Megalynaria of the Midnight Office of Sunday

Second Mode

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

"Χριστός ἐστιν Δόξα"

Duration: 5:45
Intonation: #4

"Ἁξίων ἐστιν"

It is truly meet to praise the Trinity, God transcendent: the beginning-less Father..."
father Who created all things that came to be; the co- eternal Word born of the Father without change and before the ages;
and God the Holy Spirit, proceeding from the Father past speech and timelessly.

It is truly meet to glorify Thee, O God the Word, the God of all things. Hence, to Him before Whom the Cherubim

www.stanthonyssimonstery.org/music/Orthros.htm
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,

it,____ the Singular Dominion,
the King-ship in Three Persons,
and Single Sovereignty.

hen creation 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,
er, O spotless Virgin Maid.

On the Holy Mountain, the troparion on the following page is also chanted:
more honorable than the Church, and beyond compare

more glorious than the Seraphim, the who without corruption gave birth to God the Word, the

The o-tokos, the do we magnify.

- - -
E&S

The disciples were hastening to the mountain.
First Matinal Doxasticon

...and raised 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 heaven to preach the Resurrection from the dead and the resurrection to the Heavens. He that cannot not lie promised altogether so that He would be with them for ever, even Christ...
God, the Saviour of__________our_________souls.

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

Second Mode

Second Matinal Doxasticon
(eothinon)

Second Mode

Intonation: #7

Dóξα Πατρίν

Metà μύρων

The women who were with Mary

came bringing spices; and

lo-ry to the Father, and to the Son,

and to the Holy Spirit.
at a loss how to attain

they saw the stone rolled away, and

a divine youth calming the tumult of their souls, for, saith he, The Lord Jesus is risen. Wherefore, preach to His preachers and

disciples to make haste to Galilee and behold

and behold 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

(εοθινον)

Third Mode

Ἡχος Γα

ɏ 88

Intonation: #8

Δόξα Πατρί

Tής Μαγδαληνῆς Μαρίας

 hen Mary Mag-da-lene__ proclaimed____ the
Saviour's Resurrection and _

His appearance to her, the disciples were upbraided for their hardness of heart, because they disbeliefed; 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...
Continue with the Theotokion in the mode of the week on pages 888-898
Fourth Matinal Doxasticon
(eothinon)

Fourth Mode

`Χ 88

Intonation: #11

Δόξα Πατρί

It was very early in the morning when the...
women came unto Thy sepulchre,

O Christ, but Thy body which was precious to them was not found. Wherefore, as they were much perplexed, men in shining garments stood by them and said:

Why seek ye the living among the dead?

He is risen as He foretold. Why have ye forgotten His words? Being persuaded by them, the women went away.
I will pray with the spirit, and I will pray with the understanding also:
I will sing with the spirit, and I will sing with the understanding also.

I Cor. 14:15
Fifth Matinal Doxasticon

(εοθινόν)

Plagal First Mode

Ὑχος ἡ Πα

Δόξα Πατρί

G

lo- - - - - - - ry to the Fa- ther, and to the Son,

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

Ω τῶν σοφῶν

the wis- - - dom of Thy judge-

- - ments, O Christ! For how is it that Thou gav-
Resurrection by Thy burial clothes alone, yet while accompanying Luke and Cleopas Thou didst converse with them, and while conversing, didst not reveal Thyself straightway? Hence, Thou wast approached as though Thou alone wert a stranger in Jerusalem, who knew not what had come to pass therein 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 was made known to them, whose hearts even before their hands were burning to know Thee.

Now they so, when the disciples were gathered together, loudly proclaimed Thy Resurrection; whereby do Thou have mercy on us.
Sixth Matinal Doxasticon
(eōthinon)

Plagal Second Mode

Hχος λ & Πα

N

eh___ Glory to the Father, and to___

___ the___ Son, and to the Holy Spirit___

H ὑντως εἰρήνη

hou Who___ art the true_________peace to men of__ God, O___

Christ,___ while giving____ Thy_____ peace to Thy dis- ci-
SIXTH MATINAL DOXASTICON

After resurrection, didst cause them to be afraid, for they supposed they beheld a spirit. But Thou didst quiet the trouble in their souls by showing them Thy hands and feet, although 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 af-
Sixth Matinal Doxasticon

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

Grave Mode

Ἡχος βαφύς Γα

Intonation: #21

Δόξα Πατρί

Ἰδοὺ σκοτία

Verse:

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

Son, and to the Holy Spirit.

E-hold, the dark-ness and the dawn: and why hast thou stood_

without at the sepulchre, O Mar-


www.stanthonysmonastery.org/music/Orthros.htm
Text © 2007, Holy Transfiguration Monastery, Brookline, MA
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 supposed 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

\[ \chi \]
Intonation: #26

Δόξα Πατρί

Τά τῆς Μαρίας δάκρυα

he fer - vent tears of Mary were not

shed in vain; for behold, she hath
been counted worthy of being instructed by Angels, and of seeing Thy countenance,

O Jesus; yet as a weak woman, she still minded earthly things.

Therefore, she was turned back that she might not touch Thee, O Christ. Howbeit, she was sent as herald to Thy disciples, and telling them the good tidings, she proclaimed Thine ascent unto Thy Pa-
Eighth Matinal Doxasticon

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

Plagal First Mode

'Ηχος ⅔ η Πα

Δόξα Πατρί

Intonation: #14 or #15

'Ως ἐπί ἐσχάτων

G

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

(_ _ to___ the___ Son,___ and to the Ho- - - - - ly____

___ Spir- - - - - - - - - - - - - - - - - - - - it.

n these lat- - - - - - ter_______ times

Thou cam-
est 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 billoows of un-
Continue with the Theotokion in the mode of the week on pages 888-898.
Tenth Matinal Doxasticon
(eothingon)

Plagal Second Mode

९

Intonation: #20

Δόξα Πατρί

Metà tìn eìç òðòu
and Thy Resurrection from the dead, the disciples turned unto their work, since they naturally lost heart at Thy separation from them. Again the ships and the nets, and no draught of fishes whatsoever. But appearing to them, Thou as the Master of all didst command them to cast their nets on the right side. Straightway Thy word became deed, and then there was a great multitude...
Continue with the Theotokion in the mode of the week on pages 888-898
Eleventh Matinal Doxasticon (εοθινον)

Plagal Fourth Mode

Ἡχός Ἰαν. Νη

Δόξα Πατρι

Then Thou didst show Thyself to it.

