Megalynaria of the Midnight Office of Sunday*

Second Mode

Duration: 5:45
Intonation: #4
Andante \( \frac{J}{85} \)

adapted from Petros Peloponnesios (d. 1777) as chanted on the Holy Mountain

It is truly meet to praise the Trinity, God transcendent: the be-

* These Megalynaria to the Trinity are chanted in the Midnight Office on Sundays immediately after the Canon to the Trinity is chanted in the mode of the week from the Parakletike.
eginningless Father Who created all things that came to be; the co-equal Word born of the Father without change and before the ages; and God the Holy Spirit, proceeding from the Father past speech and timeless lessly.
It is truly meet to glorify Thee,

O God the Word, the God of all things. Hence, to Him before Whom the Cherubim stand with fear and trembling; Whom the Heavens’ hosts glorify; and Who on the third day rose from the tomb and Hades: let us with fear give glory to
the Life-giver, Christ.

With inspired songs befitting God,

let us offer praises to the Father, and to the Son, and the Holy Spirit, the Singular Dominion, the Kingship

Un. EG
When cre-a-tion saw thy Son risen,
up from the dead in Hades with divine dignity and strength, then its
joy was endless; and as it glorified Him, it honoured thee, His Mother, O spotless Virgin
Un. E

Midnight Office - Megalynaria 5
On the Holy Mountain, the troparion on the following page is also chanted:
More honourable than the Cherubim,

and beyond compare,

more glorious than the Seraphim, thee who without corruption,

gavest birth to God the Word, the

ever Theotokos, thee do

we magnify.
First Matinal Doxasticon
(εοθινον)

Intonation: #1
Andante ♩=88

First Mode

Δόξα Πατρί

Glo - ry to the Fa - ther, and

to the Son, and to the Ho - ly

Spir - it.

As the dis - ci - - ples were has - ten -
ing to the moun -

www.stanthonysthroughmonastery.org/music/Orthros.htm
Text © 2007, Holy Transfiguration Monastery, Brookline, MA
came to them that He might raise them from things earthly; and they worshipped Him and learned, of the power given to Him in every place. They were sent forth to every land under heav...
en to preach the Resurrection from

the from the dead

(n) and the restoration to the Heavens. He

that cannot lie promised

al so that He would be

with them forever, ever, ever,

ven Christ God, the Saviour of

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First Matinal Doxasticon

Continue with the Theotokion in the mode of the week on pages 888-898.
Second Matinal Doxasticon
(eothinon)

Intonation: #7

Andante \( \frac{1}{8} \)-88

\[ \text{G} \]

Glo-ry to the Fa-ther, \text{and} \_ \_ and to___

\[ \text{G} \]

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

it.___

\[ \text{G} \]

The wom-

en who________were with___

\[ \text{G} \]

Mar-

y came__ bring___ spic__

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www.stanthonymonastery.org/music/Orthros.htm
es; and being at a

loss how to attain

how to attain their purpose, they saw the stone

rolled away, and a di-

vine youth calming the tu-

mult of their souls, for, saith

www.stanthonysmonastery.org/music/Orthros.htm
Text © 2007, Holy Transfiguration Monastery, Brookline, MA
he, The Lord Jesus is risen. Wherefore, preach to His preach-ers and disciples to make haste to Galilee and be hold

be hold Him risen from the dead, as the Lord and the Giver of life.

Continue with the Theotokion in the mode of the week on pages 888-898.
Third Matinal Doxasticon
(εοθινόν)

Intonation: #8

Andante \( \frac{1}{4} \cdot 88 \)

Δόξα... Της Μαγδαληνής Μαρίας

Glo - ry to the Fa - ther, and
to the Son, and to the Holy Spirit.

When Mary Mag - da - lene pro - claimed
the Savi - our's Res - ur - rec - - -

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www.stanthony'smonastery.org/music/Orthros.htm
tion and His appearance to her, the disciples were upbraided for their hardness of heart, because they disbelieved; but after they were armed with signs and wonders, they were sent forth to preach. And whereas
Thou, O Lord, didst ascend to

Thy Father, the Author of Light, they preached

the word they preached the word

(n) everywhere, confirming it with miracles. Wherefore, we who have

been enlightened by them glo-
Third Matinal Doxasticon

ri - fy Thy Res - ur - rec - tion from_______

the_______ dead, O man - be - friend - - -

- - - ing____ Lord.

Continue with the Theotokion
in the mode of the week on
pages 888-898.
Fourth Matinal Doxasticon  
(εοθινον)

Intonation: #11  
Andante ♩= 88

Δόξα Πατρί

Un.  E  D  
Glo - ry_ to the Fa - ther,___ and to___

C  D  
_____ the________ Son, and to the Ho - ly____

Un.  G↓  
Spir - it.  

"Όρθος ἡν βαθὺς

Un.  E  
It was ver - y_ ear - ly___

in the morn - ing when the wom - en___ came un - to Thy
sep - ul - - chre, O Christ, but Thy body which was precious to them was not found. Therefore, they were much perplexed, men in shining garments stood by them and said: Why seek ye the living a -
among the dead? He is risen as He foretold. Why have ye for-
gotten His words? Being persuaded by them, the wom-
/en proclaimed the things they had seen, but their glad tid-
ings seemed as idle tales, for the disciples were yet without understand-

www.stanthonysmonastery.org/music/Orthros.htm
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ing. But Peter ran forth, but Peter ran forth, and

when he saw Thy wonders,

he glorified them within himself.

Continue with the Theotokion in the mode of the week on pages 888-898.
Fifth Matinal Doxasticon
(εοθινόν)

Plagal First Mode

Dóξα Πατρι

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

Ω τῶν σοφῶν

O the wisdom of Thy judgments, O Christ! For how is it
that Thou gav--est Peter to un--
derstand Thy Res--ur--rec--tion by Thy
bur--ial clothes a--
lone, yet while ac--com--pa--ny--ing Luke and Cle--o--pas Thou

didst con--verse with them, and
while con--vers--ing, didst not re--veal
Thy--self straight--way? Hence, Thou
A stranger in Jerusalem, who knew not what had come to pass there-in of late. But since Thou ordainest all things to the profit of Thy creation, Thou didst both expound the proph­ec­ies con­cern­ing Thee, and in the bless­ing of the bread.
wast made known to them, whose hearts even beforehand were burning to know Thee. Now they also, when the disciples were gathered together, loudly proclaimed Thy Resurrection; whereby do Thou have mercy on us.

Continue with the Theotokion in the mode of the week on pages 888-898.
Sixth Matinal Doxasticon
(εοθινόν)

Plagal Second Mode

Intonation: #20

Andante ℎ-88

Δόξα... Ἡ ὄντως εἰρήνη

Nehemiah Glor-y to the Fa-ther, and to the Son, and to the Ho-ly Spirit.

Thou Who art the true peace to men of God, O Christ, while giv...
Ding Thy peace to Thy disciples
af - ter Thy Res - ur - rec - tion, didst cause them to be af - fright - ened, for they sup - posed they be - held a spir - it. But Thou didst qui - et the trou - ble in their souls by show-ing them Thy hands and feet, al - though.

www.stanthonyshosp.org/music/Orthros.htm
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they yet believed not. But in partaking of food and bringing Thy teachings to remembrance, Thou didst open their understanding that they might understand the Scriptures. And after Thou hadst assured them of the Father's promise and hadst blessed them, Thou
Sixth Matinal Doxasticon

Continue with the Theotokion in the mode of the week on pages 888-898.
Seventh Matinal Doxasticon
(cōthínon)

Grave Mode

Intonation: #21

Andante 1/88

Δόξα Πατρί

Glo - ry to the Fa - ther,

and to the Son, and to the

Ho - ly Spiri - it.

