

ΑΝΑΣΤΑΣΙΜΑΤΑΡΙΟΝ ΟΡΘΡΟΣ

ΜΕΤΑΦΟΡΑ ΕΚ ΤΗΣ ΒΥΖΑΝΤΙΝΗΣ
ΕΙΣ ΤΗΝ ΔΙΕΘΗ ΠΑΡΑΣΗΜΑΝΤΙΚΗΝ

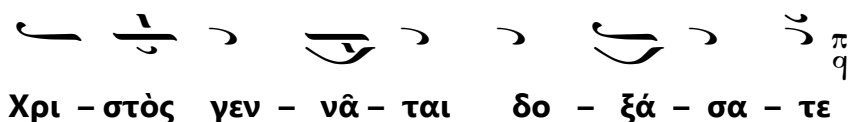
ΥΠΟ

ΝΙΚ. ΗΛ. ΡΟΥΜΠΑΝΗ



The Greek Orthodox Sunday Matins (Early Morning) Service

From the Byzantine



To Modern Notation



By

NICHOLAS ROUBANIS



Edited and Engraved by Stanley J. Takis
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PREFACE

It is historically proven that the ancient Greeks had their own musical system based on scales, the intervals of which, were devised in 400 B.C. by the great mathematician PYTHAGORAS. The Greeks, being among the first to embrace Christianity, undoubtedly used the musical style of their ancestors in the composing of their ecclesiastical hymns. The so-called Byzantine music is nothing but an evolution of ancient Greek music.


This music, however, is written in a musical notation which is understood by very few and naturally is unknown to the many. This is one of the reasons which prompted me to transfer from the Byzantine to the modern (International) music notation our religious hymns, which are included in this Book.

Most Faithfully,

Nicholas Roubanis
N.Y.C. 1957

THE PURPOSE OF ECCLESIASTICAL (CHURCH) MUSIC
IS THE EXPRESSION OF DIVINE POETRY, AND THE
CREATION BY IT, OF THE DESIRED PROPER FEELINGS.

N.R.

NOTE: Organ point (isokratima or ison), or pedal, or drone, is one of the characteristics of Byzantine music. This helping tone of the drone begins at the same time with the chant, and is placed on the last note of the hymn (also indicated by the breve, , at the beginning of each hymn). When the melody flows below the tonic note, the isokratima follows it. The holder of the ison should adhere to the practice desired by the protopsaltis, according to what assists him best.

A pronunciation guide for Greek phonetics is available on the last page of each volume.

PROLOGUE

Music is an art and a science. As an art, it is as old as the world is. Some historians conjecture that a hundred thousand years ago man communicated through musical sounds. However, as an international science, based on Pythagorean theory and standard rules determining the relationship between notes, it is rather recent.

The Purpose of Music

The purpose of music is to express and create various moods and sentiments. The purpose of our ecclesiastical music, which undoubtedly is the evolution in Byzantium of the art of Apollo of our ancient ancestors, is to express the spirit of the sacred poetry and thus to create in the congregation the sense that we are all in the house of our Creator, kneeling before the throne of our all-benevolent God.

Musical Notation

The purpose of notation is to preserve, transmit, and facilitate the teaching and performance of a piece of music. The Ancient Greeks were the first to understand this, and they invented a notation based on letters. This developed into a notation based on dots and symbols. Naturally the first Greek Christians used this notation to write their ecclesiastical hymns. They composed their hymns using the musical scales that Pythagoras had devised mathematically, which are the basis for modern scales used internationally; they also, as was to be expected, used the musical style of their ancestors. They could not have replaced that with something new, even if they had wanted to, since, as we know, the formation of a peculiar musical style of a people is the result of slow evolution over many years.

Creation of New Notation for Ecclesiastical (Byzantine) Music

Those who dealt with our ecclesiastical music preserved the notation system of dots and symbols etc. until the beginning of the 19th century, at which time there was a reformation of the notation, the "New Method" devised in 1814 by the "Three Teachers": Bishop Chrysanthos of Madytos, Gregory the Protopsaltis, and George Hourmouzios "Hartophylax." These three musicians, having in mind how very difficult it was to learn Byzantine music using the prevailing Byzantine notation of their time (1814), introduced a new and analytical system of notation, which is used to this day.

However, had the aforementioned gentlemen, or others, instead of laboring to create a new musical notation, rather transcribed our ecclesiastical music into the internationally recognized staff notation, which is perfect in every respect, and forgotten about the essentially NONEXISTENT intervals of quarter tones and third tones, etc., they would have offered an inestimable service to culture and religion. For, aside from making our ecclesiastical music known throughout the world, they would have been able to produce chanters ANYWHERE, taught by music teachers OF WHICHEVER NATIONALITY, in a very short period of time. Some musicians in Greece obviously understood this, foremost of whom being the ever-memorable Master Chanter Ioannis Sakellaridis, and they transcribed some of our hymns from the Byzantine notation of the 19th century into the international staff notation.

I, the writer, was prompted by that noble effort, and I proceeded to publish this book which contains transcriptions (with a few improvements) from the famous Anastasimatarion and Heirmologion of that dynamic church musician and author, Andreas B. Tsiknopoulos.

Finally, I think I ought to explain why I call the aforementioned theoretical intervals of quarter tones and third tones, etc. "NONEXISTENT." They are nonexistent for the simple reason that there is no musical instrument (piano or organ) especially tuned to be able to correctly teach and execute these intervals. But even if there were such an instrument, it would automatically become useless, because the daily listening to the sound of music of any nationality that uses the intervals that we play on the piano and other musical instruments would affect (as it has affected) even the most fanatic among church musicians: they would have in front of them a score with notation indicating Pa, Vou, Ga, Di... and yet they would invariably sing it in the scale of the international intervals: Do, Re, Mi, etc.

Conclusion

Music has been called the international language, and as such it is written in staff notation. Our own properly understood ethnic and religious benefit demands that all our religious hymns be transcribed into staff notation. And then (and I say it again), chanters as well as assistant chanters will be produced, with trained voices, singing together correctly, anywhere in the world, by music teachers of any nationality. Moreover our ecclesiastical Byzantine music, which is undoubtedly an evolution of ancient Greek music, will be internationally recognized and even respected, as music that can appropriately express every religious sentiment.

Respectfully,
Nicholas E. Roubanis, NYC, 1957

Translated by Fr. Seraphim A. Dedes, 2019

EDITOR'S NOTE

by S. J. Takis

The first edition of this book is out of print. It was published in 1957 and achieved a fair amount of distribution to the chanters' stands around the United States. It was 300 pages long, all handwritten by Nicholas Roubanis, fairly legibly, but still difficult to read by the standard of today's electronically engraved scores. The book had some errors and omissions, which have been corrected here. One thing I have noticed in producing staff-notated ecclesiastical music for the Orthodox Church on our website, *newbyz.org*, is that, while there has been a concerted global effort to produce staff-notated scores of Byzantine music in English, they are almost non-existent in Greek. There are many volumes of Greek scores in the "New Method" Byzantine notation of the Three Teachers, but the staff-notated scores are mostly from John Sakellarides, Roubanis, and John Velon. Of these, only Sakellarides' scores are typeset and engraved in staff notation. Those of Roubanis and Velon are almost entirely hand-written.

It seemed there was a need for there to be electronically engraved scores of these two Church musicians in Greek and phonetics. The first reason for this is to make them more legible and easier to use. These hand-written scores are rare and are usually acquired from copies of copies, thus becoming more and more illegible. The second reason is that with a paucity of classically-trained Byzantine chanters, along with the profusion of Church musicians trained in the international system of staff notation, many of whom serve as chanters in their local parishes, and if there is a need and desire to chant in the original Greek language of ecclesiastical services, these scores should be legibly engraved. There are probably more scores from Velon—thousands of hymns including those of the Menaion, Triodion, Pentacostarion, Sacraments, and other services—that cannot be engraved in less than years of work. I hope that this book will inspire future Church musicians to create a compendium of all Orthodox hymns in Greek with legible staff notation along with phonetic transliterations for those who do not read the Greek alphabet. It will also prove instructive to those who are creating English versions of Byzantine hymns by demonstrating the treatment of accented or unaccented syllables—also textual phrases—with the proper melodic formulas.