Φανερῶν ἑαυτῶν

Intonation: #26
the disciples after Thy Resurrection, O Saviour, Thou gavest Simon the tending of the sheep, that he might return
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, straightway showing his affectionate love, inquired concerning the other
Eleventh Matinal Doxasticon

By their intercessions, O Christ, 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*

First Mode

Θεός Κύριος

Intonation: #1

* These long versions are chanted in all-night vigils.
Second Mode
(soft chromatic)

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

Third Mode

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

Fourth Mode
(soft chromatic)

Intonation: #10

God____   ƒƒis_______   ƒthe__ÌÌ  Lord, ƒƒƒƒand   ƒƒhath  ap-peared__________Ì   ƒƒƒun -    -    -

- to_________   ƒƒus;        ƒƒƒƒbless -     -     ƒed      ƒis     ƒHe ƒƒthat_ÌÌÌ  com -    -    - ƒƒeth in

the Name________________ of_______the________ Lord.

Plagal First Mode

Intonation: #13

God____   ƒƒis_______   ƒthe____Ì  Lord, and ƒhath    ap-peeared_________ÌÌ ƒun - ƒƒto____

- us; ƒn   bless - - ed is He________that__ com - - - - eth

in the__ Name________ of_______the________ Lord.
Plagal Second Mode
(soft chromatic)

\[
\text{God} \quad \text{is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.}
\]

Intonation: #17

Grave Mode

\[
\text{God is the Lord, and hath appeared unto us; blessed is He that cometh in the Name of the Lord.}
\]

Intonation: #21
Plagal Fourth Mode

\[ \text{Intonation: #25} \]

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

Matthew 19:6
Polyeleos
Psalm 134

Long Version
Plagal First Mode

adapted from Petros Peloponnesios (d. 1777)

"Ἡχος ἀλλά ἡ Πας

Dou'loi Kuvrion

er-vants, ser-vants, praise the Lord.

Duration: 21:00

Intonation: #14 or #15

Δοῦλοι Κύριον

www.stanthonyssmonastery.org/music/Orthros.htm
Praise ye the Name of the Lord; O ye servants, praise the Lord.

Ye that stand in the house of our God, praise ye the Lord, for the Lord is good.
Chant ______ ye __________ chant ______ ye __________ to His name, for __________ it __________ is __________ good. __________

For __________ to Himself hath the Lord chosen Jacob. __________
6 Is- ra- el for His own pos- sess-

6 Al- le- lu- i-

a.

7 For I know that the Lord is great.

7 Al- le- lu- i-

a.

8 And that our Lord is above all gods.
9 All that the Lord hath willed He hath done. In heaven and on the earth.

10 In the seas and in all the abysses.

bring up clouds up from the
ut-ter-most parts of the earth.

Lightnings for the rain hath He made.

He bringeth eth winds out of His treasuries.

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

15 From man unto beast.

16 He sent forth signs and marvellous things in the midst of thee, O Egypt.
17 On Pharaoh and on all his servants.

18 He smote many nations.

19 And slew mighty kings.
20
Se- - - on, king_ of_ the_ Am- - - o- - - - rites._

21
Al- - - le- - - lu- - - i- - - - a.

22
And_ all_ the_ king- - - - - doms_ of_ Ca- - -

23
And_ He_ gave_ their_ land_ He_ gave_ their_ land_
24 An inheritance for Israel, 
  His people, 
  an inheritance for Israel, 
  His people.

25 Lord,  O Lord, Thy name endures forever, 
  forever.

Al-le-lu-ia.
And Thy memory shall go unto generation and generation.

For the Lord will judge 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.
32
Ears have they and shall not hear.

33
Nor is any breath in their mouth.

34
Let those that make them become like unto them.
And all those that put their trust in them.

O house of Israel, bless ye the Lord.
38 O house of Levi, bless ye the Lord.

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

40 Blessed is the Lord out of Sion, Who dwell in Jerusalem.
ΠΈΤΡΟΣ Ό ΛΑΜΠΠΑΔΑΙΟΣ
ΚΑΙ ΠΕΛΟΠΟΝΝΗΣΙΟΣ

PETROS THE PELOPONNESIAN
Polyleos
PSALM 134

Brief Version
First Mode
adapted from Athonite Melody

πΗχος λΠα

ye ser-vants. Al-le-lu-i-a. Praise ye
the Name of the Lord; O ye ser-vants, praise the__ Lord. Al-le-lu-i-
-
a.

2
Ye that stand in the house of the Lord, in the courts of the house
of our God. Al-le-lu-i-a.
3 Praise ye the Lord, for the Lord is good. Alleluia.

4 Chant unto His name, for it is good. Alleluia.

5 For the Lord hath chosen Jacob unto Himself. Alleluia.

6 Israel for His own possession. Alleluia.

7 For I know that the Lord is great. Alleluia.

8 And that our Lord is above all gods. Alleluia.

9 All that the Lord willed He hath done. Alleluia.
10

In heaven and on the earth. Alleluia.

11

In the seas and in all the abysses. Alleluia.

12

Bringing clouds up from the uttermost parts of the earth. Alleluia.

13

Lightnings for the rain hath He made. Alleluia.

14

He bringeth winds out of His treasures. Alleluia.

15

He smote the first-born of Egypt. Alleluia.
16 From man unto beast. Al-le-lu-ia.