Ιδού σκοτία

Be - hold, the darkness and the dawn:

and why hast thou stood without

www.stanthonyismonastery.org/music/Orthros.htm
Text © 2007, Holy Transfiguration Monastery, Brookline, MA
at the sepulchre, O Mary, having great darkness

in thy mind? Because of this, thou didst ask: Where hath Jesus been laid? But see both the disciples running together, how they surprised His Resurrection
from the linen clothes and the napkin;
and they remembered the Scripture concerning Him. Together with them, we who also have believed through them,
praise Thee, O Christ, the Giver of life.

Continue with the Theotokion in the mode of the week on pages 888-898.
Eighth Matinal Doxasticon (eothinon)

Plagal Fourth Mode

Intonation: #26

Andante \( \text{-}\text{-}\text{-}\text{-}\text{-} \text{88} \)

Δόξα Πατρί

C

Glory to the Father, and

to the Son, and

Holy Spirit.

Τὰ τῆς Μαρίας

C

The fervent tears of Mary were not

shed in vain; for behold, she

www.stanthonysmonastery.org/music/Orthros.htm

Text © 2007, Holy Transfiguration Monastery, Brookline, MA
hath been count - ed_ wor - thy_ of
be - ing in-struct-ed by_ An - gels, and of
see - ing_ Thy_ coun-tenance,
O_ Je - sus; yet_ as
a_ weak_ wom - an, she_ still_
mind - ed earth - ly_ things._ There -
fore, she_ was_ turned_ back that
she might_ not touch_ Thee,

www.stanthonysmonastery.org/music/Orthros.htm
Text © 2007, Holy Transfiguration Monastery, Brookline, MA
Christ. How - be - it, she was sent as

a herald to Thy disci - ples, and tell - ing them

the good tid - ings, she pro - claimed

Thine as - cent

un - to Thy Par - ter - nal in - her -

ance. To - geth -
er with her, ac - count us al -

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www.stanthonyssmonastery.org/music/Orthros.htm
Continue with the Theotokion in the mode of the week on pages 888-898.
Ninth Matinal Doxasticon (εοθινον)

Plagal First Mode

Intonation: #14 or #15

Andante  \( \frac{3}{8} \)

Δόξα... Ὡς ἐπὶ ἐσχάτων

Glo - ry to the Fa - ther, and to the Son, and
to the Holy

In these lat - ter times Thou cam - est

www.stanthonysmonastery.org/music/Orthros.htm
Text © 2007, Holy Transfiguration Monastery, Brookline, MA
to Thy friends at evening of the first day of the week, O Christ; and by Thine entry whilst the doors were shut, Thou by a wonder didst confirm a wonder, even Thy Resurrection from the dead. Then Thou didst fill the disciples with joy and didst impart the
Holy Spirit to them, and didst bestow on them authority to forgive sins; moreover,

Thou didst not abandon Thomas
to found ever in the billows of unbelief. Wherefore, grant us also true

knowledge and the remission of
Ninth Matinal Doxasticon

Continue with the Theotokion in the mode of the week on pages 888-898.
Tenth Matinal Doxasticon
(eothinon)

Plagal Second Mode

Intonation: #20

Δόξα Πατρί

Neh___ Glory to the Fa-
ther,___ and___ to the___ Son,___ and

to___ the Holy___ Spir-

- - - - - it.

Metá tìn eìs ãðóu

After Thy descent___ to___ Ha-

www.stanthonysmonastery.org/music/Orthros.htm

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des__ and Thy Res__ur__rec__tion__ from__

the__ dead, the dis__ci__ples turned__ un__to their__

work, __________ since they nat__ur__al__-

ly lost__________ heart__ at Thy sep__a__-

ra__tion__ from__ them. A__gain the ships__

and____ the____ nets, and no draught__ of__

fish__ --es what__ so__ ev______er. But ap--

pear__ -__ing to__ them, Thou as the Mas--
Thy word became deed, and then there was a great multitude of fishes and a strange supper read y on the shore.
Count us also worthy now to rejoice spiritually in that which Thy disciples partook of.

then, O man-be-friend ing Lord.

Continue with the Theotokion in the mode of the week on pages 888-898.
Eleventh Matinal Doxasticon
(eothinon)

Plagal Fourth Mode

Δόξα... Φανερῶν έαυτόν

Intonation: #26

Andante \( \text{\textnumero} \frac{88}{\text{\textnumero}} \)

Glo - ry to the Fa - ther, and

to the and to the

Son, and to the

ly Spir - it.

When Thou didst show Thy self to
The disciples after Thy

Resurrection, O Savior,

Thou gavest Simon the tending

of the sheep, that he might receive

Thy love, and Thou didst ask him

to have care for the shepherding

of the flock. Wherefore, Thou

didst say to him: If thou love...
Me, O Peter, feed My lambs, feed My sheep. And he, straight way showing his affectionate love, inquired concerning the other disciple.

By their intercessions, O Christ, preserve...
Thy preserve Thy flock from the wolves that ravage it.

Continue with the Theotokion in the mode of the week on pages 888-898.
God is the Lord

Long (Sticheraric) Versions*

Andante \( \frac{1}{4} \) 100

Intonation: #1

First Mode

\( \text{Θεὸς Κύριος} \)

God is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.

[Music notation]

*Long (Sticheraric) Versions*
God is the Lord - Long Versions

Second Mode
(soft chromatic)

Intonation: #7

E

Un. G

God is the Lord, and hath appeared

un - to us; bless - ed is He_

that com - eth in the Name

of the Lord.

Third Mode

Intonation: #8

C

F

God is the Lord, and hath ap - peared

un - to us; bless - ed is He_
God is the Lord - Long Versions

that com - eth in the Name of

the Lord.

Fourth Mode
(soft chromatic)

Intonation: #10

God is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.

Plagal First Mode

Intonation: #16

God is the Lord, and hath appeared un -
God is the Lord - Long Versions

Plagal Second Mode
(soft chromatic)

Intonation: #17

God is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.

www.stanthonyssmonastery.org/music/Orthros.htm
God is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.

Plagal Fourth Mode

Intonation: #25

God is the Lord, and hath appeared unto us; blessed is He that cometh in the
God is the Lord - Long Versions

Name _____ of _____ the ____ Lord.
Polyeleos
Psalm 134

Long Version
Plagal First Mode

Duration: 21:00
Intonation: #14 or #15

Andante \( \frac{4}{105} \)

adapted from Petros Peloponnesios (d. 1777)

Servants, servants, praise the Lord.

Alleluia. Praise...
Polyeleos - Psalm 134 - Long Version

ye___ the Name________ of the___ Lord;

O____ ye___ ser - vants, praise___ the___ Lord.

Al - -

le - lu - i - a.

Ye that stand____ in____ the house____

of the___ Lord,____ in____ the___ courts

of the house____ of________ our____

God.
Praise ye the Lord, for the Lord is good.

Chant ye chant unto His name, for it is good.
(d) Al - le - lu - i - a.

For unto Him self hath the

Lord chosen Ja - cob.

Al - le - lu - i - a.

Is - ra - el for His own

for His own pos - sess - - - - 

www.stanthonysonastery.org/music/Orthros.htm
For I know that the Lord is great.

And that our Lord is above all gods.
(ds). Alleluia.

All that the Lord hath willed He hath done. In heaven and on the earth.

Al - le - lu - i - a.

In the seas and in all the abysses.

www.stanthonysonastery.org/music/Orthros.htm
Bring - ing clouds up from the utter - most parts of the earth.

Al - le - lu - i - a.

Light - nings for the rain hath He made.
(d) Alleluia.

He bringeth winds out of His treasuries.

Alleluia.

He smote the first-born of Egypt.
D Al - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -
le - lu - i - a.

Hard Chromatic

On Phar - - - - aoh and on all his

ser - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -
servants.

