

# Glory (Doxastikon) at The Aposticha

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

Glory...

Intonation: #11

Fourth Mode

Andante ♩ = 88

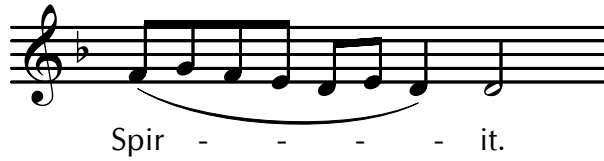
Δόξα Πατρί

Un. E D

Glo - ry\_\_\_ to the Fa - ther,\_\_\_\_\_ and to\_\_\_\_\_

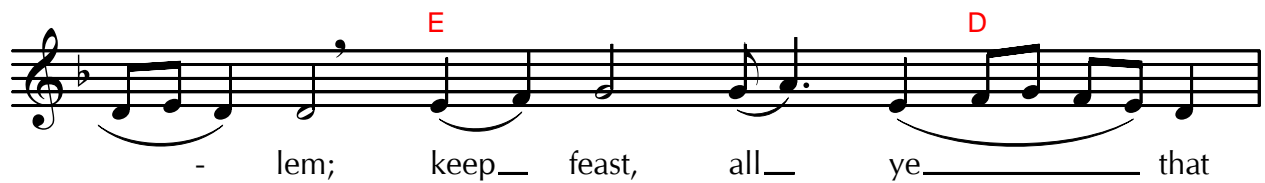
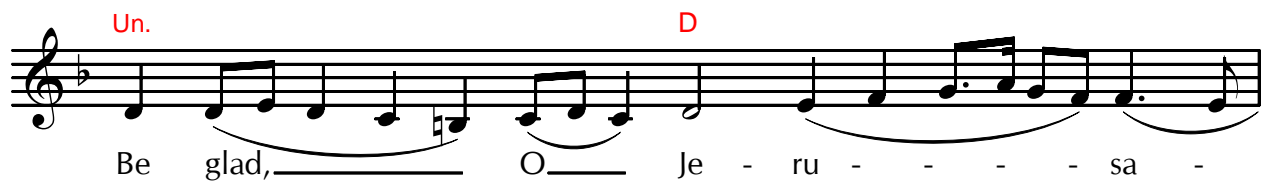
C D

\_\_\_\_\_ the\_\_\_\_\_ Son, and to the Ho - ly\_\_\_\_\_



## Aposticha Doxasticon

Εὐφράνθητι Ἱερουσαλήμ



Un. E

pent\_ is de - stroyed: for wom - an, whom he had

for - mer - ly be - guiled\_ in\_\_\_ Par - a - dise,

G E

he\_\_\_ hath now\_\_\_ seen\_\_\_ be - come the Moth - - -

D

er\_\_\_\_\_ of the\_\_\_ Cre - a - - - - tor.

A↓ G↓

O the depth\_ of\_\_\_ the\_\_\_ rich - - - - es\_

E D

both of the wis - dom and knowl - edge\_\_\_ of\_\_\_ God! The

Hard Chromatic Zygos E C

in - stru - ment of sin that had brought death\_ up - on

Un. E

all\_\_\_ flesh, is be - come the first - fruit of sal - va -

tion for the whole world through the The -

o - to - - - kos. For the All - per - fect -

God is born of her as a -

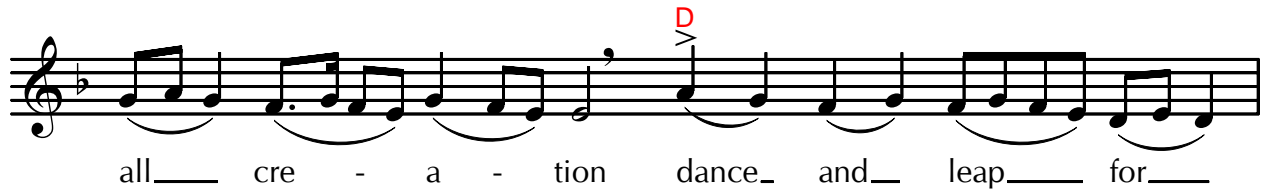
babe; by His birth, He set - teth the seal on her -

