 
 praise ____ him ____ ♂ as it is right,
 (Δ) 
 ____ say- - - ing: O all ____ bless- ed mar- - -
 (Μ) 
 - tyr ____ of __ Christ, ♂ Ja-



 - - cob, _____ (M) do not _____ (Π) for- get _____ us Δ

 as we once _____ for- got _____ thee, (π) but in thy _____ com- (Κ)

 pas- - - sion in- ter- cede _____ un- ceas-ing- - ly (Δ) that our (Π)

 souls _____ be _____ saved. (π)

THEOTOKION

Plagal Second Mode

(Text by Fr. Seraphim Nassar)

Ἄγια Θεοτόκε

Both now _ and ev- er, and un- to ag- - - es

of ag- - - es. _____ A- - - men.

Who shall not be- at- i- fy __ thee, most ho- ly __ Vir-

- - - gin? Who shall not __ praise ____ thy birth- - -

giv- - - ing, free __ of tra- vail- - - - ing ____ and

____ pain? For the on- - ly __ Son __ ris- ing time- -

less- - - ly from the Fa- - - - - - - - - - ther,

Him-self _____ did be- - come in- car- - - - nate _ from _

thee ^Δ in an in- ex- pli- - ca- - ble ^π way.
 He, ^(Κ) Who ^{(Δ) (Π)} while God by na- ^(Δ) ture, ^(Δ) be- came
 for our sakes ^(Π) Man by na-
 ture, ^(Δ) not di- vid- ed in- to two per- sons,
 but known ^(Κ) by two na- ^(Π) tures with- out
 mix- ture or con- fu- sion. To Him, ^π O no-
 ble and most bless- ed ^(Μ) one,
 plead for the
 sal- va- tion of our souls. ^Δ