There are those who disagree with the use of staff notation for ecclesiastical music and believe that only Byzantine notation can depict the subtleties of its proper expression. Certainly, Roubanis' claims about Byzantine intervals and Sakellarides' theories on "Turkish" ornamentation are very questionable. But staff notation, especially for voice, is not strict in nature or performance, and the Byzantine ethos and intervals may be applied to it by symbols or according to the knowledge and experience of the chanter. Proper use of Byzantine notation is indeed important, but it does not diminish the need for staff-notated scores in the general population, for the alternative is much worse—that is, improvised chanting with no rubrics or traditional melodies and modes, thus possibly disfiguring the treasure of our sacred music in many parts of the world, until the training of Byzantine chanters using Byzantine notation is more universal.

The
Sunday Orthros Anastasimatarion
of
Nicholas Roubanis

from the 1895 Anastasimatarion of Andreas Tsiknopoulos

In Greek with Phonetic Transliteration



VOLUME I

Resurrectional Hymns of the Eight Tones

Theos Kyrios, Apolytikia, Kathismata, Evlogitaria,
Anavathmi, Prokeimena, Psalm 50, Ainoi

Edited and Engraved by S. J. Takis

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Sunday Orthros Anastasimatarion in Greek by N. Roubanis

1st TONE (ΗΧΟΣ Α') RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

End of Six Psalm readings



Αλ - λη - λούϊα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὸς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,



ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Four times



Ἄ - μὴν. Θε - ὸς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν· εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -



- μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologhísthe to Kyríō, ὅτι aghathós is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς.
(Pándta ta éthin ekíklusán me, ke to onómati Kyríou iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pasá Kyríou eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

APOLYTIKIA

Resurrectional Apolytikion

Του λί-θου σφρα-γι - σθέν - τος υ - πό των Ι-ου - δαί - ων και στρα-τι-ω - τῶν φυ-λασ-
 Του li-thou sfra-ghi-sthen-dos i - po ton I-ou - dhe-on ke stra-ti-o - ton fi - las-
 - σόν-των τὸ ἄ-χραν - τόν σου σῶ - μα ἄ - νέ - στης τρι - ἡ - με - ρος, Σω - τήρ, δω -
 - son ton to a-chran-don sou so - ma a - ne - stis tri - i-me-ros, So - tir dho-
 - ρού-με-νος τῷ κό-σμῳ τὴν ζω - ἴην. Δι - ἄ του - το αἰ δυ - νά - μεις τῶν οὐ - ρα -
 - rou-me-nos to ko-smo-tin zo - in. Dhi-a tou-to e dhi - na - mis ton ou-ra-
 - νῶν ἐ - βό-ων σοι Ζω-ο - δό - τα. Δό-ξα--τῇ ἄ-να - στά-σει σου, Χρι--στέ, δό - ξα τῇ βα-σι -
 - non e - vo-on si Zo-o - dho-ta. Dho-xa ti a-na-sta-si sou Chri-ste, dho-xa ti va-si-
 - λεί - α σου, δό - ξα τῇ οἰ - κο - νο - μί - α σου, μό - νε φι - λάν - θρω - πε.
 - li - a sou, dho-xa ti i - ko - no - mi - a σου, mo-ne fi - lan - thro - pe.
 *
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι· Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Dhoxa Patri ke Io ke Agchio Pnev-ma-ti; Ke nin ke ai ke is tous e - o-nas ton e - o-non. A - min.

*If there is a festal apolytikion, insert it at the asterisk, then use the "Ke nin..." and Theotokion of the tone of the festal hymn.

1st Tone Theotokion

Τοῦ Γα - βρι - ἦλ φθη-ξα - μέ - νου σοι Παρ - θέ - νε τὸ Χαῖ - ρε, σὺν τῇ φω - νῇ ἐ - σαρ -
 Του Gha-vri - il fthen-xa - me-nou si Par - the-ne to Che-re, sin ti fo - ni e-sar-
 - κοῦ-το ὁ τῶν ὄ - λων Δε - σπό - τής, ἐν σοὶ τῇ ἄ - γί - α κι-βω - τῷ, ὡς ἔ - φη ὁ
 - kou-to o ton o - lon De - spo - tis, en si ti a - ghi-a ki-vo - to, os e - fi o
 δι - και-ος Δαυ - ἰδ. Ἐ - δει - χθης πλα-τυ - τέ - ρα τῶν οὐ - ρα-νῶν, βα - στά-σα-σα τὸν Κτί-στην σου.
 dhi-ke-os Dhav-id. E - dhi-chthis pla-ti - te - ra ton ou-ra-non, va - sta-sa-sa ton Kti-stin sou.
 Δό - ξα τῷ ἐ - νοι - κή - σαν - τι ἐν σοί· δό - ξα τῷ προ - ελ - θόν - τι ἐκ σοῦ· δό - ξα τῷ
 Dho-xa to e - ni - ki - san - ti ek si, dho-xa to pro - el - thon - ti ek sou, dho-xa to
 ἐ - λευ - θε - ρώ - σαν - τι ἡ - μάς, δι - ἄ του τὸ - κού σου.
 e - lef - the - ro - san - ti i - mas, dhi - a tou to - kou sou.

KATHISMATA

Kathisma 1a

Ἄ - μὴν. Τὸν τά - φον σου Σω - τήρ, στρα - τι - ὦ - ται τη - ροῦν - τες, νε - κροὶ τῆ ἄ - στρα -
 A - min. Ton ta - fon sou So - tir, stra - ti - o - te ti - roun - des, ne - kri ti a - stra -
 - πῆ, τοῦ ὀ - φθέν - τος Ἄγ - γέ - λου, ἐ - γέ - νον - το κη - ρύτ - τον - τος, γυ - ναι - ξὶ τὴν ἄ -
 - ri, tou o - fthen - dos An - ge - lou, e - ghe - non - do ki - rit - ton - dos, ghi - ne - xi tin a -
 - νά - στα - σιν. Σὲ δο - ξά - ζο - μεν, τὸν τῆς φθο - ρᾶς κα - θαι - ρέ - την· σοὶ προ - σπύ - πτο -
 - na - sta - sin. Se dho - xa - zo - men, ton tis ftho - ras ka - the - re - tin, si pro - spi - pto -
 - μὲν, τῷ ἄ - να - στάν - τι ἐκ τά - φου, καὶ μό - νω Θε - ῶ ἡ - μῶν.
 - men, to a - na - stan - di ek ta - fou, ke mo - no The - o i - mon.

