



Weekday Theotokia





Rubrics for the Weekday Theotokia

The weekday theotokia (pronounced "teh-o-to-KEE-ah") in the following section are chanted after the apolytikia if the saint(s) of the day are not celebrated. "Celebrated saints" are saints for whom the Menaion appoints that the Great Doxology be chanted in Orthros. These weekday theotokia are chanted at three times in the daily services: 1) after the apolytikia at the end of Vespers, 2) after the apolytikia in the beginning of Orthros, and 3) after the apolytikia at the end of Orthros. Theotokia are never chanted after the apolytikia in the Divine Liturgy. The order for chanting the apolytikia and theotokia at those three times in the services is as follows:

When there is only one saint of the day in the Menaion, the apolytikion of that saint is chanted once, followed by the verses *Glory to the Father... Both now and ever...*, and then the theotokion is chanted in the same mode in which the apolytikion was chanted. For example, if it is Tuesday, October 4th, the apolytikion of the day for St. Hierotheos is in fourth mode. Therefore, the theotokion chanted after it in the beginning of Orthros will be *To God's Birthgiver...* on page 1406.

When there are two saints of the day in the Menaion, the apolytikion of the first saint is chanted once. Then, the verse *Glory to the Father...* is chanted, followed by the apolytikion of the second saint. Thereafter, the verse *Both now and ever...* is chanted, followed by the weekday theotokion in the same mode as the apolytikion of the second saint. For example, if it is Wednesday, November 19th, the apolytikion for the Prophet Abdias is chanted in second mode, followed by the verse *Glory to the Father...* and the

apolytikion of St. Barlaam in fourth mode. Then, the verse *Both now and ever...* is chanted, followed by the weekday theotokion in fourth mode for Wednesday: *O Mother of Christ our God...* on page 1408.

Weekday theotokia are not chanted in the post-feast periods after feast days of the Lord and the Mother of God. They are replaced by the apolytikion of that feast day.

When the saint of the day is "celebrated," i.e., when the Menaion appoints that the Great Doxology be chanted in Orthros, then the resurrectional theotokion in the previous section in the same mode as the apolytikion of the saint of the day is chanted instead of a weekday theotokion in the following section.

Bear in mind that verses such as *Glory to the Father...* and *Both now and ever...* are always chanted in the same mode as the troparion immediately following that verse. In Appendix II we have provided heirmologic (brief) melodies for the verses *to the Father...* and *Both now and ever...* in all eight modes.





WEEKDAY THEOTOKIA

First Mode

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Θαῦμα θαυμάτων

D

Be - hold - ing a won - der of won - ders in thee, O Full of

Grace, cre - a - tion re - joic - eth; for thou

didst con - ceive with - out seed and gav - est birth in -

ef - fa - bly un - to Him up - on Whom the or -

ders of An - gels can - not gaze. En - treat Him in be -

half of our souls.

For the end of Monday Orthros

"Αχραντε Θεοτόκε

O Im - mac - u - late The - o - to - kos, who art bless - ed

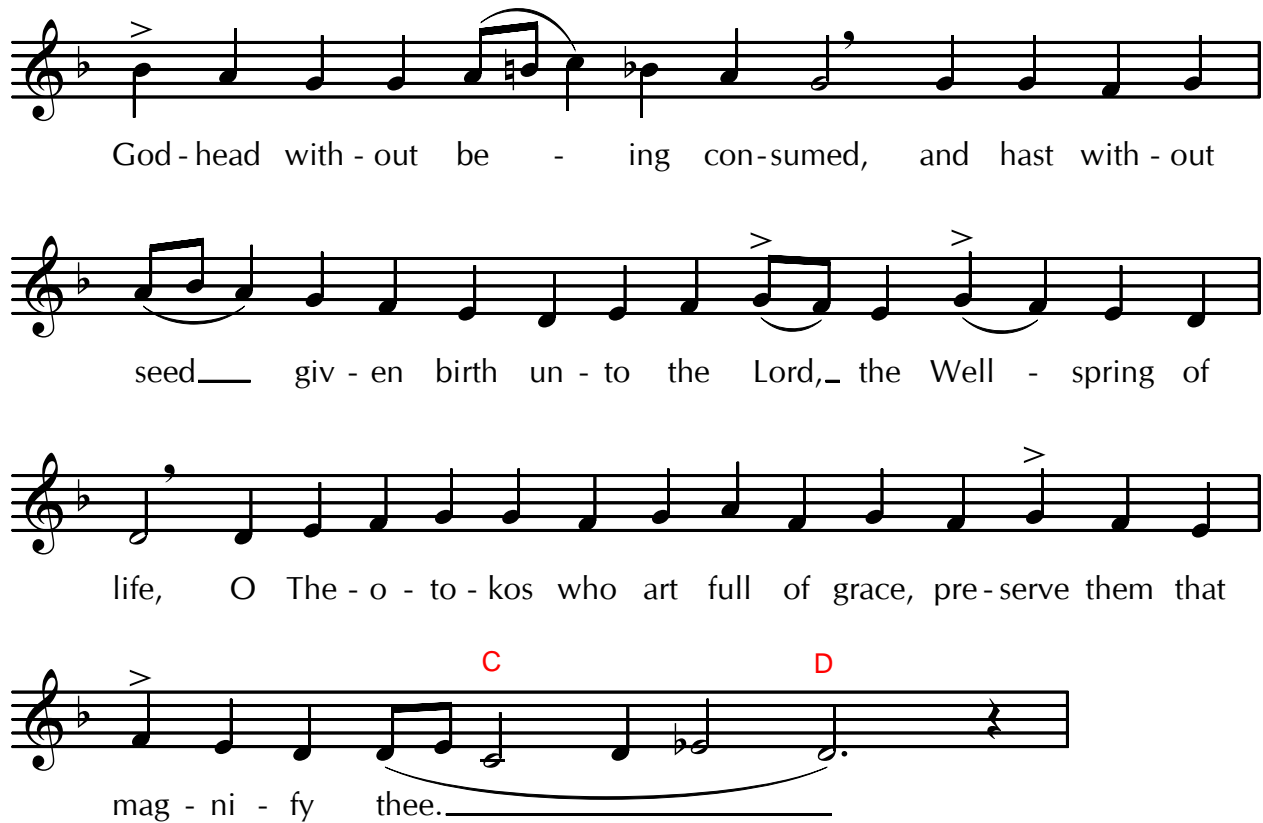
in the Heav - ens and glo - ri - fied up - on the earth,

re - jice, thou Bride un - wed - ded.