17 He sent forth signs and mar-vels in the midst of thee, O Egypt. Al-le-lu-ia.

18 On Phar-aoh and on all his serv-ants. Al-le-lu-ia.

19 He smote man-y na-tions. Al-le-lu-ia.

20 And slew might-y kings. Al-le-lu-ia.

21 Se-on, king of the Am-o-rites. Al-le-lu-ia.

22 And Og, king of the land of Ba-san. Al-le-lu-ia.

23 And all the king-doms of Ca-naan. Al-le-lu-ia.
24 And He gave their land for an in-her-i-tance. Al-le-lu-

25 An in-her-i-tance for Is-ra-el His peo-ple. Al-le-

26 O Lord, Thy name en-dur-eth for ev-er. Al-le-

27 And Thy me-mo-ri-al un-to gen-er-a-tion and gen-

28 For the Lord will judge His peo-ple. Al-le-lu-i-a. 
29 And because of His servants shall He be comforted.

Alleluia.

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

31 They have a mouth but shall not speak. Alleluia.

32 Eyes have they and shall not see. Alleluia.

33 Ears have they and shall not hear. Alleluia.

34 Nor is there any breath in their mouth. Alleluia.
35  Let those who make them become like unto them. Alleluia.

36  And all they that put their trust in them. Alleluia.

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

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


40  Ye that fear the Lord, bless ye the Lord. Alleluia.
Blessed is the Lord out of Si- on, Who dwell-eth in Jer- u- sa- lem.

(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 - O Give Thanks

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

Adapted by Hieromonk Seraphim (Dedes) and Hieromonk Ephraim from Athonite version as written by Hieromonk Gregory of Simonos Petras Monastery

First Mode

rieving thanks______ un - to the Lord,____ for He____

is good._____ Al - le - lu - i - a.      For____ His mer - cy en -
2  dur - - - eth for - ev - - er. Al - le - lu - i - a.

2  O give thanks____ un - to____ the God____ of gods____ Al - le - lu - i - a. For____ His mer-cy en - dur - - eth for - ev - - er. Al - le - lu - i - a.

3  O give thanks____ un - to____ the Lord____ of lords____ Al - le - lu - i - a. For____ His mer-cy en - dur - - eth for - ev - - er. Al - le - lu - i - a.

4  To Him Who a - lone hath wrought____ great____ won - ders. Al - le - lu - i - a. For____ His mer-cy en - dur - - eth for - ev - - er. Al - le - lu - i - a.
To Him that made the heavens with understanding. Alleluia.

For His mercy endureth for ever. Alleluia.

To Him that established the earth upon the waters.

For His mercy endureth for ever. Alleluia.

To Him Who alone hath made great lights, Alleluia.

For His mercy endureth for ever.
8 The sun for do-min-ion of the day. Al-le-lu-i-a. For His mer-cy en-dur-eth for-ev-er.

9 The moon and the stars for do-min-ion of the night. Al-le-lu-i-a. For His mer-cy en-

10 To Him that smote E-gypt with their first-born. Al-le-lu-i-a. For His mer-cy en-
11 And led forth Israel out of the midst of them.

_ Al-le-lu-i-a. For His mercy endures forever. Al-le-lu-i-a.

12 With a strong hand and a lofty arm. _

le-lu-i-a. For His mercy endures forever. Al-le-lu-i-a.

Plagal Second Mode

13 To Him that divided the Red Sea in to parts. Al-le-lu-i-a. For His mercy
And led Israel through the midst thereof.

And overthrew Pharaoh and his host in the Red Sea.

To Him that led His people through the wilderness.

Endureth ever. Alleluia.

Endureth ever. Alleluia.

Endureth ever. Alleluia.

For His mercy endureth ever. Alleluia.
Grave Mode

Ὑχος ἄρος  Ζω

17 To Him that smote... great... kings. Alleluia. For... His mercy endureth forever. Alleluia.

18 And slew... mighty kings. Alleluia. For... His mercy endureth forever. Alleluia.

19 Session, king of the Amorites. Alleluia. For... His mercy endureth forever.

www.stanthonymonastery.org/music/Orthros.htm
And Og, king of the land of Bashan. Alleluia. For His mercy endureth for ever.

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

An inheritance for Israel His servant. Alleluia. For His mercy endureth for ever. Alleluia.
First Mode

'Ἡχος λ Πα

Is it by chance that these days [after Pascha] which we now celebrate number fifty? Indeed it is not without reason, my brothers, that the Church maintains the usage of ancient tradition that the Alleluia be sung throughout these fifty days. For Alleluia means the praise of God, and therefore it signifies to us who toil what occupies our time of rest. For when after this period of toil we come to that time of rest, our only business will be the praise of God, our activity there will be Alleluia. What is Alleluia? Praise God. Who can praise God without ceasing but the angels? They hunger not, nor thirst nor grow sick, nor die.

—Blessed Augustine
Polyeleos
Psalm 135

Brief Version

First Mode
Adapted from a traditional Athonite melody

\( \text{Εξομολογείσθε} \)

Give thanks unto the Lord, for He is good. For His mercy endures for ever. Alleluia.

O give thanks unto the God of gods. For His mercy endures for ever. Alleluia.

O give thanks unto the Lord of lords. For His mercy endures for ever. Alleluia.

Duration: 4:30
Intonation: #1
Polyeleos - Psalm 135 - Brief Version

4

To Him Who a-lone hath wrought great won-ders. For His mer-cy en-dur-eth for-ev-er. Al-le-lu-ia.

5

To Him that made the heav-ens with un-der-stand-ing. For His mer-cy en-dur-eth for-ev-er. Al-le-lu-ia.

6

To Him that es-tab-lished the earth up-on the wa-ters. For His mer-cy en-dur-eth for-ev-er. Al-le-lu-ia.

7

To Him Who a-lone hath made great lights. For His mer-cy en-

dur-eth for-ev-er. Al-le-lu-ia.

8

The sun for do-min-ion of the day. For His mer-cy en-

www.stanthonyssmonastery.org/music/Orhmos.htm
(Ν) 4  ἔλθον ἀλληλουία.

(Π) 9  The moon and the stars for dominion of the night for His mercy endures forever. Alleluia.

(Ν) 10  To Him that smote Egypt with their first-born. For His mercy endures forever. Alleluia.

(Ν) 11  And led forth Israel out of the midst of them. For His mercy endures forever. Alleluia.