C

D

He smote man - y na - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - - -
le - lu - i - a.

Hard Chromatic

www.stanthonyssmonastery.org/music/Orthros.htm
Al - le - lu - i - a.

And slew mighty kings.

Al - le - lu - i - a.

Se - - on, king of the Am - -
And He gave their land for an inheritance.

He gave their land for an inheritance.

He gave their land for an inheritance.

He gave their land for an inheritance.
An inheritance for

Israel His people.

Alleluia.

Lord, O Lord, Thy name endures for ever.

Alleluia.
And Thy memorial unto generation and generation.

Al-le-lu-i-a.

For the Lord will judge His people.
And because of His servants shall He be comforted.

The idols of the nations are silver and gold, the works of the hands of men.
They have a mouth but shall not speak.

Eyes have they and shall not see.
Ears have they and shall not hear. Alleluia.

Nor is there any breath in their mouth. Alleluia.

Let those that make them become Alleluia.
like unto them.

Al - le - lu - i - a.

And all they that put their trust in them.

Al - le - lu - i - a.

O house of Israel, bless ye
Un. Alleluia.

O house of Aaron, bless ye the Lord.

Al - le - lu - ia.
Ye that fear the Lord, bless ye the Lord.

Blessed is the Lord out of Sion, Who dwell eth in Polyeleos.
Prestissimo

Polycleos

Psalm 134

Brief Version
First Mode

Duration: 4:45
Intonation: #1
Prestissimo

adapted from Athonite melody

Δοῦλοι Κύριον

www.stanthonysonastery.org/music/Orthros.htm
3. Praise ye the Lord, for the Lord is good. Al - le - lu - i - a.

4. Chant unto His name, for it is good. Al - le - lu - i - a.

5. For the Lord hath chosen Jacob unto Himself. Al - le - lu - i - a.

For I know that the Lord is great. Alleluia.

And that our Lord is above all gods. Alleluia.

All that the Lord hath willed He hath done. Alleluia.

In heaven and on the earth. Alleluia.
In the seas and in all the abysses,

Al-le-lu-ia.

Bringing clouds up from the uttermost parts of the earth,

Al-le-lu-ia.

Lightnings for the rain hath He made,

Al-le-lu-ia.

He bringeth winds out of His treasuries,

Al-le-lu-ia.
He smote the first-born of Egypt. Alleluia.

From man unto beast. Alleluia.

He sent forth signs and marvels in the midst of thee, O Egypt. Alleluia.

On Pharaoh and on all his servants. Alleluia.

He smote many nations. Alleluia.
And slew mighty kings. Alleluia.

Se-on, king of the Amorites. Alleluia.

And Og, king of the land of Bashan. Alleluia.

And all the kingdoms of Canaan. Alleluia.
And He gave their land for an inheritance.

An inheritance for Israel His people.

O Lord, Thy name endureth for ever.

And Thy memorial unto generation and generation.

www.stanthonyssmonastery.org/music/Orthros.htm
For the Lord will judge His people. Alleluia.

And because of His servants shall He be comforted. Alleluia.

The idols of the nations are silver and gold, the works of the hands of men. Alleluia.

They have a mouth but shall not speak. Alleluia.
Eyes have they and shall not see.

Ears have they and shall not hear.

Nor is there any breath in their mouth.

Let those that make them become like unto them.
And all they that put their trust in them. Alleluia.

O house of Israel, bless ye the Lord. Alleluia.

O house of Aaron, bless ye the Lord. Alleluia.

Ye that fear the Lord, bless ye the Lord. Alleluia.

Blessed is the Lord out of Sion, Who dwell-eth in Jerusalem.

(The second choir chants the final Alleluia so that the first choir may begin the next psalm.)

Continue immediately with Psalm 135 on page 888 or 888.
**POLYELEOS**

**Psalm 135**

First, plagal fourth, plagal second, grave, and first modes in triple meter

adapted by Hieromonk Seraphim (Dedes) and Hiermonk Ephraim from the Athonite melody as written by Hieromonk Gregory of Simonos Petras Monastery

*Duration: 9:00
Intonation: #1

**Allegro \[150\]**

**First Mode**

O give thanks unto the Lord, for He is good. Alleluia. For His
Polyeleos - Psalm 135 - Triple Meter

merc-y en-dur-eth for-ev-er. Al-le-
lu-i-a.

O give thanks un-to the God of gods.

Al-le-lu-i-a. For His merc-y en-dur-

eth for-ev-er. Al-le-lu-i-a.

O give thanks un-to the Lord of lords.

Al-le-lu-i-a. For His merc-y en-dur-

eth for-ev-er. Al-le-lu-i-a.
To Him Who alone hath wrought great wonders. Alleluia. For His mercy endures forever. Alleluia.

To Him that made the heavens with understanding. Alleluia. For His mercy endures forever. Alleluia.

To Him that established the earth upon the wa ters. Alleluia. For His mercy en-

Plagal Fourth Mode

To Him Who a - lone hath made great lights.

Al - le - lu - i - a. For His mer - cy endur - - eth for - ev - er.

The sun for do - min - ion of the day. Al - le - lu - i - a. For His mer - cy en -

The moon and the stars for do - min - ion of the night. Al - le - lu - i - a.

For His mer - cy endur - -

eth for - ev - er. Al - le - lu - i - a.

To Him that smote E - gypt with_ their first - - born. Al - le - lu - i - a.

For His mer - cy endur - eth for -
Polyeles - Psalm 135 - Triple Meter

And led forth Israel out of the midst of them.

With a strong hand and a lofty arm.

For His mercy endureth for ever.
To Him that divided the Red Sea into parts.

For His mercy endureth forever. Alleluia.

And led Israel through the midst thereof.

Al-le-lu-ia. For His mercy endureth forever. Alleluia.
And overthrew Pharaoh and his host in the Red Sea. Alleluia.

For His mercy endureth forever. Alleluia.

To Him that led His people through the wilderness. Alleluia.

For His mercy endureth forever. Alleluia.
To Him that smote great kings. Alleluia. For His mercy endureth forever. Alleluia.
And slew mighty kings. Alleluia. For His mercy endureth forever. Alleluia.
Session, king of the Amorites.
Al - le - lu - i - a. For His mer - cy en - dur -
eth for - ev - er. Al - le - lu - i - a.

And Og, king of the land of Ba - san. Al - le -
lu - i - a. For His mer - cy en - dur -
eth for - ev - er. Al - le - lu - i - a.

And gave their land for an in - her - i - tance.

Al - le - lu - i - a. For His mer - cy en - dur -
eth for - ev - er. Al - le - lu - i - a.
An inheritance for Israel. His servant.

Alleluia. For His mercy endur-eth forever. Alleluia.

First Mode

For in our humiliation the Lord re-membered us. Alleluia.

For His mercy endur-eth forever.
And redeemed us from our enemies.

Alleluia. For His mercy endures forever. Alleluia.

He that giveth food to all flesh. Alleluia.

For His mercy endures forever. Alleluia.

O give thanks unto the God of heaven. Alleluia.

For His mercy endures forever.
On Sundays, continue immediately with the Evlogetaria on page 888 in this book. On other days, continue with a "Triadikon" of the protopsaltis' choice. These are found on pages 888-888 in this book. In Athonite practice, however, a selection of psalmic verses is chanted before the Triadikon. The appropriate selections are listed on page 684 in the English edition of *The Great Horologion*. These verses are usually chanted in plagal second mode in a rapid heirmologic melody similar to those found on page 888 of this book.
Polyeleos

Psalm 135

Duration: 4:30
Intonation: #1

Brief Version
First Mode

O give thanks unto the Lord, for He is good. For His mercy endur eth for ever. Allelui a.