For Monday Vespers and
Tuesday Orthros at "God is the Lord"

Συλλαβούσα ἀφλέκτως

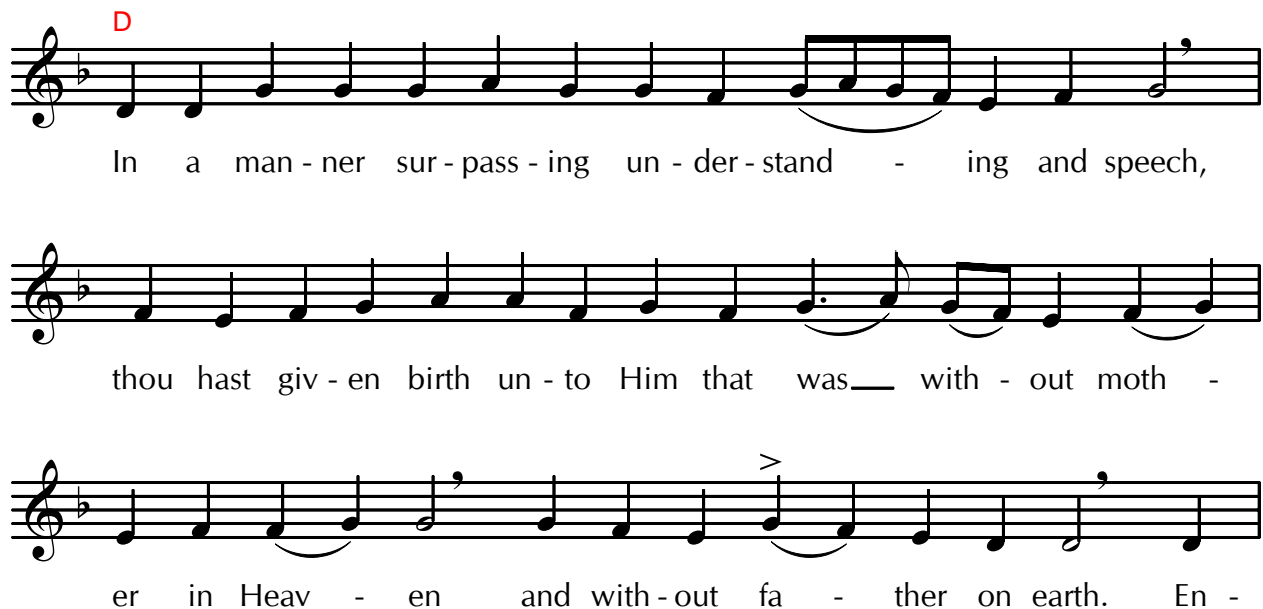
Since thou hast con - ceived_ in thy womb the fire_ of the



God-head with-out be - ing con-sumed, and hast with-out
 seed___ giv-en birth un-to the Lord, the Well-spring of
 life, O The-o-to-kos who art full of grace, pre-serve them that
 mag-ni-fy thee.

For the end of Tuesday Orthros

Τὸν ἀμήτορα



In a man-ner sur-pass-ing un-der-stand-ing and speech,
 thou hast giv-en birth un-to Him that was___ with-out moth-
 er in Heav-en and with-out fa-ther on earth. En-

treat___ Him, O The - o - to - kos, in be - half of our
souls.

For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"

Οἱ τὴν σὴν προστασίαν

Hav - ing thy pro - tec - tion, O im - mac - u - late one, and
be - ing de - liv - ered from af - flic - tions by thy prayers, we who
are in eve - ry way guard - ed by the Cross___ of thy Son
do all mag - ni - fy thee rev - 'rent - ly as___ is___
due.

For the end of Wednesday Orthros

See "O immaculate Theotokos..." on page 1384.

For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

See "Since thou hast conceived..." on page 1384.

For the end of Thursday Orthros

See "In a manner surpassing..." on page 1385.

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "Having thy protection..." on page 1386.

For the end of Friday Orthros

See "O immaculate Theotokos..." on page 1384.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

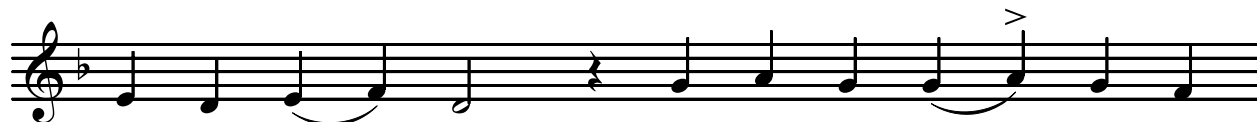
Τοῦ Γαβριήλ



While Ga - bri - el was say - ing Re - joice to thee, O Vir -



gin, at his voice the Mas - ter of all things took flesh with -



in thy pure womb. He dwelt in thee as His



ho - ly ark as spake the right - eous Da - vid in the psalms.




Thou wast seen to be more spa - cious than all the Heav -




ens since thou didst bear thy Cre - a - tor. Glo -



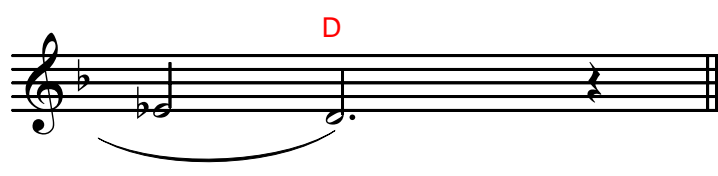
ry to Him that willed to dwell in thee. Glo - ry to



Him— that came forth from thee. Glo - ry to Him that,



through thy giv - ing - birth,— hath de - liv - ered us.



The musical notation is in the first mode (Dorian) with a key signature of one flat (B-flat). The first system consists of two measures, each with a melisma (indicated by a long horizontal line). The second system consists of two measures, each with a melisma. The third system consists of two measures, each with a melisma. The lyrics are: "Him— that came forth from thee. Glo - ry to Him that, through thy giv - ing - birth,— hath de - liv - ered us." The melismas are placed under the words "Him—" and "birth,—".

For the end of Saturday Orthros

See "In a manner surpassing..." on page 1385.





WEEKDAY THEOTOKIA

Second Mode

(Soft Chromatic)

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Εὐσπλαγγνίας ὑπάρχεις

Un. G

Since thou art _____ a well-spring of pit - y, count us

E

wor - thy of com - pas - sion, O The - o - to - - - kos.

Un. G

Look up - on a sin - ful peo - ple; show forth, as

E

al - ways, thy pow - er. For hop - ing in thee, we cry Re -

joice un - to thee, as once did Ga - bri - el, the Su -

preme Com - mand - er of the bod - i - less hosts._____

For the end of Monday Orthros

Μήτηρ ἁγία

O Ho - ly Moth - er of the In - ef - fa - ble Light, with

rev-'rence we mag - ni - fy_____ thee, hon - our - ing thee with an -

gel - - ic hymns._____

For Monday Vespers and
Tuesday Orthros at "God is the Lord"

Θείας γεγόναμεν

Un. G

We have be - come _____ par - tak - ers of the Di - vine

E

na - ture through thee, O ev - er - vir - gin The - o - to -

Un.