(Ν) 12  With a strong hand and a lofty arm. For His mercy endures forever. Alleluia.

(Ν) 13  To Him that divided the Red Sea into parts. For His mercy...
4 And led Is-ra-el through the midst there-of. For His mer-cy en-
dur- - eth for-ev-er. Al-le- lu- - i-a.

15 And over-threw Phar-oah and his host in the Red Sea.

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

16 To Him that led His peo-ple through the wil-der-ness. For His mer-cy en-dur- - eth for-ev-er. Al-le- lu- - i-a.

17 To Him that smote great kings. For His mer-cy en-dur- - eth for-
ev-er. Al-le- lu- - i-a.

18 And slew might-y kings. For His mer-cy en-dur- - eth for-

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

21 And gave their land for an in-her-i-tance. For His mer-cy en-dur-eth for-ev-er. Al-le-lu-i-a.


23 For in our hu-mil-i-a-tion the Lord re-mem-bered us.
For His mercy endures forever. Alleluia.

And redeemed us from our enemies. For His mercy endures forever. Alleluia.

He that giveth food to all flesh. For His mercy endures forever. Alleluia.

O give thanks unto the God of heaven. For His mercy endures forever. Alleluia.

After this psalm, on Sundays continue immediately with the Evlogetaria on page 888 of 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 particular selection of psalmic verses is always chanted after this psalm. 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

Plagal First, Plagal Second, and Plagal Fourth Modes
Adapted from traditional Athonite melodies

160 7:30

Exomologeishe

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

O give thanks unto the God of gods. Alleluia.
For His mercy endureth forever. Alleluia.
3 O give thanks unto the Lord of lords. Alleluia.

4 For His mercy endureth for ever. Alleluia.

5 To Him that made the heavens with understanding. Alleluia.

6 To Him thatestablished the earth upon the waters. Alleluia.
Polyeleos - Psalm 135 - Multimode Version

Plagal Second Mode


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

For His mercy endures forever. Also the moon and the stars for dominion of the night.

10 To Him that smote Egypt with their first-born. Also the moon and the stars for dominion of the night.

For His mercy endures forever. Also the moon and the stars for dominion of the night.

11 And led forth Israel out of the midst of them. Also the moon and the stars for dominion of the night.

For His mercy endures forever. Also the moon and the stars for dominion of the night.
Plagal First Mode (with Grave Mode)

'Hχος λα' : ∂ έκπληγμένος

12 With a strong hand and a lofty arm. Al-le-lu-i-a.

13 For His mercy endures forever. Al-le-lu-i-a.

14 And led Is-ra-el through the midst thereof. Al-le-lu-i-a.

15 And overthrew Phar-aoh and his host in the Red Sea. Al-le-lu-i-a.
16 To Him that led His people through the wilderness. 

17 To Him that smote great kings. 

18 And slew mighty kings. 

For His mercy endures forever. 

Al-le-lu-ia.
Plagal Fourth Mode

αχρ ενδιάμεσα και ανέμος.

19 (N) Se- on, king of the Am- o- rites. Al- le- lu- i- a. For

His mer- - cy en- dur- - eth for- ev- er. Al- le- lu- - i- - a.

20 (N) 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.

21 (N) 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.
22 An in-her-i-tance for Is-ra-el His ser-vant. Al-le-
lu-i-a. For His mer-cy endur-eth for-ev-er. Al-
le-lu-i-a.

23 For in our hu-mil-i-a-tion the Lord re-mem-bered us. Al-le-
lu-i-a. For His mer-cy endur-eth for-ev-er. Al-
le-lu-i-a.

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

25 He that giv-eth food to all flesh. 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.

*Alternate ending with cadence in plagal second mode:
By the Waters of Babylon*

Psalm 136

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.

By the Waters of Babylon

Psalm 136

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.

Duration: 11:30

Intonation: #8

Επι των ποταμών

*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.
2

Up - on the wil - lows in the midst ______ there -

- - of ______ did ______ we____ hang our____ in - - - - - - -

stru - ments. Al - le - lu - i - a._____

3

For ______ there, they ______ that had tak - en____ us____

cap-tive_ asked_____ us____ for ______ words_____ of____ song._

_________________________ Al - le - lu - i - -

- - a.____

4

And they_____ that had led_____ us____ a - way asked____
Polyeleos - By the Waters of Babylon

_ us___ for a hymn,_________ say-

ing:__  Sing____________ us_______ one of the songs__ of____

Si- - - - on.__________________________________________

Al-

le- lu- - - i- - - - - a._

5

How________ shall__ we__ sing__ the Lord's________

song _ in___ a____ strange________________________ land?

__________________________________________

Al- le- lu- - - - i-

- - a._

6

If I___ for- - get_____ thee, O Jer- u- - sa- lem,__

let my right____________ hand_ be_____ for- - got- - - - -
Let my tongue cleave to my throat, if I remember thee not.

If I set not Jerusalem above all other, as at the head of my joy.

Al-le-lu-ia.
Remember, O Lord, the sons of Eedom, in the day of Jerusalem.

Al-le-lu-i-a.

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

Al-le-lu-ia.

O daughter of Babylon.
Polyeleos - By the Waters of Babylon

6

- lon, thou wretch - - - - - - - ed____ one, bless - - -

- ed_ shall he________ be__ who__ shall re- ward____

thee__ A where - with_____ thou hast_____ re- ward - - - - ed__

us, ____________________________________________

Al- le- lu- - - - - - i- - - - a.

12

Bless - - - - - ed___ shall__ he____ be who shall seize___

and dash__________ thine_ in- - - - - fants a- gainst_

the_ rock.______________________________________

Al- le- lu- - - - - i- - -
(Continue immediately with the Resurrectional Evlogetaria on page 888.)
A Good Word

Selections of Psalm 44*

Plagal Fourth Mode

adapted from Theodoros "Phoakeus" (1790-1848)

*Hχος ληδη Νη

good word, a good word. Al - le - lu - a.

My heart hath poured forth

a good word;

On feast days of the Mother of God, these selections of Psalm 44 are chanted after chanting the Polyeleos Psalms 134 and 135. 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

O Queen of all, rejoice, O all-hymned Mother of Christ our God. Alleluia.