O give thanks unto the God of gods. For His mercy endur eth for ever. Allelui a.
O give thanks unto the Lord of lords. For His mercy endur eth for ever. Alleluia.

To Him Who alone hath wrought great wonders. For His mercy endur eth for ever. Alleluia.

To Him that made the heavens with understanding.

For His mercy endur eth for ever. Alleluia.
To Him that established the earth upon the waters. For His mercy endareth for ever.

Alleluia.

To Him Who alone hath made great lights. For His mercy endareth for ever. Alleluia.

The sun for dominion of the day. For His mercy endareth for ever. Alleluia.
The moon and the stars for dominion of the night.

For His mercy endureth for ever. Alleluia.

To Him that smote Egypt with their first-born. For His mercy endureth for ever. Alleluia.

And led forth Israel out of the midst of them. For His
With a strong hand and a lofty arm. For His mercy endur-eth for-ev-er. Al-le-lu-ia.

To Him that di-vid-ed the Red Sea into parts.

And led Is-ra-el through the midst there-of. For His mer-
And overthrew Pharaoh and his host in the Red Sea. For His mercy endureth forever. Alleluia.

To Him that led His people through the wilderness. For His mercy endureth forever. Alleluia.
To Him that smote great kings. For His mercy endureth for ever. Alleluia.

And slew mighty kings. For His mercy endureth for ever. Alleluia.

Seon, king of the Amorites. For His mercy endureth for ever. Alleluia.

And Og, king of the land of Bashan. For His mercy endureth for ever. Alleluia.
And gave their land for an inheritance. For His mercy endur eth for ever. Allelu ia.

An inheritance for Israel His servant. For His mercy endur eth for ever. Allelu ia.

For in our humiliation the Lord remembered us.
For His merc - cy endur - eth for - ev - er. Al - le - lu - i - a.

And re - deemed us from our en - e - mies. For His mer - cy endur - eth for - ev - er. Al - le - lu - i - a.

He that giv - eth food to all flesh. For His mer - cy endur - eth for - ev - er. Al - le - lu - i - a.

O give thanks un - to the God of heav - en. For His mer - cy endur - eth for - ev - er. Al - le - lu - i - a.
On Sundays, continue immediately with the Evlogetaria on page 888 in this book. On other days, continue with a "Triadikon" of the proto-psaltis' choice. These are found on pages 888-888 in this book. In Athonite practice, however, a selection of psalmic verses is chanted before the Triadikon. The appropriate selections are listed on page 684 in the English edition of *The Great Horologion*. These verses are usually chanted in plagal second mode in a rapid heirmologic melody similar to those found on page 888 of this book.
**Polyeleos**

*Psalm 135*

Duration: 7:30  
Intonation: #14  
Allegro $\frac{1}{2}$  

1. O give thanks unto the Lord, for He is good. 
   Alleluia. For His mercy endureth forever. 
   Alleluia.

2. O give thanks unto the God of gods. 
   Alleluia. For His mercy endureth forever. 
   Alleluia.

[www.stanthonysonじ.org/music/Orthros.htm](http://www.stanthonysonじ.org/music/Orthros.htm)
O give thanks unto the Lord of lords. Alleluia.

For His mercy endureth forever. Alleluia.

To Him Who alone hath wrought great wonders. Alleluia.

For His mercy endureth forever. Alleluia.

To Him that made the heavens with understanding.
Polyeleos - Psalm 135 - Four Modes

Al-le-lu-i-a. For His mer-cy endur-eth for-ev-er. Al-le-lu-

To Him that es-tab-lished the earth up-on the wa-ters.

Al-le-lu-i-a. For His mer-

Hard Chromatic...

Al-le-lu-i-a.

Plagal Second Mode

To Him Who a-lone hath made great lights. Al-le-lu-i-
Diatonic G

a. For His mercy endures forever. Alleluia.

D G

The sun for dominion of the day. Alleluia.

Diatonic G

i-a. For His mercy endures forever. Alleluia.

D

The moon and the stars for dominion of the night.

Diatonic G

Al-le-lu-ia. For His mercy endures forever. Alle-
To Him that smote Egypt with their first-born.

For His mercy endur eth for ev er. Alle-

And led forth Israel out of the midst of them.

For His mercy endur eth for ev er. Alle-

www.stanthonyssmonastery.org/music/Orthros.htm
With a strong hand and a lofty arm. Alleluia.

For His mercy endur eth for ever. Alleluia.

To Him that divid ed the Red Sea into parts.

Al le lu i a. For His mer - - cy endur -

Blo

And led Is ra el through the midst there of. Al le lu -
Di - a. For His mer - - - cy endur -

And o - ver - threw Phar - aoh and his host in the Red Sea.

To Him that led His peo - ple through the wil - der - ness. Al - le - lu - i - a. For His mer - - - cy en -

dur - - - eth for - ev - er. Al - le - lu - i - a.
To Him that smote great kings.  

Alleluia.

For His mercy endureth for ever.

Alleluia.

And slew mighty kings.  

Alleluia.

For His mercy endureth for ever.

Alleluia.

Zygos

Seon, king of the Amorites.  

a. For His mercy endureth for -
20

And Og, king of the land of Bashan. Alleluia. For His mercy endureth ever. Alleluia.

21

And gave their land for an inheritance. Alleluia. For His mercy endureth ever. Alleluia.

22

An inheritance for Israel His servant. Alleluia.
For in our humiliation the Lord remembered us.

Alleluia. For His mercy endureth forever. Alleluia.

And redeemed us from our enemies. Alleluia. For His mercy endureth forever.
C
He that giveth food to all flesh. Alleluia.

G
For His mercy endureth for ev-

C
O give thanks unto the God of heav-

G
a. For His mercy endureth for-

C
ever. Alleluia.

G
Ending

C
Alternate Ending

G
Hard Chromatic

For His mercy endureth for ev-

www.stanthonyssmonastery.org/music/Orthros.htm
On Sundays, continue immediately with the Evlogetaria on page 888 in this book. On other days, continue with a "Triadikon" of the protopsaltis' choice. These are found on pages 888-888 in this book. In Athonite practice, however, a selection of psalmic verses is chanted before the Triadikon. The appropriate selections are listed on page 684 in the English edition of *The Great Horologion*. These verses are usually chanted in plagal second mode in a rapid heirmologic melody similar to those found on page 888 of this book.
By the Waters of Babylon*

Psalm 136

Duration: 11:30
Intonation: #8

Adagio  \( \dot{\text{.}} \) 68

Third Mode
adapted from Hourmouzios Hartophylax (1780-1840)

* This psalm is chanted on Meat-fare and Cheese-fare Sunday. On these two days, instead of reading Psalm 118 during Orthros, Psalms 134 and 135 and chanted heirmologically (see pp. 888 and 888) followed by this psalm.
wept when we remembered Si-
-
on. Al-le-lu-
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i-
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a.

Up on the wil-
-
lows in the midst

there of did we hang our in-

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By the Waters of Babylon

us captive asked us for

words of song.

And they that had led us away asked

us for a hymn, say

- ing: Sing us one of the

songs of Sione.

Al - le - lu - i - a.

Al - le - lu - i - a.
By the Waters of Babylon

How shall we sing the Lord's song in a strange land?

Al-le-lu-ia

If I forget thee, O Jerusalem, let my right hand be forgotten.

www.stanthonyismonastery.org/music/Orthros.htm
By the Waters of Babylon

Let my tongue cleave to my throat, if I remember thee not.

Al-le-lu-ii-ia.

If I set not Jerusalem above all other, as at the head of my joy.
Remember, O Lord, the sons of Edom, in the day of Jerusalem.

Enharmonic (transposed)

Who said: Lay waste to her, lay waste...
to her, even to the foundations thereof.