- kos; for thou hast borne the In - car - nate God _____ for

G

us. Where - fore, as is due, we all mag - ni - fy thee

E F G

rev - 'rent - ly. _____

For the end of Tuesday Orthros

Σὲ μεγαλύνομεν

Un. G

We mag - ni - fy _____ thee, O The - o - to - kos, and cry _____

out: Re-joice, O cloud of the Un-wan - ing Light; for

thou hast borne the In-car-nate God — for us. Where-fore,

as is due, we all mag-ni-fy thee rev - 'rent -

ly. —————

For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"

ὑπερδεδοξαμένη ὑπάρχεις

Most glo - - - ri - fied art Thou, O Vir - gin The - o - to -

- kos. We praise thee, for through the Cross of thy Son,

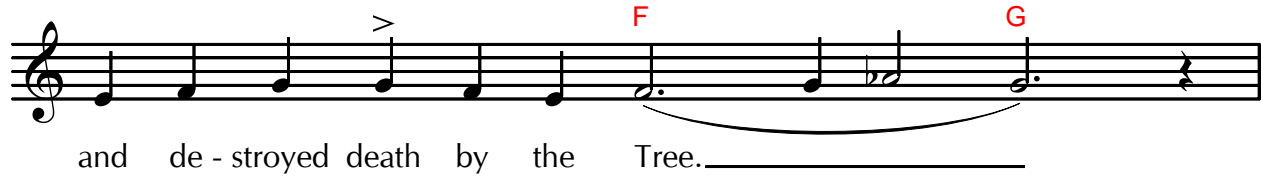
Ha - des was cast down and death — was slain. Hav - ing been

put to death, we were raised up and were deemed wor - thy_ of
 life. We re - ceived Par - a - dise, the an - cient bliss.
 There - fore, in thanks - giv - ing, we glo - ri - fy Christ_ our
 God, since He is might - y and a - lone a - bun - dant in
 mer - - - - cy.

For the end of Wednesday Orthros

Σὲ μεγαλύνομεν

We mag - ni - fy_ thee, O The - o - to - kos, and cry_ out:
 Re - joice, O rod from whom God blos - sored forth seed - less - ly



For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

See "We have become partakers..." on page 1393.

For the end of Thursday Orthros

See "We magnify thee... Rejoice, O cloud..." on page 1393.

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "Most glorified art thou..." on page 1394.

For the end of Friday Orthros

See "We magnify thee... Rejoice, O rod..." on page 1395.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

Πάντα ὑπὲρ ἔννοιαν

All thy mys - ter - ies are be - yond com - pre - hen - sion; all are

ex - ceed - ing - ly glo - ri - ous, O The - o - to - - -

Un. kos. Sealed with pu - ri - ty and pre - served by vir - gin - i -

G E ty, thou wast known to be a true moth - er, giv - ing birth un -

Un. G E to the true_ God. Do thou en - treat Him that our souls_ be

F G saved._____

For the end of Saturday Orthros

See "O holy Mother..." on page 1392.



WEEKDAY THEOTOKIA

Third Mode

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Τὴν ὡραιότητα

Awed by the beau - - - ty of thy vir - gin - i -
ty and the ex - ceed - ing ra - - - diance of thy
pu - ri - ty, Ga - bri - el called out un - to thee,
O The - o - to - kos: What wor - thy hymn of

praise_____ can I of - fer un - to thee? And

what_ shall I name_ thee? I am in doubt_ and_

stand in awe. Where-fore, as com - mand - ed, I cry to thee:. Re -

joyce, O Full_ of_ Grace._____

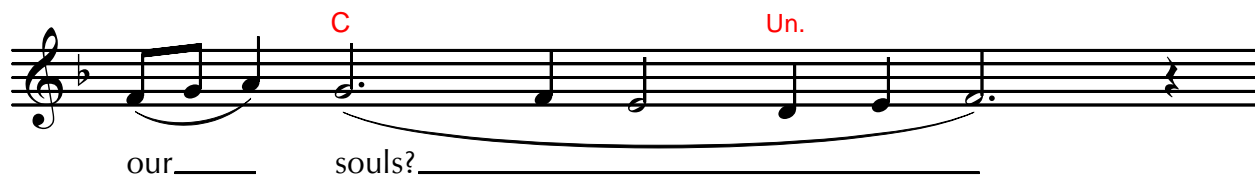
For the end of Monday Orthros

ἑκάστος ὅπου σώζεται

Eve - ry man right - ly run - neth for ref - uge there where he

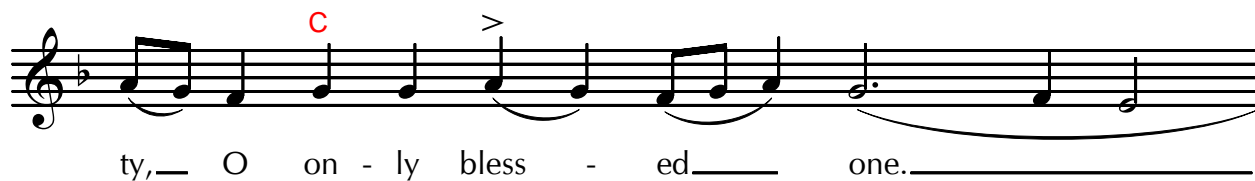
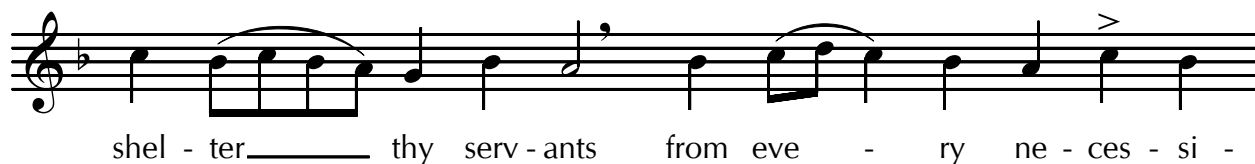
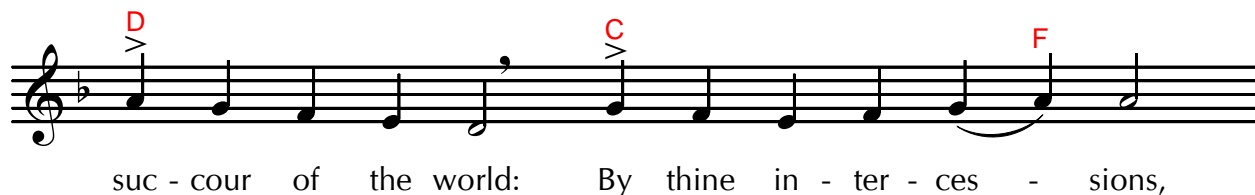
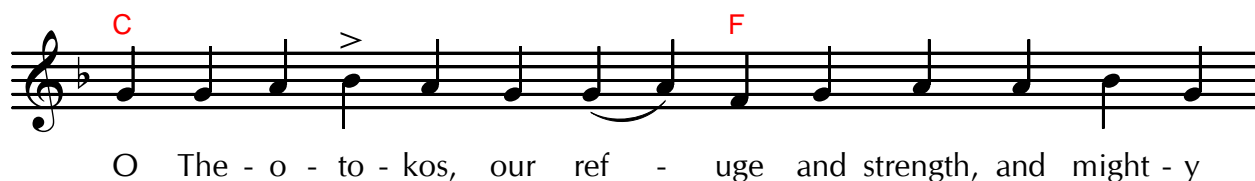
can be saved: and what oth - er ref - uge is there like_

un - to thee, O The - o - to - kos, who shel - ter - est



For Monday Vespers and
Tuesday Orthros at "God is the Lord"

Καταφυγή και δύναμις



For the end of Tuesday Orthros

See "Every man rightly runneth..." on page 1399.

For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"

Ῥάβδον δυνάμεως

We who un - ceas - ing - ly mag - ni - fy thee with love pos -

sess the Cross of thy Son as a scep - ter of pow -

er, O The - o - to - kos, and we hum - ble there -

with the in - so - lence of our en - e - mies.