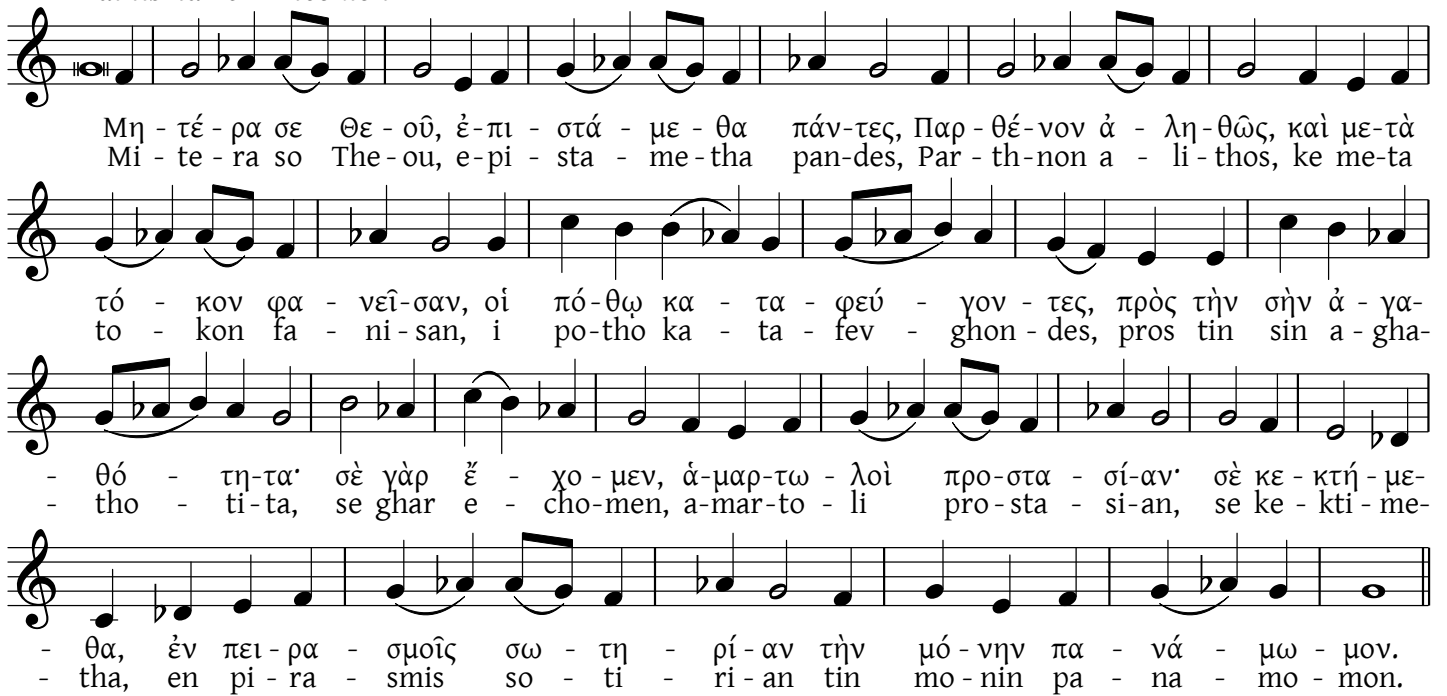
Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι.
 Dhoxa Patri ke Io ke aghio Pnev - ma - ti.

Kathisma 1b

Σταυ - ρῶ προ - ση - λω - θεὶς, ἐ - κου - σί - ως Οἰ - κτίρ - μον, ἐν μνή - μα - τι τε - θεὶς, ὡς θνη -
 Stav - ro pro - si - lo - this, e - kou - si - os I - ktir - mon, en mni - ma - ti te - this, os thni -
 - τος Ζω - ο - δό - τα, τὸ κρά - τος σου νέ - τρι - ψας, Δυ - να - τὲ τῷ θα -
 - tos Zo - o - dho - ta, to kra - tos si - ne - tri - psas, Dhi - na - te to tha -
 - νά - τω σου. Σὲ γὰρ ἔ - φρι - ξαν, οἱ πυ - λω - ροὶ οἱ τοῦ ἄ - δου· σὺ συ - νή - γει -
 - na - to sou. Se ghar e - fri - xan, i pi - lo - ri i tou a - dhou, si si - ni - ghi -
 - ρας, τοὺς ἀπ' αἰ - ὠ - νος θα - νέν - τας, ὡς μό - νος φι - λάν - θρω - πος.
 - ras, tous ap' e - o - nos tha - nen - das, os mo - nos fi - lan - thro - pos.

Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ὠ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Kathisma 1c - Theokion



Mη - τέ - ρα σε Θε - οῦ, ἐ - πι - στά - με - θα πάν - τες, Παρ - θέ - νον ἄ - λη - θῶς, καὶ με - τὰ
Mi - te - ra so The - ou, e - pi - sta - me - tha pan - des, Par - th - non a - li - thos, ke me - ta

τό - κον φα - νεῖ - σαν, οἱ πό - θω κα - τα - φεύ - γον - τες, πρὸς τὴν σὴν ἄ - γα -
to - kon fa - ni - san, i po - tho ka - ta - fev - ghon - des, pros tin sin a - gha -

- θό - τη - τὰ· σὲ γὰρ ἔ - χο - μεν, ἄ - μαρ - τω - λοιὶ προ - στα - σί - αν· σὲ κε - κτή - με -
- tho - ti - ta, se ghar e - cho - men, a - mar - to - li pro - sta - si - an, se ke - kti - me -

- θα, ἐν πει - ρα - σμοῖς σω - τη - ρί - αν τὴν μό - νην πα - νά - μω - μον.
- tha, en pi - ra - smis so - ti - ri - an tin mo - nin pa - na - mo - mon.

Kathisma 2a



Γυ - ναῖ - κες πρὸς τὸ μνή - μα πα - ρε - γέ - νον - το ὄρ - θρι - αι, καὶ ἄγ - γε - λι - κὴν ὀ - πτα -
Ghi - ne - kes pros to mni - ma pa - re - ghe - non - do or - thri - e, ke an - ge - li - kin o - pta -

- σί - αν θε - α - σά - με - ναι ἔ - τρε - μον· ὁ τά - φος ἐ - ξή - στρα - πτε ζω - ἦν, τὸ θαῦ - μα κα -
- si - an the - a - sa - me - ne e - tre - mon, o ta - fos e - xi - stra - pte zo - in, to thav - ma ka -


- τέ - πλητ - τεν ἀν - τάς· δι - ἅ του - το ἄ - πελ - θοῦ - σαι, τοῖς μα - θη - ταῖς ἐ - κή - ρυτ - τον τὴν
- te - plit - ten af - tas, dhi - a tou - to a - pel - thou - se, tis ma - thi - tes e - ki - rit - ton tin

ἔ - γερ - σιν. Τὸν ἄ - δην ἐ - σκύ - λευ - σε Χρι - στός, ὡς μό - νος κρα - ται - ὸς καὶ δυ - να -
e - gher - sin. Ton a - dhin e - ski - lef - se Chri - stos, os mo - nos kra - te - os ke dhi - na -


- τός, καὶ φθα - ρέν - τας συ - νή - γει - ρε πάν - τας, τὸν τῆς κα - τα - κρί - σε - ως φό - βον, λύ - σας δυ -
- tos, ke ftha - ren - das si - ni - ghi - re pan - das, ton tis ka - ta - dri - se - os fo - von, li - sas dhi -

- νά - μει Σταυ - ροῦ. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγί - ω Πνεύ - μα - τι·
- na - mi Stav - rou. Dhoxa Patri ke Io ke aghi - o Pnev - ma - ti.


Kathisma 2b




Ἐν τῷ Σταυ-ρῷ προ-ση-λω-θεὶς ἡ ζω - ἡ τῶν ἀ - πάν-των, καὶ ἐν νε-κροῖς λο-γι-σθεὶς ὁ ἀ-
En to Stav-ro pro-si-lo-this i Zo - i ton a - pan-don, ke en ne-kris lo-ghi-sthis o a-




- θά - να-τος Κύ-ρι-ος, ἀ - νέ-στης τρι - ἡ-με-ρος Σω-τήρ, καὶ ἡ-γει-ρας Ἄ - δὰμ ἐκ τῆς φθο-
- tha-na-tos Ky-ri-os, a - ne-stis tri - i-me-ros So-tir, ke i-ghi-ras A-dham ek tis ftho-




- ρᾶς· δι-ὰ τοῦ-το αἰ Δυ - νά - μεις τῶν οὐ - ρα - νῶν ἐ - βό-ων σοι Ζω-ο - δό - τα·
- ras, dhi-a tou-to e Dhi - na - mis ton ou - ra - non e - vo-on si Zo-o - dho-ta.