O daughter of Babylon, thou wretched one,
blessed shall he be who
shall reward thee wherewith thou
By the Waters of Babylon

(Continue immediately with the Resurrectional Evlogetaria on page 888.)
A GOOD WORD

Selections of Psalm 44*

adapted from Theodoros "Phoakeus" (1790-1848)

Duration: 24:00
Intonation: #26

Andante \( \frac{3}{8} \)

Plagal Fourth Mode

\[ \text{\"A good\" word, a good\" word. Al} \]

\[ \text{le - lu - i - a. My} \]

\[ \text{heart\" hath\" poured forth\" a good\"} \]

* On feast days of the Mother of God, these selections of Psalm 44 are chanted after the Polyeleos Psalms 134 and 135 are chanted. Because of the length of these selections, a common practice on the Holy Mountain is to chant brief versions of Psalms 134 and 135 when this long version of Psalm 44 will be chanted.
Psalm 44 - A Good Word

Un. C

word;

G

O Queen of all, rejoice, O all -

C D C

-hymned Moth-er of Christ

our God.

C

Al - le - lu - i -

-a.

I speak of my works to the king.
Rejoice, O Queen of the angels, Sovereign Lady of the world.

Alleluia.

My tongue is the pen of a swiftly writing scribe.

Rejoice, O preaching of the Prophets.
Psalm 44 - A Good Word

Come art Thou in beauty more than the sons of men.

O Lord, rejoice, pure virgin,

thou Bride of God.
Grace hath been poured forth on Thy lips.

Rejoice, O spotless, undefiled, incorrupt, O all-holy one.
Wherefore God hath blessed Thee for ever.

Rejoice, O hope of the hopeless and of the embattled the succour.
Psalm 44 - A Good Word

Gird Thy sword

O Mighty One, upon Thy thigh.

Rejoice,

O Mary full of grace;

the Lord is with thee,

and through thee, with us.
Al - le - lu - ia.

In Thy come - li - ness and Thy beau - ty.

Re - joice, bless - ed _ art _ thou a - mong wom - en, and bless _ ed_

is _ the _ Fruit _ of _ thy _ womb.

www.stanthonyssmonastery.org/music/Orthros.htm
Psalm 44 - A Good Word

Bend Thy bow, and proceed prosperous, and be king.

O Virgin, rejoice, O Theotokos, blessed among women.

www.stanthonyssmonastery.org/music/Orthros.htm
Psalm 44 - A Good Word

Because of truth and meekness.

O Mar –

Lady of us all, the Lord

of hosts is with thee.

un. G

soft chromatic

www.stanthonysonastery.org/music/Orthros.htm
Psalm 44 - A Good Word

Wherefore God hath anointed

Thee for ever.

Rejoice, O fier y throne

more glorious than the creatures
Psalm 44 - A Good Word

Un. G

of fourfold aspect.

F C

C

With the oil of gladness.

more than Thy fellows.

Soft Chromatic

O Mar -

y, rejoice, thou Sovereign Lady.
Un. G of us all; re - joice, O Moth - er of Life. Al - le - lu - ia.

At Thy right hand stood the queen. Re - joice, O most bless - ed, most glo -
Un. C - ri - fied one.

Al - le - lu - ia.

C - arrayed and a - dorned in var - i - ous col - lours.

Re - joice, O im - mac - u - late The - o - to - kos, for thou hast borne the

www.stanthonyssmonastery.org/music/Orthros.htm
Saviour of our souls.

Alleluia.

Hearken, hearken,

O daughter, and see,

and incline thine ear.

Rejoice, O paradise,
O most holy paradise;

rejoice, thou unwedded bride.

And forget thine own people

and thy father's house.
Psalm 44 - A Good Word

Rejoice, O Saint, greatest of the saints;
rejoice, thou wedded bride.

Alleluia.

The rich among the people.
Psalm 44 - A Good Word

shall entreat thy countenance.

O all holy Virgin, hearken over guide me to offer the

voice of thy worthless suppliant,

ever hear the sighings of my

heart, O Lady.

Alleluia.
Psalm 44 - A Good Word

Hard Chromatic

I shall commemorate thy name in every generation.

Soft Chromatic

O all-holy Virgin, Bride of God, accept my lowly service and

www.stanthonysmonastery.org/music/Orthros.htm
Continue immediately with a Triadikon. Traditionally, the Triadikon on page 888 in plagal fourth mode is chanted after this version of Psalm 44. For brevity, however, some opt to chant the brief Triadikon on page 890 instead.
Triadikon

First Mode

Duration: 3:30 + 3:30
Intonation: #1

Andante

adapted from Hieromonk Gregory of Simonos Petras Monastery

Tόν πατέρα προσκυνήσωμεν

Glo - - - ry to the Fa - - - -

ther, and to the Son, and

to the Ho - - - ly Spir - - - - it.
Let us worship the
Father, and let us glorify the
Son, and with one
accord let us all praise the All-holy Spirit
It, whilst

www.stanthonysonastery.org/music/Orthros.htm
cry_________ing and

say________ing and say________ing:

Hard Chromatic

Trinity, save________us________all.

Theotokion

Both now_________ever, and unto the
* On Sundays, the upper set of lyrics "Who for our sake hast shone forth from the grave" is chanted. On other days, the lower set of lyrics "O Thou hope of our souls" is chanted.
Triadika

Plagal First Mode*

adapted from Petros Peloponnesios (d. 1777)

Duration: 8:00
Intonation: #14 or #15

Andante

Δόξα Πατρί

*A to hear a recording of this Triadikon chanted by Thrasyvoulos Stanitsas the Archon Protopsaltis, download the following file: http://stanthonysmonastery.org/music/Triadikon5.mp3 (5 Mb). Although he chants the original Greek melody, it is still helpful for learning this English adaptation, because the two melodies are identical for the most part.*
Triadika - Plagal First Mode

CD

un - o - rig

CD

un - o - rig

CD

un - o - rig

CD

un - o - rig

CD

un - o - rig

CD

and Spir

www.stanthonyssmonastery.org/music/Orthros.htm
ceed, O Holy Trinity

vout-ly wor-

shipped in u-

ni-

ty, glo-


www.stanthonymsmonastery.org/music/Orthros.htm
Theotokion*

Duration: 3:45

Kǎi vùn

Both now and ev - - - er, and un -

to the ag - - - es of ag - - - -

es.

A  - - - -

Leh - - - - yeh.

Πανύμνητε Παντάνασσα

O all - - - - - hymned O all -

hymned Sov - - - - - 'reign

* To hear a recording of this Theotokion chanted by the blind Athonite Monk Dositheos, download the following file: http://stanthonysmonastery.org/music/Theotokion5.mp3 (1.0 Mb). Although he chants the original Greek melody, it is still helpful for learning this English adaptation, because the two melodies are identical for the most part.
Queen of all, thou hope of those without hope, deliver me in the fear

of condemnation of fear in the fearsome hour
Triadikon

Plagal Fourth Mode

adapted from Theodore Paparaschou
"Phokaeus" (1790-1851)

Duration: 7:00
(or 4:45 if abbreviated)

intonation: #26

Andante \( \text{\textfrac{3}{8}} \)

Δέσποινα πρόσδεξαι
glo-

*To hear a recording of this Triadikon chanted by Fr. Prodromos of New Skete on the Holy Mountain, download the following file: http://stanthonysmonastery.org/music/Triadikon8.mp3 (4.8 Mb). Although he chants the original Greek melody, it is still helpful for learning this English adaptation, because the two melodies are identical for the most part.*
and to the Son, and to the Holy Spirit.

Both now and ever, and unto the ages of ages.