Un.

For the end of Wednesday Orthros

See "O Theotokos, our refuge..." on page 1400.

For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

Προφῆται προεκήρυξαν

The proph - ets fore - told, the a - pos - tles taught, the mar -

tyrs con - fessed and we have be - lieved that thou art tru -

ly the The - o - to - kos. Where - fore, we al - so mag - ni -

fy thine in - ef - fa - ble child - birth. _____

Un. _____

For the end of Thursday Orthros

See "Every man rightly runneth..." on page 1399.

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "We who unceasingly magnify..." on page 1401.

For the end of Friday Orthros

See "O Theotokos, our refuge..." on page 1400.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

Σὲ τὴν μεσιτεύσασαν

The musical notation is written on two staves in G-clef and F-sharp key signature. The first staff begins with a red 'C' above the first note. The second staff begins with a red 'D' above the first note. The third staff begins with a red 'C' above the first note. The lyrics are written below the notes.

We praise_ thee, the Me - di - a - tress for the sal - va - tion

of_ our race, O Vir - gin The - o - to - kos; for in the

The musical score is written on four staves in G major (one sharp) and 4/4 time. The lyrics are: "flesh_ tak - en from thee, thy Son___ and_ our God hath deigned_ to_ en-dure the pas-sion through the Cross, and hath re - deemed us from___ cor - rup - tion, since He___ is___ the Friend of man._____". The score includes various musical notations: a red 'F' above the first staff, a red 'D' above the second staff, a red 'F' above the third staff, a red 'C' above the fourth staff, and a red 'Un.' above the fourth staff. The lyrics are written below the staves, with some words underlined. The fourth staff ends with a double bar line.

flesh_ tak - en from thee, thy Son___ and_ our God hath

deigned_ to_ en-dure the pas-sion through the Cross, and hath re -

deemed us from___ cor - rup - tion, since He___ is___ the Friend of

man._____

For the end of Saturday Orthros

See "The prophets foretold..." on page 1401.



WEEKDAY THEOTOKIA

Fourth Mode

(Soft Chromatic)

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Τῇ ἀνατροφῇ

Un. E Un. G

Un - to her that was reared in the Tem - ple, in the Ho -

F G E

ly_ of Ho - lies, and who was a - dorned with faith and wis - dom and

>

blame - less vir - gin - i - ty, did the Su - preme Com - mand - er

Un. G

Ga - bri - el bring the sal - u - ta - tion from Heav - en

and the greet - ing: Re - joyce. Re - joyce, O bless - ed one. Re -

joyce, thou who art glo - ri - fied; the Lord is with

thee. _____

For the end of Monday Orthros

Ὅτι πάντων ὑπάρχεις

Since thou art high - er than all cre - a - tion, we are not

a - ble to praise thee wor - thi - ly, O The - o - to - kos;

but we, the un - de - serv - ing, en - treat___ thee: Have mer - cy___ on

us. _____

For Monday Vespers and
Tuesday Orthros at "God is the Lord"

Τῇ Θεοτόκῳ ἐκτενῶς

To God's Birth - giv - er let us run now most

ear - nest - ly, we sin - ners all and wretch - ed

ones, and fall pros - trate in re - pen - tance, call - ing from the

depths of our souls: La - dy, come un - to our aid,

have com - pas - sion up - on us; has - ten thou, for we are

lost in a throng of trans - gres - sions; turn

not thy ser - vants a - way with emp - ty hands, for thee a -

The musical notation consists of two staves. The first staff contains the main melody for the lyrics "lone do we have as our on - ly hope.". It features a treble clef, a key signature of one flat (B-flat), and a common time signature (C). The notes are: G4 (quarter), A4-B4 (beamed eighth notes), C5 (quarter), D5 (half note with accent), E5 (quarter with accent), F5 (quarter), G5 (quarter), A5 (quarter), B5 (quarter), and C6 (half note). Chord symbols E, F, and G are placed above the corresponding notes. The second staff shows the continuation of the melody with a treble clef, a key signature of one flat, and a common time signature. It starts with a G4 (quarter) and an A4 (half note), followed by a whole rest. A chord symbol G is placed above the A4 note.

For the end of Tuesday Orthros

Σὲ μεγαλύνομεν Θεοτόκε

For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"

Παρθένε πανάμωμε



O Moth - er of Christ our God, O Vir - gin blame-less and pure,



a sword pierced thy spot-less and all-ho-ly soul when thou didst be-



hold thine own Son — and God will-ing-ly en-dur-ing



cru-ci-fix-ion, O Maid-en. O most bless-ed La-dy,



do not cease_ to be-seech Him to grant us the for-



give-ness of our fail-ings and man-y sins. —————



For the end of Wednesday Orthros

Σὲ μεγαλύνομεν Θεοτόκε

We mag - ni - fy thee, O The - o - to - kos, and cry__ out: Thou

art the moun - tain_ from which the Stone was in - ef - fa - bly

hewn that crushed the gates of Ha - - - - des.

For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

Τὸν Λόγον τοῦ Πατρὸς

We know the Word of the Fa - ther, e - ven Christ our God, to

be in - car - nate of thee, O Vir - gin The - o - to - kos, O

on - ly pure one, O on - ly bless - ed one. Where-fore, we

mag - ni - fy thee, prais - ing thee un - ceas - ing - ly.

For the end of Thursday Orthros

See "Since thou art higher..." on page 1406.

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "O Mother of Christ our God..." on page 1409.

For the end of Friday Orthros

See "We magnify thee... Thou art the mountain..." on page 1410.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

Τὸ ἀπ' αἰῶνος

Un. G Un.

The mys - ter - y hid - den from e - ter - ni - ty and un -

G E

known_ to_ the an - gels is made man - i - fest through thee, O

G

The - o - to - kos, to those_ on earth. God be - came in -

E

car - nate in an un - min - gled un - - ion and for our

Un.

sake hath sub - mit - ted will - ing - ly to the Cross, where - by He hath

G Un.

raised up the first - fash - ioned man and hath saved our souls_ from

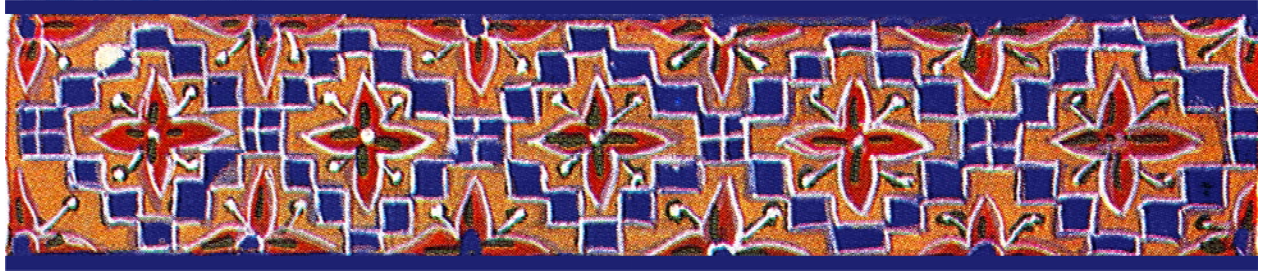
F G

death._____

For the end of Saturday Orthros

See "We magnify thee... Thou art the bush..." on page 1408.