Δό - ξα τοῖς σοῖς πα - θή-μα-σι Χρι-στέ· δό - ξα τῇ ἀ-να - στά-σει σου· δό-ξα τῇ συγ-κα-τα-
Dho-xa tis sis pa - the-ma-si Chri-ste, dho-xa ti a-na - sta-si sou, do-xa ti sin-ga-ta-



- βά-σει σου, μό-νε Φι - λάν-θρῳ - πε.
- va-si sou, mo-ne Fi - lan - thro - pe.



καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἄ - μὴν.
Ke nin ke ai ke is tous e - o-nas ton e - o-non. A - min.

Kathisma 2c



Μα - ρί - α τὸ σε-πτόν, τοῦ Δε - σπό - του δο - χεῖ-ον, ἀ - νά-στη-σον ἡ - μάς, πε-πτω-
Ma - ri - a to se-pton, tou Dhe - spo - tou dho - chi-on, a - na-sti-son i - mas, pe-pto-



- κό - τας εἰς χά-ος, δει - νῆς ἀ - πο - γνώ - σε - ως, καὶ πται-σμά-των καὶ
- ko - tas is cha-os, dhi - nis a - po - ghno - se - os, ke pte - sma-ton ke



θλί - ψε-ων. Σὺ γὰρ πέ - φυ-κας, ἀ-μαρ-τω - λῶν σω - τη - ρί-α, καὶ βο - ῆ - θει-
thli - pse-on. Si ghar pe - fi - kas, a-mar-to - lon so - ti - ri-a, ke vo - i - thi-



- α, καὶ κρα-ται - ἄ προ - στα - σί-α, καὶ σώ-ζεις τοὺς δού - λους σου.
- a, ke kra - te - a pro - sta - si - a, ke so - zis tous dou - lous sou.

EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o
 δῆ - μος, κα-τε - πλά-γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-
 - νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν-τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon-da, ke sin e-af - to ton A - dham e-
 - γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,
 δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,
 ὦ Μα-θή-τρι-αι κίρ - νᾶ - τε; ὁ ἄ - στρά-πτων ἐν τῷ τά-φῳ Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-
 - φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-
 - τήρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon
 με τὰ δι-και - ῶ-μα - τά σου. Λί - αν πρω - ί, Μυ-ρο - φό-ροι ἔ-δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to
 μνή-μά σου θρη-νο-λο - γοῦ-σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,

θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἄ - νά-στα - σιν δέ, Ἄ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -

- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.

Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -

- γί-ζε-σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ-
 ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -

- γί-ω Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to

Ἄ - γι - ον Πνεῦ - μα, τὴν Ἄ - γί - αν Τρι - ά - δα, ἐν μι - ᾷ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,

σὺν τοῖς Σε-ρα-φεῖμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.

Καί νῦν καὶ ἄ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἄ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τή Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σχες, ρεύ - σαν - τα ζω - ής, ἴ - θυ - νε προς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne προς

τά - την δέ, ό έκ σου σαρ - κω - θείς Θε - ός και άν - θρω - πος.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α. Δό - ξα σοι ό Θε - ός.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ι - α. Δό - ξα σοι ό Θε - ός.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HΥΠΑΚΟΕ

Ἡ τοῦ ληστοῦ μετάνοια, τὸν Παράδεισον ἐσύλησεν, ὁ δὲ θρήνος τῶν Μυροφόρων τὴν χαρὰν ἐμήνυσεν ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

(I tou listou metania, ton Paradhison esilinsen, o dhe thrinos ton Mirofodon tin charan eminisen; otti anestis Christe o Theos, paréchon to kosmo to mégha éleos.)

ΑΝΑΒΑΤΗΜΙ

Antiphon A

Ἐν τῷ θλί-βε-σθαί με, εἰ - σά-κου - σὸν μου τῶν ὀ-δυ-νῶν, Κύ-ρι-ε σοὶ κρά-ζω. Τοῖς ἐ-ρη-μι-
 En to thli-ve-sthe me, i - sa-kou - son mou ton o-dhi-non, Ky-ri-e se kra-zo, Tis e-ri-mi-

- κοῖς, ἄ-παυ-στος ὁ θεῖ-ος πό-θος ἐγ - γί-νε-ται, κό-σμου οὖ-σι τοῦ μα - ταί-ου ἐ - κτός.
 - kis, a-paf-stos o thi-os po-thos en - gi-ne-te, ko-smou ou-si tou ma - te - ou e - ktos.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι• Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἄ-
 Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e - o-nas ton e - o-non. A-

- μὴν. Ἄ - γί-ω Πνεύ-μα-τι, τι - μὴ καὶ δό - ξα, ὦ - σπερ Πα - τρι, πρέ - πει ἄ-μα
 - min. A - ghi-o Pnev-ma-ti, ti - mi ke dho-xa, o - sper Pa - tri, pre - pi a-ma

καὶ Υἱ - ῶ· δι - ἅ τοῦ-το ἄ-σω-μεν τῇ Τρι-α-δι - κῇ Μο-νο - κρα - το - ρί - α.
 ke I - o, dhi-a tou-to a-so-men ti Tri-a-dhi - ki Mo-no - kra - to - ri - a.

Antiphon B

Εἰς τὰ ὄ-ρη τῶν σῶν, ὑ-ψω - σάς με νό-μων, ἀ-ρε - ταῖς ἐ - κλά-μπρυ-νον, ὁ Θε-
 Is ta o-ri ton son, i-pso - sas me no-mon, a-re - tes e - kla - bri - non, o The-

- ὅς, ἴ-να ὑ - μνῶ σε. Δε - ξι - ᾶ σου χει - ρὶ λα - βῶν σὺ Λό - γε, φύ-λα - ξὸν με,
 - os, i-na i - mno se. Dhe-xi - a sou chi - ri la - von si Lo - ghe, fi - la - xon me,

φρού-ρη-σον, μὴ πῦρ με φλέ-ξει τῆς ἁ - μαρ - τί - ας. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ
 frou - ri - son, mi tir me fle - xi tis a - mar - ti - as. Dhoxa Patri ke Io ke Aghio

Πνεύ - μα - τι• Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 Pnev - ma - ti, Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Ἄ - γί - ω Πνεύ - μα - τι, πᾶ - σα ἢ κτί - σις και - νουρ - γεῖ - ται, πα - λιν - δρο -
 A - ghi - o Pnev - ma - ti, pa - sa i kti - sis ke nour - ghi - te, pa - lin - dhro -
 - μου - σα εἰς τὸ πρῶ - τον· ἰ - σο - σθε - νές γάρ ἐ - στι Πα - τρι καὶ Λό - γω.
 - mou - sa is to pro - ton, i - so - sthe - nes ghar e - sti Pa - tri ke Lo - gho.