* For brevity, the music between brackets in this composition may be omitted.
Triadikon - Plagal Fourth Mode - Phokaeus

the supPLICATIONS

of thy servants, and de-

liv-er us and____

deliv-er us

from
**Triadikon**

**Brief Version**
First Mode

adapted from Athonite melody

Andante \( \frac{3}{8} \)

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

```
Let us wor - ship the Fa - ther, and let us
glo - ri - fy the Son, and with one ac - cord let us all
praise the All - ho - ly Spir - it, whilst cry - ing and
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Duration: 2:30
Intonation: #1

www.stanthonysmonastery.org/music/Orthros.htm
Triadikon - Brief Version

Theotokion

 Thy Mother do Thy people bring before Thee in intercession, O Christ. By her supplications, grant us Thy compassions, O Good One,
that we may glorify Thee, Who for our sake hast shone forth from the grave.

Ending for Sundays

Ending for other days
Blessed art Thou, O Lord, teach me Thy statutes.

The assembly of the angels was amazed to see Thee accounted among the dead, Thou Who
hadst destroyed the might of death, O Saviour, and didst raise up Adam with Thyself, and Who hadst freed all men from Hades.

Blessed art Thou, O Lord, teach me Thy statutes.

Why do ye mingle myrrh with tears of compassion,

O ye women disciples? The radiant angel in the grave addressed the myrrh-bearing women: Behold the grave and exult, for the Saviour hath a-
Blessed art Thou, O Lord, teach me Thy statutes.

At early morn, the myrrh-bearers hastened to Thy sepulchre with lamentation; but an angel came to them and said: The time for sorrow is ended; weep ye no longer. And tell the apostles of the Resurrection.

Blessed art Thou, O Lord, teach me Thy statutes.
The myrrh-bearing women came with myrrh unto Thy tomb, O Saviour, and they heard an angel saying unto them: Why do ye count the Living among the dead? For, as God, He is risen from the sepulchre.

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

We worship the Father, and His Son, and the Holy
Spir - it, the Ho - ly Trin - i - ty, one in _ es - 

sence; and we cry _ out _ with the Ser - a - phim: Ho - ly,

Ho - ly, Ho - ly art Thou, O _ Lord.

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


By giv - ing birth to the Giv - er of Life, O _ Vir -

gin, thou didst res - cue Ad - am from sin, and

thou didst grant Eve_ joy in - stead of _ sor - row;
for the God and Man Who was incarnate of thee

...1...

un...2...

Al...3...

lu...4...

lu...5...

...6...

Al...7...

lu...8...

lu...9...

...10...

G...11...

lu...12...

lu...13...

...14...

G...15...

lu...16...

lu...17...

...18...

G...19...

lu...20...

lu...21...

...22...

G...23...

lu...24...

lu...25...

...26...
Evlogetaria
of the Resurrection

Long Version
for the Orthros of Holy Saturday

Duration: 7:30
Intonation: #14 or #15
Allegro \( \frac{\text{m}{\text{o}}}{\text{t}} \)

Plagal First Mode
adapted from Petros Peloponnesios (d. 1777)

Εὐλογητὸς εἶ Κύριε

Blessed art Thou, O Lord,

Teach me Thy statutes.

The assembly of an

www.stanthonyshospet.com/music/Orthros.htm
Text © 1997, Holy Transfiguration Monastery, Brookline, MA. Used with permission.
gels was a-mazed to see Thee accounted among the dead,

Thou Who hadst destroyed the might of death, O Saviour,

and didst raise up Adam with Thyself, and Who hadst

freed all men from Hades.

Blessed art Thou, O Lord,
teach me Thy statutes.

Why do ye mingle myrrh with tears of compassion,

O ye women disciples? The radiant angel

in the grave addressed the myrrh

bearing women: Behold the grave

and exult, for the Saviour hath a-
ris - - en from the sep - ul - chre.

Bless - ed art Thou, O Lord,

teach me Thy stat - u - utes.

At ear - ly morn, the myrrh - bear - ers has - tened to Thy sep - ul - chre with lam - en - ta - tion; but an an - gel came to them and said: The time for sor -
row is ended; weep no longer. And tell the apostles of the Resurrection.

Blessed art Thou, O Lord, teach me Thy statutes.

The myrrh-bearing women came with myrrh unto Thy tomb, O Saviour, and they heard an
an - gel say - ing un - to them:

Why do ye count the Liv -

ing a - mong the dead?

For, as God, He is ris - en from

the sep - ul - chre.

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

Son, and to the Ho - ly

Spir - it.

Text © 1997, Holy Transfiguration Monastery, Brookline, MA. Used with permission.
We worship the Father, and His Son, and the Holy Spirit, one in essence; and we cry out with the Seraphim: Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of
ag - ges. Amen.

By giving birth to the Giver

of Life, O Virgin,

thou didst rescue Adam

from sin, and thou didst

grant Eve joy instead of sorrow;

for the God and Man Who was

in carinate of thee
guid ed back to life him that had fall en a way there from.

Al le lu i a, Al le lu i a, Al le lu i a.

Al le lu i a, Al le lu i a, Al le lu i a, Al le lu i a.

Al le lu i a, Al le lu i a.

Al le lu i a, Al le lu i a, Al le lu i a, Al le lu i a.

Al le lu i a, Al le lu i a.

Al le lu i a, Al le lu i a.

Glo ry to Thee, O God.

Glo -
Dry to Thee, O God.
From my Youth

Long Version

Fourth Mode
adapted from Petros Peloponnesios (d. 1777)

Duration: 4:00
Intonation: #9

Andante \( \frac{3}{8} \)

From my youth do many passions war against me;

www.stanthonysonastery.org/music/Orthros.htm
but do Thou Thyself defend
and save me, O my Savior.
(twice)
Ye haters of Sion shall be shamed by the Lord;
for, like grass, by the
fire shall ye be withered.
(twice)
Glo-ry to the Fa-ther, and to the Son, and

to the Ho-ly Spir-it.

In the Ho-ly Spir-it ev-ery

soul is quick-ened and

through cleans-ing is ex-alt-ed and

made ra-di-ant by the Tri-ple

Un-ni-ni-ty, in

a hid-den, sa-cred man-
Both now and ever, and unto the ages of ages. Amen.

By the Holy Spirit, the streams of grace gush forth, watering all creation unto the begetting of life.
From my Youth

Duration: 1:30
Intonation: #9
Allegro \( \frac{1}{5} \)

From my youth do many passions war against me;
but do Thou Thyself defend and save me, O my Saviour.

Ye haters of Sion shall be shamed by the Lord; for, like grass, by the fire shall ye be withered.

www.stanthonysmonastery.org/music/Orthros.htm
Glory to the Father, and to the Son, and to the Holy Spirit.

In the Holy Spirit every soul is quickened and through cleansing is exalted and made radiant by the Triple Unity, in a hidden, sacred manner.

Both now and ever, and unto the ages of ages. Amen.
By the Holy Spirit, the streams of grace gush forth, watering all creation unto the beginning of life.

(The first choir immediately chants the prokeimenon of the feast day.)
Let Every Breath

Second Mode

Chanted before the Gospel Reading in Orthros

Intonation: #4
Allegro 160

Let every breath praise the Lord. (twice)

Let every breath praise the Lord.
Psalm 50

Second Mode
based on Athonite oral tradition

Intonation: #4

Presto ♩♩♩♩

Have mercy on me, O God, according to Thy great
mercy; and according to the multitude of Thy
compassions blot out my transgression.

www.stanthonymonastery.org/music/Orthros.htm
Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words and prevail when Thou art judged.

For behold, I was conceived in iniquities,
On regular Sundays, the following version of verse #6 is chanted. When, however, a Hierarch is present, versions 6A and 6B are chanted instead.

When a Hierarch is present:

and in sins did my mother bear me.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

(continue with verse #7 on next page)
Psalm 50 - Second Mode

Thy wisdom hast Thou made man - i - fest unto me.

Man - y years to thee, O Master.

Thou shalt sprin - kle me with hys - sop, and I shall be made clean;

Thou shalt wash me, and I shall be made whiter than snow.

Thou shalt make me to hear joy and glad - ness; the

(The first choir begins verse 6B as soon as the Hierarch starts blessing the faithful.)