WEEKDAY THEOTOKIA

Plagal First Mode

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Μετὰ ἀγγέλων

A

With the An - gels, the heav - ens, and with man-kind, earth - ly

things cry out to thee — with a ju - bi - lant voice: Re -

joice, thou por - tal that art more spa - cious than the heav -

G **A**

ens; re - joice, on - ly sal - va - tion of the earth - born;

re - jice, O mod - est one, who art full of grace, who gav - est
 birth to God in - car - nate._____

For the end of Monday Orthros

Ὁ ἐκ Παρθένου

O Christ God, Who from the Vir - gin_ hast dawned up - on the
 world, mak - ing us sons of light through her: have mer -
 cy_ on us._____

For Monday Vespers and
Tuesday Orthros at "God is the Lord"*"Let us worship the Word"*

Τὴν ταχεῖάν σου

Do thou show thy pro - tec - tion and speed - y help to us,



and thy mer - cy up - on___ all thy faith - ful serv - ants, O



Maid. And be - calm,___ O most pure one, eve - ry storm - y



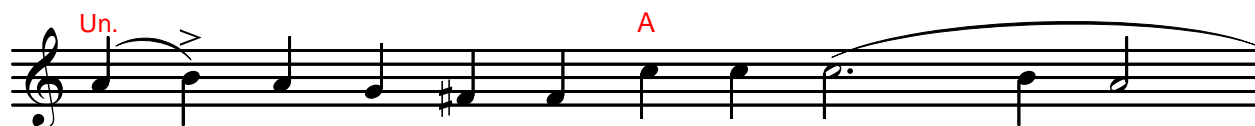
wave of all vain and fu - tile thoughts, and do thou res - ur -



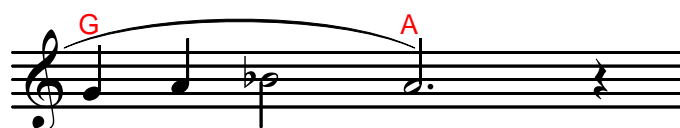
rect my fall - en soul, O blest___ The - o - to - kos.



For I know, yea, I know, O blest Vir - gin, that thou canst



do___ what - so - ev - er thou dost will.



For the end of Tuesday Orthros

Μήτηρ Θεοῦ παναγία

O All - Ho - ly Moth - er of God, thou ram - part of Chris -

tians, as is thy wont, res - cue thy peo - ple who cry___

to thee fer - vent - ly. Do thou ar - ray thy - self a - gainst our

shame - ful and au - da - cious thoughts, that we may cry___ un - to


thee: Re - joice, O Ev - er - vir - gin._____

For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"


"Let us worship the Word"

Τῷ Σταυρῷ τοῦ Υἱοῦ σου


A




By the Cross of thy Son, — O pure Maid most graced of God, all




the de - lu - sion of i - dols hath been com-plete - ly de -




stroyed; and the pow - er of the de - mons hath been tram - pled




down. And for this rea - son, as is meet, we the



faith - ful ev - er hymn and bless — thee and sing thy prais -



es, and in pro - fess - ing thee right - ly as God's Birth -

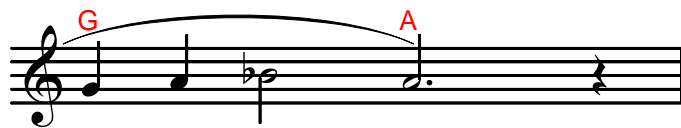


giv - er, we all mag - ni - fy —

G

A

Un.



For the end of Wednesday Orthros

See "O Christ God..." on page 1415.

For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

Τὸ ξένον τῆς Παρθένου



The strange mys - ter - y con - cern - ing the Vir - gin proved to



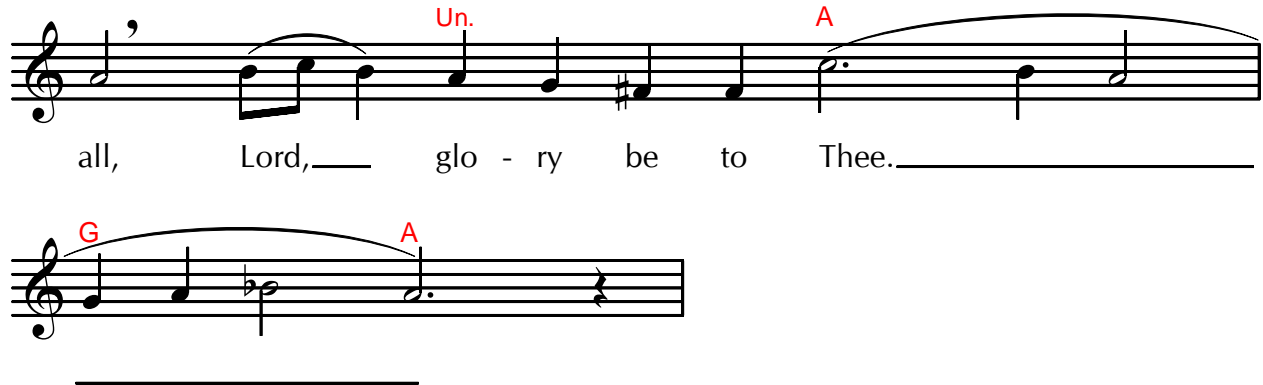
be the world's sal - va - tion; for Thou wast born_ from her



seed - less - ly, and didst ap - pear_ in the flesh with - out her



hav - ing suf - fered cor - rup - tion. O thou Joy of



For the end of Thursday Orthros

See "O All-Holy Mother of God..." on page 1417.

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "By the Cross of thy Son..." on page 1418.

For the end of Friday Orthros

See "O Christ God..." on page 1415.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

Χαῖρε πύλη Κυρίου

O im - pass - a - ble gate of the Lord, do thou re - joice. Re -

joice, O ram - part and shel - ter for them that has - ten to

thee. Tran - quil ha - ven and pure Maid - en who didst not know man

and who bar - est in the flesh thy Cre - a - tor and thy God, re -

joice; and cease not to pray Him, mak - ing en - trea - ty for

them that wor - ship and praise Him that was born of

thee.

For the end of Saturday Orthros

See "O Christ God..." on page 1415.