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

a.
3
My tongue is the pen of a swiftly writing scribe. Rejoice, O preaching of the Prophets, and glory of the Patriarchs. Alleluia.

4
Come art Thou in beauty more than the sons of men. O Lady, rejoice, pure virgin, thou Bride of God. Alleluia.
Psalm 44  -  A Good Word

Grace hath been poured forth on Thy lips.

Rejoice, O spotless, undefiled, incorrupt, O all holy one.

Alleluia!

Wherefore God hath blessed Thee for ever.

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

287

Gird Thy sword O

Might O

Thy thigh Rejoice

O Marry full of grace

the Lord is with thee, and through thee, with us

Al le lu i a.
8 In Thy comeliness and Thy beauty rejoice, blessed art thou among women, and blessed is the Fruit of thy womb.

9 Bend Thy bow, and proceed piously, and be king. O Virgin, rejoice, O Theotokos, blessed among women.
Psalm 44 - A Good Word

10 Because of truth and meekness.

11 Wherefore God hath anointed Thee for ever.
Psalm 44 - A Good Word

With the oil of gladness more than Thy followers.

O Mary, rejoice, thou Sovereign Lady of us all; rejoice, O Mother of Life.
At Thy right hand stood the queen.

Rejoice, O most blessed, most glorified one.

Al-le-lu-ia.

Arrayed and adorned in various colours.

Rejoice, O immaculate Theotokos, for thou hast borne the Saviour of our souls.
Psalm 44 - A Good Word

Hearken, hearken, O daughter, and see, and incline thine ear.

Rejoice, O parrise, O most holy parrise;

rejoice, thou unwedded bride.

Al-le-lu-ia.
16 And forget thine own people and thy father's house.

Rejoice, O Saint, greatest of the saints;

Rejoice, thou unwedded bride.

Alleluia.

17 The rich among the people shall entreat thy countenance, O all holy Virgin, hearken hearken to
the voice of thy worthless supplication,
cant, ever guide me to offer thee
the sighings of my heart, O Lord,

I shall rate thy name in every generation and generation,
ly Virgin, Bride of God,

Bride of God, accept my lowly service.
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

adapted from Hieromonk Gregory of Simonos Petras Monastery

'ThXos Εια Πα

Τὸν πατέρα προσκυνήσωμεν

Duration: 3:30 + 3:30

Intonation: #1

G

(Π) λόγος τοῦ θεοῦ Πατρὸς, Ἐλεονομίας, ἀνεκδότου, ηετήματος, καὶ τὸν ἁγίο Χριστὸν Σωτῆρα λαμβάνειν, ἐν δόξῃ Χριστοῦ Παντοδόξου

and____________ to____ the____ Son,____ and to the Ho-

- - ly Spi______ it.
let us worship the Father, and let us glorify the Son and with one accord let us all praise the All-Holy Spirit.

Whilst crying and saying: O All-Holy Trinity...
Both now and ever, and unto the ages of ages. Amen.

Thy πητέρα σου

By her supplication, O Christ.
* On Sundays, the two notes in brackets are omitted and 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)

† To hear a recording of this Triadikon chanted by Thrasyvoulos Stanitsas the Archon Protopsaltis, download the following file: [http://stanthonymonastery.org/music/Triadikon5.mp3](http://stanthonymonastery.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.

* The melody before this bracket may be omitted.
Triadika Petrou - Plagal First Mode

4

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

Duration: 3:45

Παντάνασσα πανίμητε

* To hear a recording of this Theotokion chanted by the blind Athonite Monk Dositheos, download the following file: [http://stanthonysmonastery.org/music/Theotokion5.mp3](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.
Triadikon

Plagal Fourth Mode
adapted from Theodore Paparaschou
"Phokaeus" (1790-1851)

\[\text{Duration: 7:00 (or 4:45 if abbreviated)}\]

\[\text{Intonation: #26}\]

Δέσποινα πρόσδεξαι

\[\text{G} \]

\[\text{glo- - - ry to the Fa- - - ther, and ___ to the _____ Son,}\]

* To hear a recording of this Triadikon chanted by Fr. Prodromos of New Skete on the Holy Mountain, download the following file: http://www.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 Holy

Spir-       -         -       -       -       - it

Holy Spirit

both now and ever, and unto the ages of ages. Amen.
La - dy, do thou receive the supplications of thy servants and deliver us
Triadikon - Plagal Fourth Mode - Phokaeus

\[
\text{ty.}
\]

\[
\text{\textbullet}
\]
Triadikon

Brief Version

First Mode

adapted from Athonite melody

Duration: 2:30
Intonation: #1

G

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

L

Let us wor-ship the Fa-ther, and let us glo-ry the Son, and with one ac-cord let us all praise the All-
ho-ly Spir-it, whilst cry-ing and say-ing: O All-
ho-ly Tri-ni-ty, save us all.
Theotokion

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

Thine mother thou hast shone forth from her.

On Sundays, this Theotokion concludes with the words "hast shone forth from the grave" as shown above. On other days, it concludes with the words "hast shone forth from her" as follows:

* hast shone forth from her.
Evlogetaria of the Resurrection

Brief Version for Sundays
Plagal First Mode

Ἐυλογητὸς εἶ Κύριε

Intonation: #13

B
less - ed art Thou, O Lord, teach me Thy statutes.

T
hē as - sem - bly of the an - gels was a-mazed to see Thee_
Second Choir:

B

les-sed art Thou, O Lord, teach me Thy stat-utes.

W

hy do ye min-gle myrrh with tears of com-pas-sion,

O ye wom-en dis-ci-ples? The ra-di-ant an-gel in the grave ad-dressed the myrrh-bear-ing wom-en: Be-hold the grave and ex-ult, for the Sav-iour hath a-risen from the sep-ul-chre.
First Choir:

B

less - ed art Thou, O Lord, teach me Thy stat-utes.

A

t 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 end - ed; weep ye no long - er. And

tell the a - pos - tles of the Res - ur - rec - tion.