www.stanthonysonastery.org/music/Orthros.htm
bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Restore unto me the joy of Thy salvation,
and with Thy governing Spirit establish me.

I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee.

Deliver me from blood-guiltiness, O God,

Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.
For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be builded.
Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar, and have mercy on me, O God.

(continue with Glory... By the intercessions... on page 888 or 888)
Pentecostaria

Second Mode

Duration: 3:15
Intonation: #7

Andante ♩= 88

Δόξα... Ταίς τῶν ἀποστόλων

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

By the intercessions of the apostles, O Merci-
ful One, blot out the multitude of mine offenses.

Both now and ever, and unto the ages of ages.

By the intercessions of the Theotokos, O Merci

Kai vín... Taíz tís Theotókou
Have mercy on me, O God, according to Thy great mercy, and according to the multitude of Thy compassions, blot out my transgressions.

Jesus, having risen from the grave as He foretold,
hath granted us life ever-

last - - - - ing and great mercy.

Pentecostaria - Second Mode
Alternate Version
adapted from Elder Gabriel of Dionysiou

Andante \( \frac{4}{8} \)

Glo••ry to the Fa•ther,\( \text{and} \)____

Un.

to the____ Son, and to the Ho••ly

G

Spir••rit.

F\( \text{and} \)_____

By the in••ter•ces•sions of the a•po•pos\(-\)tes,____ O____ Mer••ci•ful____ One,

Diatonic\( \text{and} \)_____

blot out____ the____ mul•ti•tude_______

\( \text{of mine} \)____ of••fen•ces.

\text{Duration: 3:00}

\text{Intonation: #7}

\text{Δόξα... Ταίς τών ἀποστόλων}

\url{www.stanthonyssmonastery.org/music/Orthros.htm}
Both now and ever, and unto the ages of ages. Amen.

By the intercessions of the Theotokos, O Merciful One,

blot out the multitude of mine offenses.
Have mercy on me, O God, according to Thy great mercy, and according to the multitude of Thy compassions, blot out my transgressions.

Jesus, having risen from the grave as He foretold, hath granted us life everlasting and great mercy.
Glo - ry to the Fa - ther, and to the Son, and to the
Ho - ly Spir - it.
By the in - ter - ces - sions of the a - pos - tles, O
Mer - ci - ful One, blot out the mul - ti - tude of mine of -
fences.
Both now and ev - er, and un - to the ag - es of
By the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine of

ences.

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

and according to the multitude of Thy compassions,

blot out my transgressions.

Jesus, having risen from the grave as He foretold,

hath granted us life everlasting and great...
mer - - - - cy.
Psalm 50

Intonation: #22
Presto \( \frac{\text{1}}{\text{200}} \)

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my trans-
Wash me thoroughly from mine iniquity, and cleanse me from my sin.

For I know mine iniquity, and my sin is ever before me.

Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words and prevail when Thou art judged.
For behold, I was conceived in iniquities, and in sins did my mother bear me.

On regular Sundays, the following version of verse #6 is chanted. When, however, a Hierarch is present, versions 6A and 6B are chanted instead.

For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me.

When a Hierarch is present:
Hard Chromatic

hid - den and se - cret things

of Thy wis - dom hast Thou made man - i - fest unto me.

The first choir begins verse 6B as soon as the Hierarch starts blessing the faithful.

Soft Chromatic

Many years to thee, O Master.

Thou shalt sprin - kle me with hys - sop, and I shall be made clean; Thou shalt wash me, and I shall be made

www.stanthonyssmonastery.org/music/Orthros.htm
whiter than snow.

Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice.

Turn Thy face away from my sins, and blot out all mine iniquities.

Create in me a clean heart, O God, and renew a right spirit within me.

Cast me not away from Thy presence, and take
not Thy Holy Spirit from me.

Re-store un-to me the joy of Thy sal-va-tion, and

with Thy govern-ing Spir-it es-tab-lish me.

I shall teach trans-gres-sors Thy ways, and the un-god-ly

shall turn back un-to Thee.

De-liv-er me from blood-guilt-i-ness, O God, Thou

God of my sal-va-tion; my tongue shall re-joice in Thy

right-eous-ness.
O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.
Do good, O Lord, in Thy good pleasure unto Zion,

and let the walls of Jerusalem be built.

Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar,

and have mercy on me, O God.

(continue with Glory... By the intercessions... on next page)
Pentecostaria

Grave Mode

adapted from Theodore Papaparaschou "Phokaeus" (1790-1851)
as interpreted by Athanasios Karamanis (1911-)

Duration: 3:30
Intonation: #22

Andante $\downarrow \frac{88}{\text{mm}}$

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

By the intercessions of the apostles, O Merciful One, blot out.
the multitude of mine of fences.

Both now and ever, and unto the ages of ages.:

By the intercessions, of the Theotokos, O Merciful One,
Have mercy on me, O God, according to Thy great mercy,
and according to the multitude of Thy compassions,
blot out my transgressions.

Jesus, having risen from the grave as He foretold, hath...
grant - ed us life ever last ing and great mercy.
Psalm 50

Intonation: #24
Presto ♩=200

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

Wash me thoroughly from mine iniquity, and
un. cleanse me from my sin.

soft chromatic

for i know mine iniquity, and my sin is ever before me.

hard chromatic

against thee only have i sinned and done this evil before thee, that thou mightest be justified in thy words and prevail when thou art judged.

for behold, i was conceived in iniquities, and in sins did my mother bear me.

www.stanthonyssmonastery.org/music/Orthros.htm
On regular Sundays, the following version of verse #6 is chanted. When, however, a Hierarch is present, versions 6A and 6B are chanted instead.

When a Hierarch is present:
The first choir begins verse 6B as soon as the Hierarch starts blessing the faithful.

**6B**

Soft Chromatic

Man - y years to thee, O Mas - ter.

**7**

Presto \( \frac{1}{2} \text{200} \)

 Thou shalt sprin - kle me with hys - sop, and I shall be made clean; Thou shalt wash me, and I shall be made whit - er than snow.

**8**

 Thou shalt make me to hear joy and
Psalm 50 - Plagal Fourth Mode

D Un.

Gladness; the bones that be humbled, they shall rejoice.

C

Turn Thy face away from my sins, and blot out all mine iniquities.

C

Create in me a clean heart, O God, and renew a right spirit within me.

C

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

www.stanthonyssmonastery.org/music/Orthros.htm
12. G C D

Re-store un-to me the joy of Thy sal-va-tion,

and with Thy gov-ern-ing Spir-it es-tab-lish me.

13. C

Soft Chromatic

I shall teach trans-gres-sors_ Thy ways, and the un-god-ly

shall turn back un-to Thee.

14. G C

De-liv-er me from blood-guilt-i-ness, O God,

Thou God of my sal-va-tion; my tongue_

shall re-joice in Thy right-eous-ness.

15. C

O Lord, Thou shalt o-pen my lips, and my mouth shall de-

www.stanthonyssmonastery.org/music/Orthros.htm
For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.

A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Do good, O Lord, in Thy good pleasure unto Jerusalem, and let the walls of Jerusalem be
Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings.

Then shall they offer bullocks upon Thine altar, and have mercy on me, O God.

(continue with Glory... By the intercessions... on next page)
Post-Gospel Hymns

For Sunday Orthros in the Triodion

Duration: 4:45
Intonation: #25
Andante \( \frac{3}{4} \)

Plagal Fourth Mode

Δόξα Πατρί... Τῆς μετανοίας

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