vir - gin - - - i - - - ty, while loos - ing the

cords of sin with His swad - - - dling -

bands. And by be - com - ing a child He heal - eth Eve's tra -

vail - ing in sor - - - rows. Where - fore, let



all cre - a - tion dance\_ and\_ leap\_ for\_



joy, for Christ is come to call it\_ back a -



gain, and to\_ save\_ our\_ souls.\_

### ἈPOSTICHA DOXASTICON

χ̄ 88

Fourth Mode

Intonation: #11

Ἦχος δὲ Πα̅

Δόξα Πατρί

**G** <sup>(M)</sup> lo - - ry <sup>(Π)</sup> to the Fa - - ther, and to   
 the <sup>(N)</sup> Son, <sup>(Π)</sup> and to the Ho - ly Spir - - - -   
 it. π ρ

Εὐφράνθητι Ἱερουσαλήμ

**B** <sup>(M)</sup> e glad, <sup>(Π)</sup> O Je - ru - - - - sa - - - - lem;   
<sup>(B)</sup> <sup>(Π)</sup> keep <sup>(M)</sup> <sup>(N)</sup> <sup>(Π)</sup> feast, all ye that love Si - - - -   
<sup>3</sup> <sup>π ρ</sup> <sup>3</sup> on. To - day thē en - dur - ing <sup>(M)</sup> <sup>(N)</sup> <sup>(Π)</sup> bond of Ad - am's con - - dem - na -   
 - - - tion <sup>(B)</sup> <sup>(Π)</sup> is loosed. Par - a - - dise is o - - - - pened

un - - - to \_\_\_\_\_ us; <sup>3</sup> the ser - - pent <sup>(M)</sup> is de - - stroyed: <sup>4</sup> for <sup>(B)</sup>

wom - - an, whom he had for - mer - ly be - guiled in \_\_\_\_\_ Par - a - - dise, <sup>6</sup>

he hath now <sup>(Δ)</sup> seen be - - come the Moth - - - er <sup>(B)</sup> of the Cre - a -

- - - - tor. <sup>(K↓)</sup> O the depth <sup>(Δ↓)</sup> of the rich - - - es <sup>(B)</sup> both of

the wis - dom and knowl - - edge <sup>(Π)</sup> of \_\_\_\_\_ God! <sup>3</sup> The in - stru - ment

of sin that had brought death <sup>(B)</sup> up - - on all <sup>(N)</sup> flesh, <sup>(M)</sup> is be - come the <sup>(B)</sup>

first - fruit of sal - va - tion <sup>(Π)</sup> for the whole world \_\_\_\_\_ through \_\_\_\_\_ the The -

- o - to - - - - kos. <sup>3</sup> For thē All - per - fect <sup>(B)</sup> God is born <sup>(Π)</sup>

of \_\_\_\_\_ her \_\_\_\_\_ as \_\_\_\_\_ a \_\_\_\_\_ babe; <sup>3</sup> by His birth, He set - teth

the seal <sup>(M)</sup> on \_\_\_\_\_ her <sup>(N)</sup> vir - gin - - - - - i - - - - -

<sup>3</sup> ty, <sup>π q</sup> while loos - ing the cords of sin with \_\_\_\_\_ His swad - - - -  
<sup>(B)</sup> <sup>3</sup> dling \_\_\_\_\_ bands. <sup>π q</sup> And by be - com - ing a child He heal - eth Eve's  
<sup>(N)</sup> <sup>3</sup> tra - vail - ing in \_\_\_\_\_ sor - - - - - rows. <sup>π q</sup> Where - fore, let all cre - -  
<sup>(Π)</sup> a - - - tion <sup>6 λ</sup> dance \_\_\_\_\_ and leap \_\_\_\_\_ for \_\_\_\_\_ joy, <sup>π q</sup> for Christ is  
<sup>(N)</sup> <sup>(Π)</sup> <sup>(B)</sup> come to call it \_\_\_\_\_ back a - gain, \_\_\_\_\_ and to \_\_\_\_\_ save our \_\_\_\_\_ souls. <sup>4</sup> <sup>6 λ</sup>