Second Choir:

B

less - ed art Thou, O Lord, teach me Thy stat-utes.

T

he myrrh - bear - ing wom - en came with myrrh un - to 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.

First Choir:

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

We worship the Father, and His Son, and the Holy Spirit, the Holy Trinity, one in essence; and we cry out with the Seraphim: Holy, Holy, Holy art...
Thou, O Lord.

Second Choir:

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

Thou didst rescue Adam from sin, and thou didst grant Eve joy instead of sorrow; for the God and Man Who was incarnate of thee guided back to life him that had fallen away therefrom.
First, then Second Choir:

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

(twice)

Glo - ry to Thee, O God.

First Choir:

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

(twice)

Glo - ry to Thee, O God.

A
Evlogetaria
of the Resurrection

Long Version
for the Orthros of Holy Saturday

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

 Ephesians 2:13-15

Thou,____ O____ Lord,______

Thy________ stat - - - utes.

he___ assembly____ of an - - - gels was a-
mazed____ to____ see__________ Thee____ ac - count - - ed____ a
Evlogetaria - Holy Saturday

among the dead, Thou Who hadst destroyed the might of death, O Savior, and didst raise up
Adam with Thyself, and Who hadst freed all men from Hades.

Second Choir:

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

thy do ye mingle myrrh with tears of compassion, O ye women in distress.

www.stanthonyssmonastery.org/music/Orthros.htm
First Choir:

Thou, O Lord, teach me Thy statutes.
Evlogetaria - Holy Saturday

Second Choir:

less-ed art Thou, O Lord, teach me
Thy stat-utes.

he myrrh-bearing woman 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.

First Choir:

G

lo-ry to the Fa-ther, and to the Son, and

to the Holy Spirit.

We worship the Father, and His Son, and the Holy Spirit, one in essence; and we cry_
_ out_____ with the Ser- - - - a- - phim: Ho- - ly, ___ Ho- - ly, ___ Ho- - ly art___ Thou,____ O Lord.

Second Choir:

Both now and ev- - er, ___ and un- to the ag- - es of ag- - es. A- - men.________

Ad- - - - am from_ sin,________ and thou________ didst____

grant Eve__________ joy in- stead_____ of____ sor- - - - - row;___

www.stanthonymonastery.org/music/Orthros.htm
for the God and Man Who was incarnate of thee.

guided back to life him that had fallen a way there from.

First, then Second Choir:

Al - le - lu - i - a, Al - le - lu - i - a,

Al - le - lu - i - a. Glory to Thee, O God.

First Choir:

Al - le - lu - i - a, Al - le - lu - i - a,

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

Glory to Thee, O God.
From my Youth

Long Version

Fourth Mode
adapted from Petros Peloponnesios (d. 1777)

Duration: 4:00
Intonation: #9

ʼΗχος γτος Β8

Έκ νεότητος μου

from my youth___________ do man- y______ pas- sions

war____ a- gainst_______ me;_ κ but do___ Thou Thy- self_ de-
fend and save me, O my Savior.

hat - ers of Si - on shall be shamed by the Lord; for, like grass, by the fire shall ye be with - ered.

lo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spirit.
In the Holy Spirit every soul is quickened and through cleansing is exalted and made radiant by the Trinity, in a hidden, sacred manner.

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

Amen.
the Holy Spirit, the streams of grace gush forth, waterering all creation unto the beginning of life.

(continue immediately with the Prokeimenon of the feast day)
From my Youth

Brief Version

Fourth Mode

"Εκ νεότητος μου

Duration: 1:30
Intonation: #9

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

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

www.stanthonsmonastery.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.
(At this point the prokeimenon of the feast day is chanted three times with its verse after the second time.)
Let Every Breath

Chanted Before the Gospel Reading in Orthros

Second Mode

Πάσα πνοή

Intonation: #4

Let every breath praise the Lord.

First Choir:

Second Choir:
Psalm 50

Second Mode

Based on Athonite oral tradition

\[ \text{‘Hχος} \quad \Delta: \]

Intonation: #4

\[ \text{‘Ελέησον με} \ \text{ό} \ \text{Θεός} \]

\[ \frac{\text{ave mer-} \quad \text{cy on me, O God, ac-} \quad \text{cord-} \quad \text{ing to Thy}}{\text{great mer-} \quad \text{cy; and ac-} \quad \text{cord-} \quad \text{ing to the mul-} \quad \text{ti-} \quad \text{tude of Thy com-}} \]

\[ \frac{\text{pas-sions} \quad \text{blot out my trans-} \quad \text{gres-} \quad \text{sion.}}{\text{g-} \quad \text{sion.}} \]
Psalm 50 - Second Mode

2

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

3

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

4

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.

5

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.

When a Hierarch is present:

(The first choir begins verse 6B as soon as the Hierarch starts blessing the faithful.)
Psalm 50 - Second Mode

7 Thou shalt sprinkle me with hyssop, and I shall be made clean;

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

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

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

11 Cast me not away from Thy presence, and take not Thy Holy Spirit from me.
12 Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me.

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

14 Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness.

15 O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise.

16 For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased.
Psalm 50 - Second Mode

17

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

18

Do good, O Lord, in Thy good pleasure unto Sion,
and let the walls of Jerusalem be builded.

19

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

20

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

Continue immediately with Glory... By the intercessions on page 888, 889, or 890.
Post-Gospel Hymns

Second Mode

adapted from Hieromonk Panteleimon Kartsonas of St. Anne’s Skete on Mount Athos

Duration: 3:15
Intonation: #7

Δόξα Πατρί

G

lo - - - ry to the Fa - - - - ther, and to the Son, __

and to the Ho - - - - - ly______ Spir - - - - it.

B

y the in - ter - - - ces - sions of the__ a - pos -

tles,____________________ O Mer - - - - - - ci - - ful__ One,
Kαι νῦν

οθ' now_________ and ev - - - er, and un - to θέ ag-
-
es of_______ ag - - - es. A - men._____

Ταῖς τῆς Θεοτόκου

y θέ in - ter - - - - - sions of the The - - - o-
to - - - - - kos,________________ O Mer - - - - - ci - - ful__

One,_______ blot_______ out_______ the____ mul - - ti - - - - tude____
___ of mine____ of - - fen - - - - - ces.
Have mercy on me, O God, according to Thy great mercy, and according to the multitude of Thy compassions, blot out my transgressions.