Do Thou o - pen un - to me the
doors of re - pen - tance, O Giv - er

er of Life; for my spir - it go -
eth early unto Thy holy temple, bringing the temple of my body all defiled.

But as One compassion...
Do Thou make straight for me the paths of salvation, O Theotokos; for I have defiled my soul with shameful sins, having wasted my whole life in slothfulness. By thine intercessions, deliver me from...
Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

When I, the hapless one, bring to mind the multitude of my terrible deeds,
at the fearful day of judgment. But trusting in the mercy of Thy compassion, like David I cry out to Thee: Have mercy on me,

O God, according to Thy great mercy.
Let Every Breath

Very Long Version*
First Mode

adapted from Iakovos the Protopsaltis (d. 1800)
as interpreted by Gregory the Protopsaltis (d. 1822)

Duration: 5:00
Intonation: #1

* When a Hierarch presides in Orthros but is not going to serve Liturgy, this very long version of "Let every breath" is chanted while he venerates the icons. If, however, he will serve Liturgy, the regular (sticheraric) versions of "Let every breath" and "Praise the Lord" are chanted.
Un. D C D

the Lord.

D C D

Praise the Lord.

D (n)

from the

C D

Heavens, praise

C D

Him in the highest.
Praise Him

Aíveîte Autón
Let Every Breath - Very Long Version

C

D

to Thee is due praise, O

God,n

to

Thee

B

D

is due praise, O

God.
**Sunday Theotokion**

**Before the Doxology**

In All Eight Modes*

* In some traditions, this Theotokion is chanted in the mode of the week. According to an older tradition, however, it is always chanted in second mode.
Theotokion Before the Doxology

Sunday Theotokion Before the Doxology

Des was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well-pleased; glory be to Thee.

Second Mode
Intonation: #4

Both now and ever, and unto the ages of ages. Amen.

www.stanthonyssmonastery.org/music/Orthros.htm
Most bless - ed art thou, O Vir - gin The - o - to - - - - kos; for through Him who was in - car - nate of thee, Ha - des was tak - en cap - tive, Ad - am was re - called, the curse_ was an - nulled. Eve was freed, death was put to death, and we were brought to life. Where - fore, with hymns we cry a - loud: Bless - ed art Thou, O Christ our God, Who hast_ been thus well-pleased; glo - ry be_ to Thee.
Third Mode

Intonation: #8

Both now and ever, and unto the ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos;

for through Him who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse

was annulled. Eve was freed, death was put to death,

and we were brought to life. Wherefore, with hymns we_
cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well-pleased; glory be to Thee.

Fourth Mode
(Legetos)

Intonation: #9

Most blessed art thou, O Virgin Theotokos; for through Him who was incarnate of thee, Ha-

www.stanthonyssmonastery.org/music/Orthros.htm
des was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well-pleased; glory be to Thee.

Plagal First Mode

Intonation: #13

Both now and ever, and unto the ages of ages. Amen.
Most blessed art thou, O Virgin Theotokos;

for through Him who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Therefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well-pleased; glory be to Thee.
Plagal Second Mode

Intonation: #17

Both now and ever, and unto the ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos;

for through Him who was incarnate of thee, Habdes was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we

www.stanthonyssmonastery.org/music/Orthros.htm
cry aloud: Blessed art Thou, O Christ our God,

Who hast been thus well pleased; glory be to Thee.

Grave Mode

Intonation: #21

Both now and ever, and unto the ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos;

for through Him who was incarnate of thee, Had...
curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well-pleased; glory be to Thee.

Plagal Fourth Mode

Intonation: #24

Both now and ever, and unto the ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos;

www.stanthonyssimonastery.org/music/Orthros.htm
for through Him who was incarnate of thee, Adam was taken captive, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well-pleased; glory be to Thee.
Asmatikon of the Cross*

Fourth Mode (Agia)

Duration: 4:00
Intonation: #12
adapted from Petros Bereketis (d. 1715)
as interpreted by Hourmouzios Hartophylax (d. 1840)

Larghetto \( \cdot 60 \)

* On Feast Days of the Cross (September 14th, August 1st, and the Third Sunday of Lent) this slow Asmatikon is chanted at the end of the Great Doxology (instead of its regular, brief Asmatikon) while the clergy do the procession with the Cross. It is also chanted during other processions, such as the procession in Orthros on Holy Saturday.
Hymn for Holy Immortal, have mercy on us.

Asmatikon of the Cross

www.stanthonyssmonastery.org/music/Orthros.htm
Eic polla e th Dèspota
Many Years to Thee, O Master

Second Mode

Traditional Melody

Fourth Mode

by Constantine Pringos

www.stanthonyssmonastery.org/music/Orthros.htm
**Ton Despotin**

Grave Mode (Diatonic)**

Duration: 5:45
or 4:15 if abbreviated
Intonation: #22

Larghetto \( \frac{65}{	ext{B}} \)

Soft Chromatic...

Tόν Δεσπότην

*When a Hierarch presiding in Orthros will be vested inside the altar to serve Liturgy, the regular (sticheraric) versions of "Let every breath" and "Praise the Lord" are chanted. Thereafter, the first choir chants this very long version of "Ton Despotin" while the Hierarch venerates the icons. After he is done, he blesses the people, and the second choir chants the brief "Εἰς πολλά ἐτη Δέσποτα" (see page 888 in this book). In the event that the Hierarch will be vested in the solea to serve Liturgy, this very long version of "Τόν Δεσπότην" is not chanted during the Praises but after the Great Doxology while the Hierarch venerates the icons. Once he is done, he blesses the people, and the first choir chants the brief "Εἰς πολλά ἐτη Δέσποτα". After the Deacon(s) proclaim "Ο γειτοναί εὐσεβῶν οἱ Προφήται" (see page 888 in this book) while the Hierarch is vested. When he is done being vested, the first choir chants "Εἰς πολλά ἐτη Δέσποτα", the second choir chants the Apolytikion of the day, and then the Divine Liturgy commences.

**To hear a recording of this chanted by the choir of Gregory Stathis, "The Maestors of the Psaltic Art," download the following file: http://stanthonysonastery.org/music/TonDespotin.mp3 (5 Mb).**
Diatonic...
(continue immediately with "Eis Polla Eti Despota" on page 888)
**OF OLD THE PROPHETS**

Grave Mode (Diatonic)

Duration: 7:30

Intonation: #22 adapted from St. John Koukouzelis (14th century) as abbreviated by Constantine the Protopsaltis (d. 1862)

*When a Hierarch presides in Orthros and will be vested outside the altar to serve Liturgy, the regular (sticheraric) versions of "Let every breath" and "Praise the Lord" are chanted. After the Great Doxology, the first choir chants the very long "Τὸν Δεσπότην" (see page 888 in this book) while the Hierarch venerates the icons. Once he is done, he blesses the people, and the second choir chants the brief "Εἰς πολλὰ ἐτη Δέσποτα" (see page 888). After the Deacon(s) proclaim "O ye priests come out", the first choir chants the very slow "Of old the Prophets..." ("Ἀνωθεν οἱ Προφήται") while the Hierarch is vested. When he is done being vested, the second choir chants "Εἰς πολλὰ ἐτη Δέσποτα", the first choir chants the Apolytikion of the day, and then the Divine Liturgy commences.*
Of Old the Prophets
Of Old the Prophets

Un. D

thee, the Jar of the Diatonic...

Un. D

Jar of manna, the Rod

Un. D

the Rod of Aar---

Un. D

on, the Tab---

Un. D

let the Lamp-stand, the

Un. D

Ark, the

Tablet,

the Ta---
Of Old the Prophets

Of Old the Prophets
Of Old the Prophets

Of Old the Prophets
Continue immediately with "Eis Polla Eti, Despota" on page 888