Antiphon C

Ἐ - πὶ τοῖς εἰ - ρη - κό - σι μοι· Ὁ - δεύ - σω - μεν εἰς τὰς αὐ - λὰς τοῦ Κυ - ρί - ου· εὐ -
 E - pi tis i - ri - ko - si mi, O - dhef - so - men is tas af - las tou Ky - ri - ou, ef -
 - φράν - θη μου τὸ πνεῦ - μα, συγ - χαί - ρει ἢ καρ - δί - α. Ἐ - πὶ οἴ - κον Δαυ - ἴδ, φό - βος
 - fran - thi mou to pnev - ma, sing - che - ri i kar - dhi - a. E - pi i - kon Dhav - id, fo - ros
 μέ - γας· ἐ - κεῖ γάρ θρό - νων ἐ - κτε - θέν - των, κρι - θή - σον - ται, ἅ - πα - σαι αἰ φυ - λαὶ τῆς
 me - ghas e - ki ghar thro - non e - kte - then - don, kri - thi - son - de, a - pa - se e fi - le tis
 γῆς καὶ γλῶσ - σαι. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ -
 ghis ke ghlos - se. Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke nin ke ai ke is tous e -
 ὠ - νας τῶν αἰ - ὠ - νων. Ἀ - μὴν. Ἄ - γί - ω Πνεύ - μα - τι, τι - μὴν προ - σκύ - νη - σιν, δό - ξαν καὶ
 o - nas ton e - o - non. A - min. A - ghi - o Pnev - ma - ti, ti - min pro - ski - ni - sin, dho - xan ke
 κρά - τος, ὡς Πα - τρι τε ἄ - ξι - ον, καὶ τῷ Υἱ - ῷ δεῖ προ - σφέ - ρειν· Μο -
 kra - tos, os Pa - tri te a - xi - on, ke to I - o dhi pro - sfe - rin, Mo -
 - νὰς γάρ ἐ - στίν ἡ Τρι - ἄς τῇ φύ - σει, ἀλλ' οὐ προ - σώ - ποις.
 - nas ghar e - stin i Tri - as ti fi - si, all' ou pro - so - pis.

PROKEIMENON

Nῦν ἄ - να - στή - σο - μαι λέ - γει Κύ - ρι - ος, θή - σο - μαι ἐν σω - τη -
Nin a - na - sti - so - me le - ghi Ky - ri - os, thi - so - me en so - ti -
- ρί - ω, παρ - ρη - σι - ἄ - σο - μαι ἐν αὐ - τῷ. * Nῦν ἄ - να - στή - σο - μαι λέ - γει Κύ - ρι - ος,
- ri - o, par - ri - si - a - so - me en af - to. Nin a - na - sti - so - me le - ghi Ky - ri - os,
θή - σο - μαι ἐν σω - τη - ρί - ω, παρ - ρη - σι - ἄ - σο - μαι ἐν αὐ - τῷ.
thi - so - me en so - ti - ri - o, par - ri - si - a - so - me en af - to.

*Intone Verse on G at asterisk: Τὰ λόγια Κυρίου λόγια ἀγνά, ἀργύριον πεπυρωμένον, δοκίμιον τῆ γῆ
κεκαθαρισμένον ἑπταπλασίως. (Ta lóghia Kyriú lóghia aghná, arghírion periproménon, dhokímion ti
ghi kekatharisménon eptaplasíon.)

KONTAKION

Ἐξανέστης ὡς Θεός, ἐκ τοῦ τάφου ἐν δόξῃ, καὶ κόσμον συνανέστησας, καὶ ἡ φύσις τῶν βροτῶν ὡς
Θεόν σε ἀνύμνησε, καὶ θάνατος ἠφάνισται, καὶ ὁ Ἀδὰμ χορεύει, Δέσποτα, καὶ ἡ Εὐὰ νῦν ἐκ τῶν δεσμῶν
λυτρουμένη, χαίρει κράζουσα· Σὺ εἶ ὁ πᾶσι παρέχων, Χριστὲ τὴν ἀνάστασιν.
(Exanéstis os Theós, ek tou táfou en dhóxi, ke kósmon sinanéstisas, ke i físis ton vrotón os Theón se
anímniise, ke thánatos ifániste, ke o Adhám chorévi, Dhéspotá, ke i Éva nin ek ton dhesmón litrouméni,
chéri krázousa; Si i o pási paréchon, Christé tin anástasin.)

OIKOS

Τὸν ἀναστάντα τριήμερον ἀνυμνήσωμεν, ὡς Θεὸν παντοδύναμον, καὶ πύλας τοῦ ἄδου συντρίψαντα,
καὶ τοὺς ἀπ' αἰῶνος ἐκ τάφου ἐγείραντα, Μυροφόροις ὀφθέντα καθὼς ἠϋδόκησε, πρώταις ταύταις τό,
Χαίρετε, φήσας· καὶ Ἀποστόλοις χαρὰν μηνύων, ὡς μόνος ζωοδότης. Ὅθεν πίστει αἱ γυναῖκες,
Μαθηταῖς σύμβολα νίκης εὐαγγελίζονται, καὶ ἄδης στενάζει, καὶ θάνατος ὀδύρεται, καὶ κόσμος
ἀγάλλεται, καὶ πάντες συγχαίρουσι· Σὺ γὰρ παρέσχες πᾶσι, Χριστὲ τὴν ἀνάστασιν.
(Ton anastánda trímeron animnísomen, os Theón pandodhínamon, ke pílas to ádhou sindtrípsanda,
ke tous ap' éonos ek táfou eghíranda, Mirofóris ofthéndá kathós iidhókise, prótes táftes to, Chérete,
físas; ke Apostólis charán miníon, os mónos zoodhótis. Óthen písti e ghinékes, Mathités símvola níkis
evangelízonde, ke ádhis steni, ke thánatos odhírete, ke kósmos aghálleste, ke pándes sighchérousi; Si
ghar parésches pási, Christé tin anástasin.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>.*

The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pnémati sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ᾤλεσεν.

READER: Anástasin Christoṓ theasámeni,
proskínisomen Ἄghion Kýrion Isoṓn, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoṓmen ke tin aghían sou anástasin
imnoṓmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christoṓ chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoṓmen tin anástasin aftoṓ; Stavrón ghar
ipomínas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ-νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλῦ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. 2. E - pi pli - on pli - non me a -

- πὸ τῆς ἄ-νο - μί-ας μου καὶ ἄ - πὸ τῆς ἄ-μαρ - τί-ας μου κα - θά-ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ-γὼ γι - νώ-σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α-παν - τός.
Oti tin anomian mou e - gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo - no i - mar - ton ke to po - ni - ron e - no - pi - on sou e - pi - i - sa, o - pos an dhi - ke - o -

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ-νο-
- this en tis lo - ghis sou, ke ni - ki - sis en to kri - ne - sthe se. 5. I - dhou ghar en a - no -

- μί-αις συ-νε - λή-φθην, καὶ ἐν ἄ-μαρ - τί-αις ἐ-κίς-ση - σέ με ἢ μή-τηρ μου. 6. Ἴ-
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. 6. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι-α τῆς σο - φίας σου ἐ - δῆ-λω-σάς μοι.
- dhou ghar alithian i - gha - pi - sas, ta adhila ke ta kri - fi - a tis so - fi - as sou e - dhi - lo - sas mi.

7. Παν-τι - εἷς με ὑσσώπω, καὶ καθαρι - σθή-σο-μαι, πλυ-νεῖς με, καὶ ὑ-πὲρ χι - ό-να λευ-καν-
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan -

- θή-σο-μαι. 8. Ἄ-κου-τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ-νην, ἀ-γαλ-λι - ἄ-σον-ται ὁ-
- thi - so - me. 8. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - de o -

- στέ-α τε-τα-πει-νω - μέ-να. 9. Ἄ-πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ-μαρ-τι-ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, 9. A - postrepson to prosoron sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. 10. Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὄς, καὶ
 pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. 11. Μὴ ἀ-πορ - ρί-ψῃς με
 pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psiis me

ἀ - πό τοῦ προ - σώ-που σου καὶ πνεύμα σου τὸ ἅγιον μὴ ἀντα-νέ-λῃς ἀπ' ἐ - μοῦ. 12. Ἄ-
 a - po tou pro - so-prou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
 - po-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ-ψου-σι.
 Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psiou-si.

14. Ῥῥοαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη-ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ταὶ ἡ
 Ri - se me ex e - ma-ton, o The-os o Theos tis soti-ri - as mou; a-ghal-li - a-se-te i


γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. 15. Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
 ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky-ri-e, ta chi - li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. 16. Ὅ-τι εἰ ἠθέλησας θυσίαν, ἔ-δω-κα ἄν·
 ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ-λο-καυ - τώ-μα-τα οὐκ εὐ-δο - κή-σεις. 17. Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
 o - lo-kaf - to-ma-ta ouk ev-dho - ki - sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὄς οὐκ ἐ-ξου-δε - νώ-σει.
 - dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no - si.

18. Ἄ - γά-θυ-νον, Κύ-ρι-ε, ἐν τῇ εὐ-δο - κί - ᾧ σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
 A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-



 - θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἀ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-



 - ράν καὶ ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἀ-νοΐσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.



 Καὶ ἐ-λέ-η - σόν με, ὁ Θε-ός.
 Ke e - le - i - son me, o The - os. *Continue to next hymn.*

RESURRECTIONAL HYMN AFTER PSALM 50
(This hymn may differ on certain feast days. Consult the typkion.)




 Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἀ - γί-ω Πνεύ-μα-τι. Ταῖς τῶν Ἀ-πο - στό - λων πρεσ-βεΐ-αις,
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti; Tes ton A - po - sto - lon pres - vi - es,




 Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.



 καὶ νῦν καὶ ἀ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.



 Ταῖς τῆς Θε-ο - τό - κου πρεσ-βεΐ-αις, Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ
 Tes ton The - o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta



 πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των. Ἐλέησον με, ὁ Θε-ός, κατὰ τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The - os, kata to megha eleos sou,



 καὶ κατὰ τὸ πλή-θος τῶν οἰ-κτιρ-μῶν σου ἐ - ξά-λει-ψον τὸ ἀ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.



 Ἀ-να-στάς ὁ Ἰ-η - σοῦς ἀ-πὸ τοῦ τά - φου, κα - θῶς προ - εἶ-πεν, ἔ - δω - κεν ἡ-
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -



 - μὴν τὴν αἰ - ῶ - νι - ον ζω - ῆν, καὶ μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

THEN RETURN HERE.

AINOI (THE PRAISES)

Πά-σα πνο - ἡ αἰ-νε - σά - τω τὸν Κύ - ρι - ον. Αἰ - νεῖ-τε τὸν
Pa-sa pno - i e-ne - sa - to ton Ky - ri - on. E - ni-te ton

Κύ-ρι-ον ἐκ τῶν οὐ - ρα - νῶν· αἰ - νεῖ-τε αὐ - τὸν ἐν τοῖς ὑ-
Ky-ri-on ek ton ou - ra - non; e - ni-te af - ton en tis i-

- ψί - στοις. Σοὶ πρέ-πει ὕ - μνος τῷ Θε - ῶ. Αἰ - νεῖ-τε αὐ - τόν,
- psi - stis. Si pre-pi i - mnos to The - o. E - ni-te af - ton,

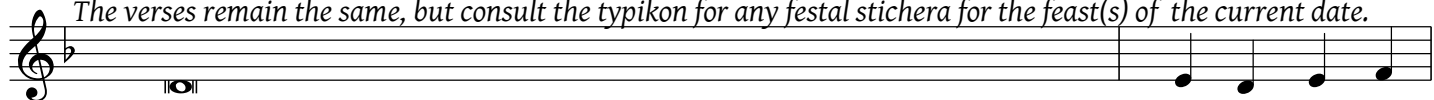
πάν - τες οἱ ἄγ - γε - λοὶ αὐ - τοῦ· αἰ - νεῖ - τε αὐ - τόν,
pan - des i an - ge - li af - tou; e - ni - te af - ton,

πά-σαι αἱ δυ - νά - μεις αὐ - τοῦ. Σοὶ πρέ-πει ὕ - μνος τῷ Θε - ῶ.
pa-se e dhi - na - mis af - tou. Si pre-pi i - mnos to The - o.

RESURRECTIONAL STICHERA

The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.

The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.



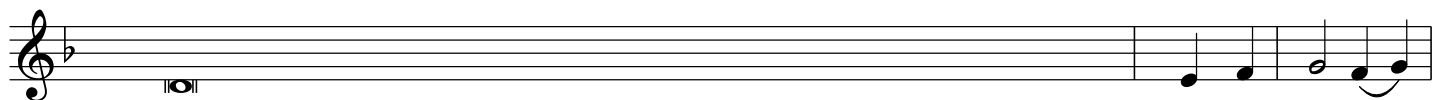
1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον. Δόξα αὕτη ἔσται πᾶ - σι τοῖς ὁ -
 Tou piise en aftis krima engrapton. Dhoxa afti este pa - si tis o -



- σί - οἰς αὐ - τοῦ. Ὑ - μνού - μέν σου Χρι - στὲ τὸ σω - τή - ρι - ον Πά - θος,
 - si - is af - tou. I - mnou - men sou Chri - ste to so - ti - ri - on Pa - thos,



καὶ δο - ξά - ζο - μέν σου τὴν Ἀ - νά - στα - σιν.
 ke dho - xa - zo - men sou tin A - na - sta - sin.



2. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἁγίοις αὐτοῦ, αἰνεῖτε αὐτὸν ἐν στερεώματι τῆς δυ - νά - με -
 Enite ton Theon en tis Aghiis aftou, enite afton en stereomati tis dhi - na - me -



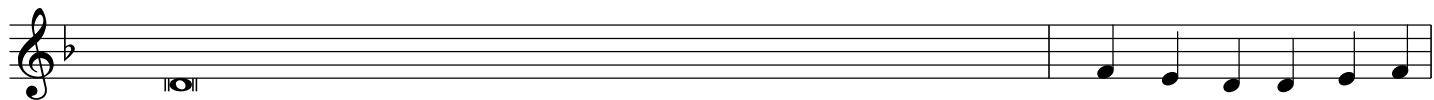
- ως αὐ - τοῦ. Ὁ σταυ - ρὸν ὑ - πο - μεῖ - νας, καὶ τὸν θά - να - τον κα - ταρ - γή - σας, καὶ ἀ - να -
 - os af - tou. O stav - ron i - po - mi - nas, ke ton tha - na - ton ka - tar - ghi - sas, ke a - na -



- στάς ἐκ τῶν νε - κρῶν, εἰ - ρή - νευ - σον ἡ - μῶν τὴν ζω - ἦν
 - stas ek ton ne - kron, i - ri - nef - son i - mon tin zo - in



Κύ - ρι - ε, ὡς μό - νος Παν - το - δύ - να - μος.
 Ky - ri - e, os mo - nos Pan - do - dhi - na - mos.



3. Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ, αἰνεῖτε αὐτὸν κατὰ τὸ πλῆ -θος τῆς με - γα - λω -
 Enite afton epi tes dhinasties aftou, enite afton kata to pli - thos tis me - gha - lo -



- σύ - νης αὐ - τοῦ. Ὁ τὸν ἄ - δην σκυ - λεύ - σας, καὶ τὸν ἄν - θρω - πον ἀ - να -
 - si - nis af - tou. O ton a - dhin ski - lef - sas, ke on en - thro - pon a - na -



- στή - σας, τὴ ἀ - να - στά - σει σου Χρι - στέ, ἀ - ξί - ω - σον ἡ - μάς ἐν κα - θα -
 - sti - sas, ti a - na - sta - si sou Chri - ste, a - xi - o - son i - mas en ka - tha -

- ρᾶ καρ - δί - α, ὑ - μνεῖν καὶ δο - ξά - ζειν σε. 4. Αἰνεῖτε αὐτὸν
 - ra kar - dhi - a, i - mnin ke dho - xa - zin se. 4. Enite afton

ἐν ἤχῳ σάλπιγγος, αἰνεῖτε αὐτὸν ἐν ψαλτῇ - ρί - ω καὶ κι - θά - ρα.
 en icho salpingos, enite afton en psalti - ri - o ke ki - tha - ra.