WEEKDAY THEOTOKIA

Plagal Second Mode

(Soft Chromatic)

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Ἀρχὴ σωτηρίας

Un. G E G E

Ga - bri - el's sal - u - ta - tion to _____ the Vir - gin was the be -

Un. G

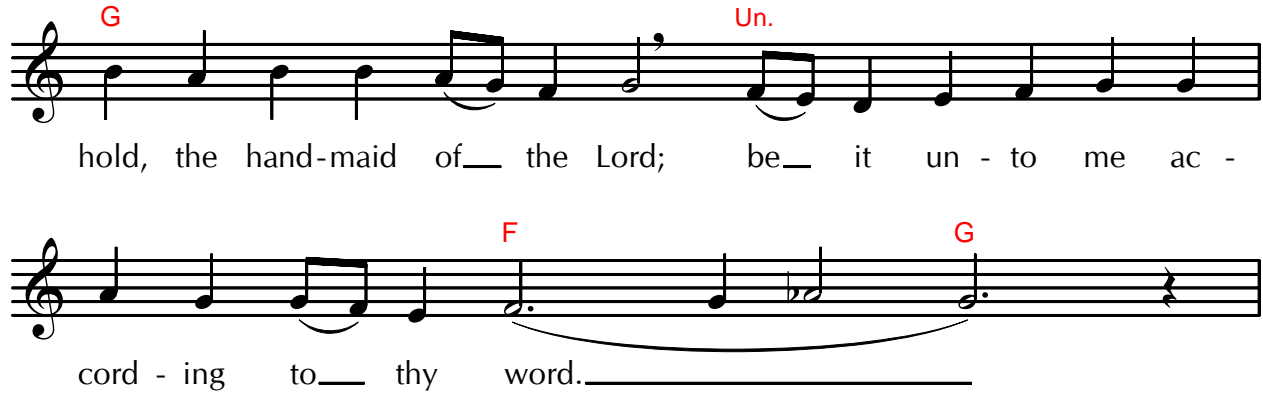
gin - ning of our _____ sal - va - tion; for she heard: _____ Re -

joyce, and turned not a - way from the greet - ing. She _____

E

did not doubt as did Sa - rah in _____ her tent, but said: Be -

G Un.

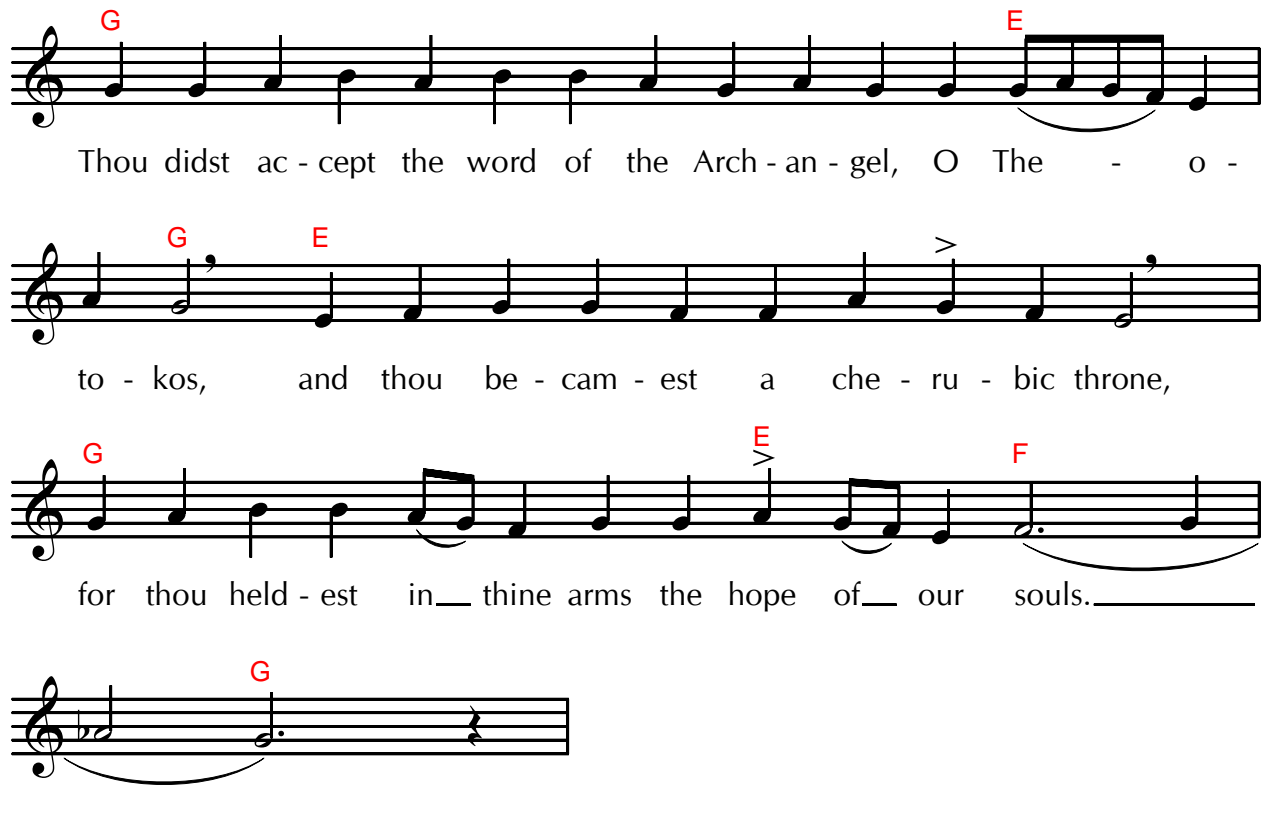


hold, the hand-maid of the Lord; be it un - to me ac -
cord - ing to thy word.

For the end of Monday Orthros

Ἀρχαγγελικὸν λόγον

G E



Thou didst ac - cept the word of the Arch - an - gel, O The - o -
to - kos, and thou be - cam - est a che - ru - bic throne,
for thou held - est in thine arms the hope of our souls.

For Monday Vespers and
Tuesday Orthros at "God is the Lord"

Ἑλπίς τοῦ κόσμου

O good hope of the world, O Vir - gin The - o - to - kos, thy

might - y pro - tec - tion, and thine a - lone, do we seek.

Take com - pas - sion up - on a peo - ple be - reft of pro -

tec - tion; en - treat the mer - ci - ful God that our

souls be - de - liv - ered from eve - ry threat, O on - ly

bless - ed one.

For the end of Tuesday Orthros

Οὐδείς προστρέχων

Un. G

From thee is no one turned a-way a-shamed and emp - ty who doth

D

run to thee for ref - uge, O pure Vir - gin The - o -

E G

to - kos; but he ask - eth the fa - vour and re -

E

ceiv - eth the gift from thee, un - to the prof - it of his

F G

own re - quest. _____

For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"

Θεοτόκε Παρθένε

G Un.

O Vir - gin The - o - to - kos, en - treat thy Son, Who was

will - ing - ly nailed to the Cross, and Who hath freed_____ the
world from er - ror, e - ven Christ our God, that He have mer - cy
on__ our souls._____

For the end of Wednesday Orthros

Τὸν πρὸ αἰώνων

With - out a man thou hast con - ceived the Son and Word of God,
Who with - out_____ a moth - er was be - got - ten of the
Fa - ther be - fore the ag - es, and Who in these lat - ter
times be - came_____ in - car - nate of thy pure blood, O Birth - giv -

Un.

er of God. Do thou en - treat_____ Him that He

G E F

grant us the for - give - ness of sins be - fore the end._____

G

For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

Ἀγία Δέσποινα

G Un. G

Ho - ly La - dy, pure Moth - er of our God, who in - ef - fa - bly

E

gav - est birth to the Cre - a - tor of all: With the sa - cred

G E G

A - pos - tles, ev - er en - treat_ His good - ness that

E G

He de - liv - er us_____ from pas - sions and grant us the for -

[illegible]

For the end of Thursday Orthros

Μεγάλων χαρισμάτων

safed the great - est of gifts; for, O pure_____

Maid, to One_ of the Trin - i - ty, Christ God, the Life - be -

stow - er, thou bod - i - ly didst give birth for the sal -

va - tion of our low - ly souls. _____

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "O Virgin Theotokos..." on page 1425.