Anaste' o Ihsou'as

essus, having risen from the grave as He foretold, hath granted us life everlastingly and great mercy.
Alternate Version
adapted from Elder Gabriel of Dionysiou Monastery

Duration: 3:00

Δόξα Πατρί

Τοις τῶν Ἀποστόλων

lo-

ry to the Fa-

ther, and__ to the Son, and
to the Ho-

ly Spir-
-it.

y the in-
ter-
sions of the an-
s
tles,__ O______ Mer-

ci-

ful__ One, blot out____ the__ mul-
tude________ of mine________
of-

ces.
Anastás ὁ Ἰησοῦς

Both now ______ and ev- er and un- to the ages of
ages. A- men.

Ταῖς τῆς Θεοτόκου

y the inter- cessions of the The-o- to-

kos, __ O ______ Mer- - - ci- ful__ One, blot out____ the___
mul- - - - ti- - - - tude ______ of mine_________
of - - fen - - - - ces.

Ελέησόν με ὁ Θεός

ave mer- cy on me, O God, ac- cord- ing to Thy great mer-
cy, and ac- cord- ing to the mul- ti- tude of Thy com- pas-sions,
blot out my transgressions.

'Αναστάς ὁ Ἰησοῦς

Jesus, having risen from the grave as

He foretold, hath granted us life everlasting and great mercy.
Brief Version

adapted from traditional melody

\[ \text{Δόξα Πατρί} \]

\[ \text{Ταίς τῶν ἀποστόλων} \]

\[ \text{Καὶ νῦν} \]

Intonation: #4

Duration: 1:15
Τοῖς τῆς Θεοτόκου

Invocation of the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offenses.

Ελέησον με Θεός

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

Αναστάς ὁ Ιησοῦς

Jesus, having risen from the grave as He foretold, hath granted us life everlasting and great mercy.

www.stanthonymsmonastery.org/music/Orthros.htm
Psalm 50

Grave Mode (Tetraphonic)

Ὑχος βαρύς ὸ

Intonation: #22

Ἐλέησόν με ὁ Θεός

H

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

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

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

4 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.

5 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.

6

For be - hold, Thou hast loved__ truth; the hid - den and se - cret

things of Thy wis-dom hast Thou made man - i - fest un - to me.

When a Hierarch is present:

6A

For be - hold,___Thou_ hast___loved____ truth;__ the hid -

- - den and se - - cret__________ things of Thy wis - - -

- - dom hast Thou made man - i - fest__ un - - - - - to__

me.__

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

6B

Man - y years_______________________ to________________ thee,
O Master, make clean my heart, O God, and renew a right spirit within me.

Thou shalt sprinkle me with hyssop, 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 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
it from me.

12 **(Z)**

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 **(Z)**

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

turn back un-to Thee.

14 **(Z)**

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 **(Z)**

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

praise.

16 **(Z)**

For if Thou hadst de-sired sac ri-fice, I had giv-en it;
with whole-burnt offerings Thou shalt not be pleased.

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

18 Do good, O Lord, in Thy good pleasure unto Sion, and let the walls of Jerusalem be builded.

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

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

Continue immediately with Glory... By the intercessions on next page.
Post-Gospel Hymns

Grave Mode

Ἡχὸς βαπτὸς Ζω

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

Duration: 3:30
Intonation: #22

Δόξα Πατρί... Ταῖς τῶν ἁποστόλων

lo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spirit. By the apos-tles,
O Merciful One, blot out the multitude of mine offenses.

Kaì nòv... Ταίς τῆς Θεοτόκου

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.
Psalm 50

Plagal Fourth Mode

"Hχξς λ Ἐν Νη"

Intonation: #24

Ἐλέησόν με ὁ Θεός

ave mer-cy on me, O God, ac-cord-ing to Thy great mer-cy; and ac-cord-ing to the mul-ti-tude of Thy com-pas-
- sions blot out my trans-gres-sion.

Wash me thor-ough-ly from mine in-iqu-i-ty, and cleanse me from my

sin.

For I know mine in-iqu-i-ty, and my sin is ev-
er be-fore me.

A-gainst Thee on-ly have I sinned and done this e-
vil be-fore Thee, that Thou might-est be jus-
ti-fied in Thy words and

pre-vail when Thou art judged.

For be-hold, I was con-ceived in in-iqu-i-ties, and in

sins did my moth-er 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.

When a Hierarch is present:

The first choir begins verse 6B as soon as the Hierarch starts blessing the faithful.
Thou shalt sprinkle me with hyssop, 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 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.
Psalm 50 - Plagal Fourth Mode

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

with Thy gov-ern-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 o-pen my lips, and my mouth shall de-clare Thy praise.

For if Thou hadst de-sired sac-rif-ice, I had giv-en it; with

whole-burnt of-fer-ings 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 Simon,
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 immediately with Glory... By the intercessions on next page.
Post-Gospel Hymns

For Sunday Orthros in the Triodion

Plagal Fourth Mode

\[ \chi \]

Duration: 4:45

Intonation: #25

Δόξα Πατρί

\[ \text{lo-ry to the Fa-ther, and to the\_ Son, and to the Ho-ly_} \]

\[ \text{Spir-\_\_it.} \]

\[ \text{lo-\_\_ry to the Fa-\_\_ther, and to the\_\_ Son, and to the Ho-\_\_ly_} \]

\[ \text{Spir-\_\_it.} \]

\[ \text{Thες μετανοίας} \]

\[ \text{lo-\_\_ry to the Fa-\_\_ther, and to the\_\_ Son, and to the Ho-\_\_ly_} \]

\[ \text{Spir-\_\_it.} \]

\[ \text{lo-\_\_ry to the Fa-\_\_ther, and to the\_\_ Son, and to the Ho-\_\_ly_} \]

\[ \text{Spir-\_\_it.} \]
Kai vun...
Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassion blot out my transgression.