Τὴν θε - ο - πρε - πῆ σου συγ - κα - τά - βα - σιν δο - ξά - ζον - τες, ὑ - μνού - μεν σε Χρι - στέ, ἐ -
 Tin the - o - pre - pi sou sin - ka - ta - va - sin dho - xa - zon - des, i - mnou - men se Chri - ste, e -

- τέ - χθης ἐκ Παρ - θέ - νου, καὶ ἀ - χώ - ρι - στος ὑ - πῆρ - χες τῷ Πα - τρί,
 - ti - chthis ek Par - the - nou, ke a - cho - ri - stos i - pir - ches to Pa - tri,

ἔ - πα - θες ὡς ἄν - θρω - πος, καὶ ἐ - κου - σί - ως ὑ - πέ - μει - νας σταυ - ρόν, ἀ -
 e - pa - thes os an - thro - pos, ke e - kou - si - os i - pe - mi - nas stav - ron, a -

- νέ - στης ἐκ τοῦ τά - φου, ὡς ἐκ πα - στά - δος προ - ελ - θῶν, ἵ - να
 - ne - stis ek to ta - fou, os ek pa - sta - dhos pro - el - thon, i - na

σώ - σης τὸν κό - σμον, Κύ - ρι - ε δό - ξα σοί.
 so - sis ton ko - smon, Ky - ri - e dho - xa si.

5. Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ, αἰνεῖτε αὐτὸν ἐν χορ - δαῖς καὶ ὄρ -
 5. Enite afton en timbano ke choro, enite afton en chor - dhēs ke or -

- γὰ - νω. Ὅ - τε προ - ση - λώ - θης τῷ ξύ - λῳ τοῦ σταυ - ροῦ,
 - gha - no. O - te pro - si - lo - this to xi - lo tou stav - rou,

τό - τε ἐ - νε - κρώ - θη τὸ κρά - τος τοῦ ἐ - χθροῦ, ἢ κτί - σις ἐ - σα -
 to - te e - ne - kro - thi to kra - tos tou e - chthrou, i kti - sis e - sa -

- λεύ - θη τῶ φό - βω σου, καὶ ὁ Ἄ - δης ἐ - σκυ - λεύ - θη τῶ
 - lef - thi to fo - vo sou, ke o A - dhis e - ski - lef - thi to

κρά - τει σου, τοὺς νε - κρούς ἐκ τῶν τά - φων ἀ - νέ - στη - σας, καὶ τῶ Λη -
 kra - ti sou, tous ne - krous ek ton ta - fon a - ne - sti - sas, ke to Li -

- στή τὸν Πα - ρά - δει - σον ἡ - νοι - ζας, Χρι - στὲ ὁ Θε - ὸς ἡ - μῶν δό - ξα σοί.
 - sti ton Pa - ra - dhi - son i - ni - zas, Chri - ste o The - os i - mon dho - xa si.

6. Αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ - σα πνο -
 Enite afton en kimvalis evichis, enite afton en kimvalis alalaghmu. Pa - sa pno -

- ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον. Ὁ - δυ - ρό - με - ναι με - τὰ σπου - δῆς, τὸ
 - i e - ne - sa - to ton Ky - ri - on. O - dhi - ro - me - ne me - ta - spou - dhis, to

μνή - μά σου κα - τέ - λα - βον αἰ - τι - μι - αι Γυ - ναῖ - κες, εὐ - ροῦ - σαι δὲ τὸν
 mni - ma sou ka - te - la - von e ti - mi - e Ghi - ne - kes, ev - rou - se dhi ton

τά - φων ἀ - νε - ωγ - μέ - νον, καὶ μα - θοῦ - σαι πα - ρὰ τοῦ Ἁγ - γέ - λου, τὸ και - νὸν καὶ πα -
 ta - fon a - ne - ogh - me - non, ke ma - thou - se pa - ra - tou An - ge - lou, to ke - non ke pa -

- ρά - δο - ξον θαῦ - μα, ἀ - πὴ γ - γει - λαν τοῖς Ἄ - πο - στό - λοις,
 - ra - dho - xon thav - ma, a - pin - gi - lan tis A - po - sto - lis,

ὅ - τι ἀ - νέ - στη ὁ Κύ - ρι - ος, δω - ρού - με - νος τῶ κό - σμῳ τὸ μέ - γα
 o - ti a - ne - sti o Ki - ri - os, dho - rou - me - nos to ko - smo to me - ga

ἔ - λε - ος. **7.** Ἀνάστηθι, Κύριε, ὁ Θεός μου, ὑψωθήτω ἡ χεὶρ σου,
 e - le - os. Anastithi, Kyrie, o Theos mou, ipsothito i chir sou,

μη ἐ-πι - λά-θη τῶν πε - νή-των σου εἰς τέ - λος. Τὴν τῶν πα-θῶν θεί-αν μο-
 mi e-pi - la-thi ton pe - ni-ton sou is te - los. Tin ton pa-thon thi-an mo-

- λώ - πω - σιν, σοῦ προ-σκυ - νοῦ - μεν, Χρι - στέ ὁ Θε - ός, καὶ τὴν ἐν τῇ Σι-
 - lo - po - sin, sou pro-ski - nou-men, Chri - ste o The - os, ke tin en ti Si-

- ὶων δε - σπο - τι - κὴν ἰ - ε - ρουρ - γί - αν, τὴν ἐν τέ - λει τῶν αἰ - ὠ - νων θε-
 - on dhe-spo-ti - kin i - e - rour - ghi - an, tin en te - li ton e - o - non the-

- ο - φα - νῶς γε - γε - νη - μέ - νην, τοὺς γὰρ ἐν
 - o - fa - nos ghe - ghe - ni - me - nin, tous ghar en

σκό - τει κα - θεύ - δον - τας, Ὁ Ἴ - λι - ος ἐ - φώ - τι - σας
 sko - ti ka - thev - dhon - das, O I - li - os e - fo - ti - sas

τῆς δι - και - ο - σύ - νης, πρὸς ἀ - νέ - σπε - ρον χει - ρα - γω -
 tis dhi - ke - o - si - nis, pros a - ne-spe-ron chi-ra-gho-

- γῶν ἔλ - λαμ - ψιν, Κύ - ρι - ε δό - ξα σοί.
 - gon el - lam - psin, Ky - ri - e dho - xa si.

8. Ἐξομολογήσομαί σοί, Κύριε, ἐν ὅλη καρδίᾳ μου, δι-η - γή-σο-μαι πάν-τα τὰ θαυ - μά-σι-

8. Exomologhisome si, Kyrie, en oli kardhia mou, dhi-i - ghi-so-me pan-da ta thav-ma-si-

- ά σου. Τὸ φι-λο - τά-ρα-χον γέ - νος τῶν Ἰ-ου - δαί-ων ἐ-νω - τί-σά-σθε, Ποῦ εἰ-
 - a sou. To fi-lo - ta-ra-chon ghe-nos ton I-ou - dhe-on e-no - ti-sa-sthe, Pou i-

- σιν οἱ Πι - λά - τω προ-σελ - θόν - τες; εἴ-πω-σιν οἱ φυ - λάσ - σον - τες στρα - τι-
 - sin i Pi - la - to pro-sel - thon-des? i-po-sin i fi - las - son - des stra - ti-