For the end of Friday Orthros

See "Without a man..." on page 1426.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

Προΐστορεῖ ὁ Γεδεών

Un. G E G

Gid - e - on tell - eth a - fore-time of thy___ con - cep - tion, and

E

Da - vid ex - pound - eth thy child - birth, O The - o - to - kos.

G E G

For the Word came down in - to thy womb like dew up - on___ the

Un. E

fleece, and thou, O ho - ly earth___ that art full of grace,

Un G

didst with - out _____ seed blos - som forth the Sal - va - tion of the

Un. F G

world, e - ven Christ our God. _____

For the end of Saturday Orthros

See "Without a man..." on page 1426.





WEEKDAY THEOTOKIA

Grave Mode

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Θεοτόκε Παρθένε

O Un - de - filed__ Vir - gin The - o - to - kos, with the

hosts on high, en - treat thy Son that we who glo - ri - fy

thee with faith be grant - ed for - give - ness of of - fenc -

es__ be - fore the end.

For the end of Monday Orthros

Ὑπερέβης τὰς Δυνάμεις

Thou hast sur-passed the hosts of the Heav - ens, O bless - ed

The - o - to - kos; for thou be - cam - est_ a di - vine

tem - ple, since thou gav - est birth_ to Christ, the Sav - iour

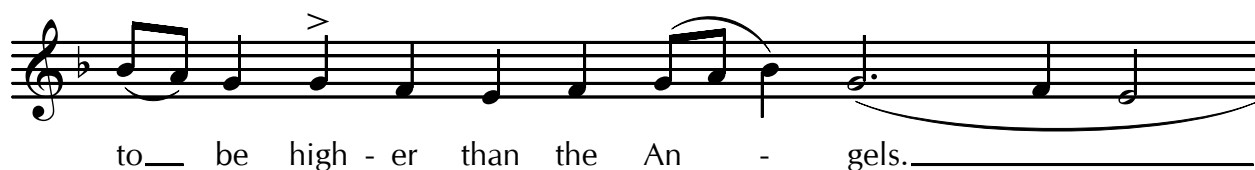
of our souls.

For Monday Vespers and
Tuesday Orthros at "God is the Lord"

Τὸ Χαῖρέ σοι

To thee we say Re - jice, O The - o - to - kos; for

by con - ceiv - ing God_ in thy womb thou wast shown_



For the end of Tuesday Orthros

Ειρήνευσον πρεσβείαις



For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"

Τὸν σταυρωθέντα

With - out ceas - ing_ en - treat Christ God, Who was cru - ci -

fied for us and hath de - stroyed_ the do - min - ion of

death, O Vir - gin The - o - to - kos, that He save_

our_ souls._

For the end of Wednesday Orthros

Λύτρωσαι Θεοτόκε

De - liv - er us, O The - o - to - kos, from the sins_

that op - press_ us; for we the faith - ful have none oth - er

hope but thee and the God___ Who was born___ of___

thee.____

Un.

For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

Ὁ καρπὸς τῆς κοιλίας σου

The fruit___ of thy womb, O im - mac - u - late one,

is the ful - fill - ment of the proph - ets and the Law. Where -

fore, in glo - ri - fy - ing thee with knowl-edge as the The - o -

to - kos, we rev - 'rent - ly mag - ni - fy___

thee.____

C

F

C

Un.

Un.

For the end of Thursday Orthros

Ὁ καρπὸς τῆς γαστρὸς σου

The fruit__ of thy womb, O Bride of God, hath proved_ to

be the cause of sal - va - tion for man. Where-fore, as we

glo - ri - fy___ thee with mind and tongue___ as the The - o -

to - kos, we the faith - ful mag - ni - fy___ thee._____

Un.

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "Without ceasing..." on page 1434.

For the end of Friday Orthros

See "Deliver us, O Theotokos..." on page 1434.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

Ὡς τῆς ἡμῶν ἀναστάσεως

The musical score is written in a single system with four staves. The key signature has one flat (B-flat), and the time signature is common time (C). The first staff begins with a red 'C' above the first measure. The second staff has a red 'F' above the fifth measure and a red 'C' above the eighth measure. The lyrics are written below the staves, with some words hyphenated across measures. The Greek text 'Ὡς τῆς ἡμῶν ἀναστάσεως' is positioned above the first staff.

As the treas - ur - y of our sal - va - tion, O all-hymned
one, do thou lead up from the pit and a - byss—
of— of - fen - ces them that hope in thee; for them— that were
li - a - ble— be - cause of sin hast thou saved by giv - ing

Un. C

birth_____ to Sal - va - tion, O thou_ who be - fore____

child - birth wast vir - gin, and in child-birth wast vir -

gin, and af - ter child - birth a - gain re - main - est vir -

Un.

gin._____

For the end of Saturday Orthros

Χαίρε ἡ τὸν ἀχώρητον

G C

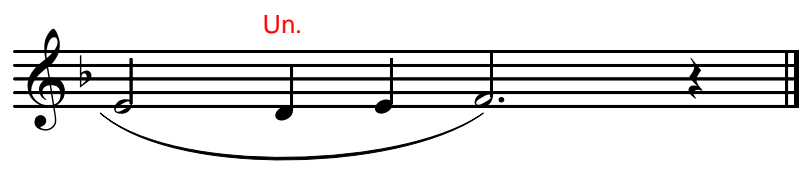
Re - jice,___ thou who hast con - tained_ in thy womb Him Whom the

Un. F

heav - ens can - not con - tain. Re - jice, O Vir - gin, thou

D C

preach - ing of the Proph - ets, from thee Em - ma - nu - el shone





WEEKDAY THEOTOKIA

Plagal Fourth Mode

For Sunday Vespers and
Monday Orthros at "God is the Lord"

Allegro ♩=150

Χαῖρε, ἡ δι' Ἀγγέλου

Un. C

Re-joyce, thou who through an An-gel didst re-ceive the Joy of the

Un. F

world. Re-joyce, thou who didst bear thy Cre - a - tor and

D C

Lord. Re-joyce, thou who wast count-ed wor-thy to be-come the

Un.

Moth - er of God.

For the end of Monday Orthros

Χαῖρε ἡ πύλη

Re - jice, O gate of the King of Glo - ry, through which the

Most High a - lone hath passed and which a -

lone He kept sealed, for the sal - va - tion of our souls.

For Monday Vespers and
Tuesday Orthros at "God is the Lord"

Τὸ ἀσάλευτον στήριγμα

With hymns let us the faith - ful mag - ni - fy the The - o -

to - kos, the un - sha - ken foun - da - tion of the

Un. F

Faith, and the hal - lowed gift to our souls. Re -

C

joyce, thou who in thy womb didst con - tain the Rock of life. Re -

joyce, O hope of the ends of the world, and suc - cour of the

Un. D C

af - flict - ed. Re-joyce, O Bride un - wed - ded.

Un.