Plagal Second Mode

Ἠχος Ἔλεησόν με ὁ Θεός
hen l, the hap- less one, bring to mind the
mul- ti- tude of my ter- ri- ble deeds, l

trem- ble at the fear- ful day of
judg- ment. But trust- ing in the mercy of Thy com- pas-

like Da- vid I cry out to Thee: Have
mer- cy on me, O God, accord- ing
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)

Πάσα πνοή

Duration: 5:00
Intonation: #1

* When a Hierarch presides in Orthros but is not going to serve Liturgy, these very long version of "Let every breath" and "Praise the Lord" are chanted while he venerates the icons. If, however, he will serve Liturgy, the regular (sticheraric) versions of these are chanted.
Let Every Breath - Very Long Version

Praise the Lord from the heavens, praise his name. To him belong glory and majesty.

Praise him, his name. To him belong glory and majesty.

Praise him, his name. To him belong praise, O God, to whom belongs salvation.
Αἰνεῖτε τὸν Κύριον

raise

Him, praise Him

all ye His hosts

to Thee is due praise, O God,

to Thee is due praise, O God.
Sunday Theotokion
Before the Doxology

In All Eight Modes*

First Mode

Καὶ νῦν... Ὑπερευλογημένη

Ἡχως Πα

Intonation: #1

B

οὐθ ὥσπερ ἐνεργεῖται καὶ οὐκ ἔχει τὰς αἰῶνας τῶν αἰῶνων τῶν αἰῶνων ἀεὶ.

M

οὕτως ἁγιάσθησαι ὦ Παρθένοι Θεοτόκη, ἵνα ἀπὸ τοῦ ἄνθρωπον Ἰησοῦ Ἰουδαίου, ὁ Ἱησοῦ Ἰησοῦς Χριστός, οὗτος ἔστιν Χριστός ὁ Θεός Invocation: #2

* 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.
tive, Adam was re-called, the curse was anulled. Eve was freed,

dearth 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

Hχισ τοῦ Δι

oth now and ev - er, and un - to the ages of ages.

ost blessed art thou, O Virgin The - o - to -

was taken captive, Adam 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; glory be to Thee.
Third Mode

B

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

A-men.

M

Ost 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: Bless-ed art Thou, O Christ our God, Who hast been thus well-pleased; glory be to Thee.
oth now and ev- er and un- to the a- ges of a-

ost 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-
ough: Bless- ed art Thou, O Christ our__ God, Who hast been thus_well-
pleased;__ glo- ry be to Thee.__
Sunday Theotokion Before the Doxology

Plagal First Mode

 Chúa ơ sọ ḵơ q đ Kɛ

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. Wherefore, 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

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

O 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.
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.
Asmatikon of the Cross*

Fourth Mode (Agia)

adapted from Petros Bereketis (d. 1715)
as interpreted by Hourmouzios Hartophylax (d. 1840)

Duration: 4:00
Intonation: #12

* 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.
Asmatikon of the Cross

Ho - ly God,___________________________

"Αγιος Ἰσχυρός

Ho - ly___ Might -

"Αγιος Ἀθάνατος

Ho - ly___ Immortal,___ ἄντικες have_____
Asmatikon of the Cross
Many Years to Thee, O Master

Second Mode
traditional melody

EIΣ πολλὰ ἕθη Δέκποτα

Many Years to thee, O Master

Eiς πολ λα ἐ τη Δε σπο τα

Modified Fourth Mode
by Constantine Pringos

Man-y years to thee, O Master.

Eiς πολ λα ἐ τη Δε σπο τα
**Ton Despotin***

Grave Mode (Diatonic)**
by Gregory the Protopsaltis (1777-1822)

.Duration: 5:45
or 4:15 if abbreviated

Intonation: #22

Τὸν Δεσπότην

Duration: 5:45
or 4:15 if abbreviated

Intonation: #22

Τὸν Δεσπότην

* When a Hierarch presiding in Orthros will be vested inside the altar to serve Liturgy, the regular (stichera-ric) 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 πολλὰ ἐπὶ 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 "Τὸν 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 second choir chants the brief "Εἰς πολλὰ ἐπὶ Δέσποτα". After the Deacon(s) proclaim "O ye priests come out", the second choir chants the very slow "Of old the Prophets..." (*Ἀνώθεν οἱ Προφῆται*) (see page 888 in this book) while the Hierarch is vested. When he is done being vested, the first choir chants "Εἰς πολλὰ ἐπὶ 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://stanthonysmonastery.org/music/TonDespotin.mp3](http://stanthonysmonastery.org/music/TonDespotin.mp3) (5 Mb).
(continue immediately with "Eis Polla Eti Despota" on page 888)
Of Old the Prophets*

Grave Mode
(Diatonic)

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

Duration: 7:30
Intonation: #22

84

"Hχος βαρύς $\text{Zω}$

"Ανωθεν οἱ Προφήται

f_______________________________ÌÌ   old,_________________________________________________ÌÌ

_____________________

______________________________________________________________________________________________

___________________________  the proph - - - - - - - - - - - - - - - - - - - - - - - - - - - - -

Duration: 7:30
Intonation: #22

* 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 ἔτη Δέσποτα" (see page 888). After the Deacons proclaim "O ye priests come out", the first choir chants this very slow "Of old the Prophets..." ("Ανωθεν οἱ Προφήται") while the Hierarch is vested. When he is done being vested, the second choir chants "Εἰς πολλὰ ἔτη Δέσποτα", the first choir chants the Apolytikion of the day, and then the Divine Liturgy commences.
Of Old the Prophets

___ pro- claimed

the__ the Jar __ of ___ man- na, ___ the Rod __

___ the Rod of Aar- on, ________________ the__

Tab- - - - - - - - - - let ______ the Lamp - stand, the__

Ark, ________________ the ___ Tab - - - - - - - - let,
Of Old the Prophets

...the Table, the Ark, the Lamp...
Of Old the Prophets

www.stanthonysmonastery.org/music/Orthros.htm