For the end of Tuesday Orthros

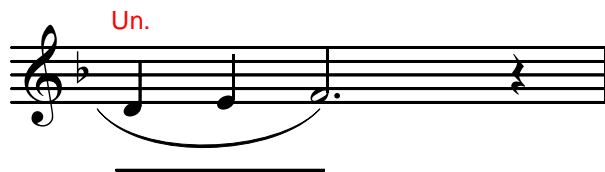
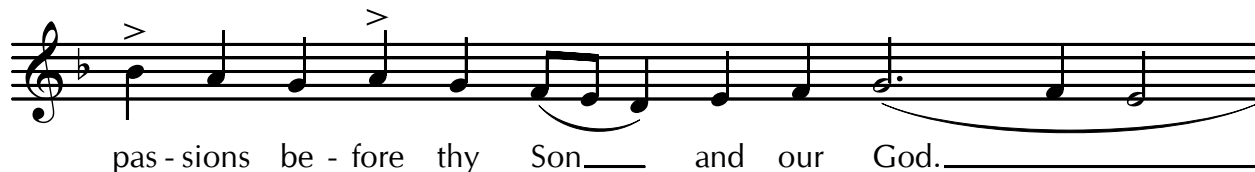
Παρθένε ἄχραντε

F C

O Im - mac - u - late Vir - gin, save us by thine in -

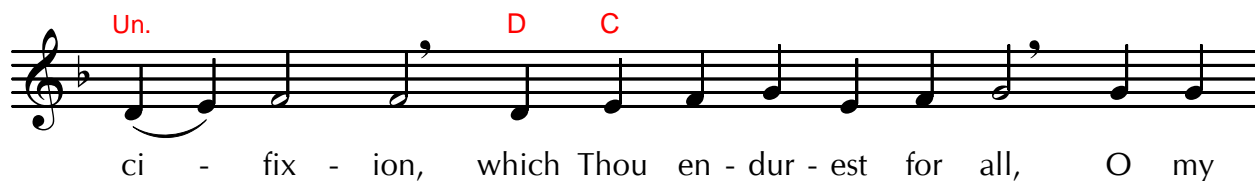
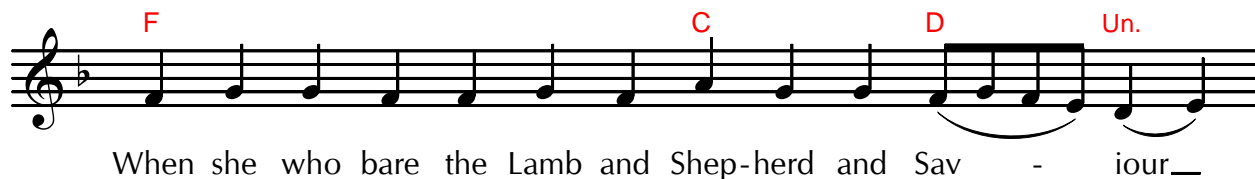
Un. D C

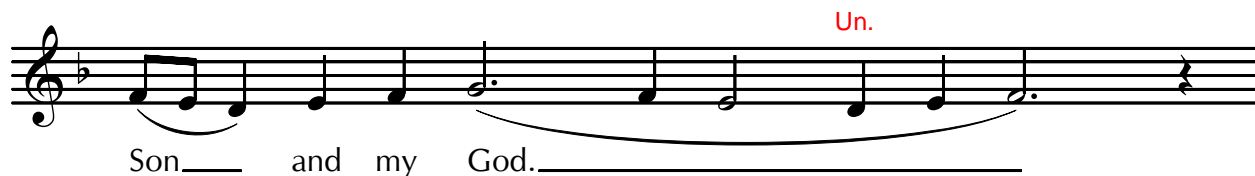
ter - ces - sions, stir - ring up thy moth - er - ly com -



For Tuesday Vespers and
Wednesday Orthros at "God is the Lord"

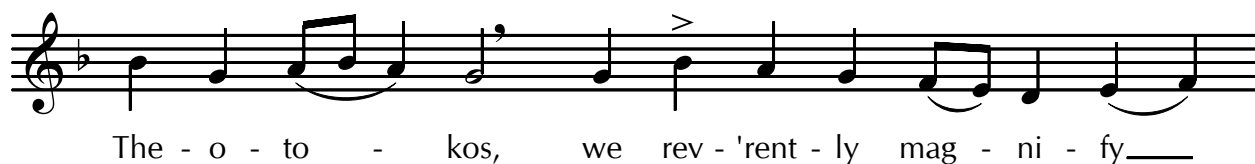
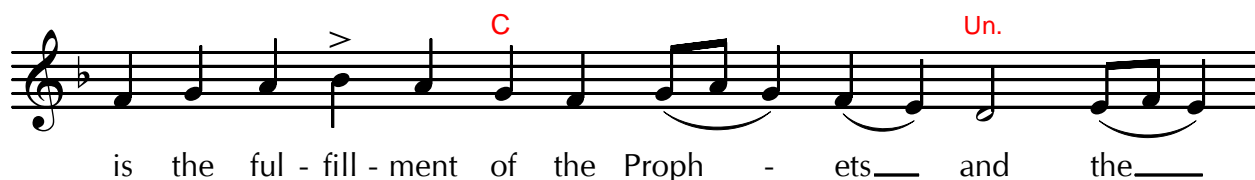
Τὸν ἀμνὸν καὶ ποιμένα





For the end of Wednesday Orthros

Ὁ καρπὸς τῆς κοιλίας σου



For Wednesday Vespers and
Thursday Orthros at "God is the Lord"

Ἡ νοητὴ πύλη

The musical score is written on five staves in G-flat major (one flat). The melody is in the Plagal Fourth Mode. Chord symbols are placed above the staff: F (first staff), C (second staff), Un. (third staff), F (third staff), D (third staff), C (third staff), and Un. (fifth staff). The lyrics are written below the staff.

O spir - it - u - al gate of life, O im - mac - u - late

The - o - to - kos, de - liv - er from per - ils them that

have re - course___ to___ thee___ with___ faith, that we may

glo - ri - fy thine all - ho - ly Child, for the sal - va - tion

of our souls._____

For the end of Thursday Orthros

See "O Immaculate Virgin..." on page 1442.

For Thursday Vespers and
Friday Orthros at "God is the Lord"

See "When she who bare the Lamb..." on page 1443.

For the end of Friday Orthros

See "The fruit of thy womb..." on page 1444.

For Friday Vespers and
Saturday Orthros at "God is the Lord"

Ὁ δι' ἡμᾶς γεννηθείς

F

O Thou Who for our sakes wast born of a Vir - gin,

C **Un.**

and didst suf - fer cru - ci - fix - ion, O Good One, and

C

didst de - spoil death by death, and as God, didst re - veal the

Res - ur - rec - tion: Dis - dain them not which Thou hast fash -

Un. F C
ioned_ with_ Thy_ hand; show us Thy love_ for man -

F
kind, O Mer - ci - ful One; ac - cept the The - o - to - kos that

C F
gave Thee birth, who in - ter - ced - eth for us; and do Thou, our

C Un.
Sav - iour, save_ a de - spair - ing peo - ple._____

For the end of Saturday Orthros

See "O Immaculate Virgin..." on page 1442.