- ὦ - ται, ποῦ εἶ - σιν αἰ σφρα - γί - δες τοῦ μνή - μα - τος; ποῦ με - τε - τέ - θη
 - ο - te, pou i - sin e sfra - ghi - dhes tou mni - ma - tos? pou me - te - te - thi
 ὁ τα - φεῖς; ποῦ ἐ - πρά - θη ὁ ἄ - πρα - κτος; πῶς ἐ - συ - λή - θη ὁ
 ο ta - fis? pou e - pra - thi o a - pra - ktos? pos e - si - li - thi o
 θη - σαυ - ρός; τί συ - κο - φαν - τεῖ - τε τὴν ἔ - γερ - σιν τοῦ Σταυ - ρω - θέν - τος, πα - ρά -
 thi - sav - ros? ti si - ko - fan - di - te tin e - gher - sin tou Stav - ro - then - dos, pa - ra -
 - νο - μοι Ἰ - ου - δαῖ - οι; Ἀ - νέ - στη ὁ ἐν νε - κροῖς ἐ - λεύ - θε -
 - no - mi I - ou - dhe - i? A - ne - sti o en ne - kris e - lef - the -
 - ρος, καὶ πα - ρέ - χει τῷ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
 - ros, ke pa - re - chi to ko - smo to me - gha e - le - os.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the Theotokion. Also see the Resurrectional Doxastica at: <http://newbyz.org/orthros.html>. Consult the typikon for festal doxastica.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day, either the Resurrectional "Simeron Sotirias" or on major feasts, the apolytikion of the feast. Doxologies in all the tones and the Resurrectional morning hymn are also located at: <http://newbyz.org/orthros.html>.

The Sunday Divine Liturgy follows.

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2nd TONE (ΗΧΟΣ Β΄) RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

Al - λη - λούϊα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὸς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,
ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Ἄ - μὴν. Θε - ὸς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -
- μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologhísthe to Kyrío, ὅτι aghathós, ὅτι is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἡμυνάμην αὐτούς.
(Pánda ta éthin ekíklusán me, ke to onómati Kyríou iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pasá Kyríou eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

APOLYTIKIA

2nd Tone Resurrectional Apolytikion

Ὅ-τε κα - τῆλ - θες πρὸς τὸν θά-να - τον, ἡ Ζω - ῆ ἡ ἄ - θά - να-τος, τό-τε τὸν
 O-te ka - til - thes pros ton tha-na - ton i zo - i i a - tha - na-tos, to-te ton
 Ἄ-δην ἐ - νέ-κρω-σας τῆ ἀ-στρα-πῆ τῆς Θε - ό-τη-τος, ὅ-τε δὲ καὶ τοὺς τε-θνε - ῶ-τας ἐκ
 A-dhin e - ne - kro - sas ti a - stra - pi tis The - o-ti-tos. O-te dhe ke tous te-thne - o-tas ek
 τῶν κα-τα-χθο - νί-ων ἀ - νέ - στη-σας, πᾶ-σαι αἱ Δυ - νά-μεις τῶν ἐ-που-ρα - νί-ων ἐ-
 ton ka-ta-chtho-ni-o a - ne - sti - sas pa-se e dhi - na-mis ton e-pou-ra - ni-on e-
 - κραύ - γα - ζον· Ζω - ο - δό - τα Χρι - στὲ ὁ Θε - ὸς ἡ - μῶν δό - ξα σοι.
 - krav - gha - zon. Zo - o - dho - ta Chri - ste, o The - os i - mon, dho - xa si.
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι· Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἀ - μὴν.
 Dhoxa Patri ke Io ke Agchio Pnev-ma-ti; Ke nin ke ai ke is tous e - o-nas ton e - o-non. A - min.

*If there is a festal apolytikion, insert it at the asterisk, then use the “Ke nin...” and Theotokion of the tone of the festal hymn.

2nd Tone Theotokion

Πάν - τα ὑ - πὲρ ἔν - νοι - αν, πάν - τα ὑ - πε - ρέν - δο - ξα, τὰ σα Θε - ο - τό - κε μι-
 Pan - da i - per en - ni - an, pan - da i - pe - ren - dho - xa, ta sa The - o - to - ke mi-
 - στή-ρι-α, τῆ ἀ - γνεί-α ἐ-σφρα-γι - σμέ-νη, καὶ παρ-θε - νί-α φυ-λατ-το - μέ - νη,
 - sti - ri - a, ti a - ghni - a e - sfra - ghi - sme - ni, ke par - the - ni - a fi - lat - to - me - ni,
 Μή-τηρ ἐ - γνώ-σθης ἀ - ψευ - δής, Θε - ὄν τε - κοῦ-σα ἀ - λη-θι - νόν, αὐ - τὸν ἰ-
 Mi - tir e - ghno - sthis a - pseu - dhis, The - on te - kou - sa a - li - thi - non, af - ton i-
 - κέ - τε - υε σω - θῆ - ναι τὰς ψυ - χὰς ἡ - μῶν.
 - ke - te - ve so - thi - ne tas psi - chas i - mon.

KATHISMATA

Kathisma 1a

Ὁ εὐ - σχή - μων Ἰ - ω - σήφ, ἀ - πὸ τοῦ ξύ - λου κα - θε - λών, τὸ ἄ - χραν - τόν σου
 O ev - schi - mon I - o - sif, a - po tou xi - lou ka - the - lon, to a - chran - don sou

Σῶ - μα, σιν - δό - νι κα - θα - ρᾶ, εἰ - λή - σας καὶ ἀ - ρώ - μα - σιν, ἐν
 So - ma, sin - dho - ni ka - tha - ra, i - li - sas ke a - ro - ma - sin, en

μνή - μα - τι και - νῶ, κη - δεύ - σας ἀ - πέ - θε - το· ἀλ - λά τρι - ἡ - με - ρος ἀ -
 mni - ma - ti ke - no, ki - dhof - sas a - pe - the - to; al - la tri - i - me - ron a -

- νέ - στης Κύ - ρι - ε, πα - ρέ - χων τῶ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
 - ne - stis Ky - ri - e, pa - re - chon to ko - smo to me - gha e - le - os.

Δόξα Πατρί καὶ Υἱῶ καὶ Ἁγίῳ Πνεύ - μα - τι.
 Dhoxa Patri ke Io ke aghio Pnev - ma - ti.

Kathisma 1b

Ταῖς μυ - ρο - φό - ροις Γυ - ναι - ξί, πα - ρὰ τὸ μνή - μα ἐ - πι - στάς, ὁ Ἄγ - γε - λος ἐ -
 Tes mi - ro - fo - ris Ghi - ne - xi, pa - ra to mni - ma e - pi - stas, o An - ge - los e -

- βό - α· Τὰ μύ - ρα τοῖς θνη - τοῖς ὑ - πάρ - χει ἀρ - μό - δι - α, Χρι -
 - vo - a; Ta mi - ra tis thni - tis i - par - chi ar - mo - dhi - a, Chri -

- στός δὲ δι - α - φθο - ρᾶς ἐ - δεῖ - χθη ἀλ - λό - τρι - ος, ἀλ - λά κραυ - γά - σα - τε· Ἄ -
 - stos dhe dhi - a - ftho - ras e - dhi - chthi al - lo - tri - os, al - la krav - gha - sa - te; A -

- νέ - στη ὁ Κύ - ρι - ος, πα - ρέ - χων τῶ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
 - ne - sti o Ky - ri - os, pa - re - chon to ko - smo to me - gha e - le - os.

Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Kathisma 1c - Theokion

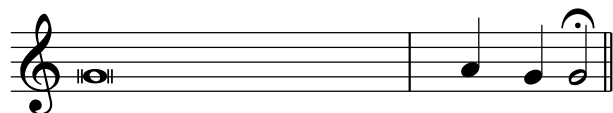


Ἦ - περ - δε - δο - ξα - σμέ - νη ὕ - πάρ - χεις, Θε - ο - τό - κε Παρ - θε - νε, ὕ -
I - per - dhe - dho - xa - sme - ni i - par - chis, The - o - to - ko Par - the - ne, i -
- μνοῦ - μέν σε· δι - α γάρ τοῦ Σταυ - ροῦ τοῦ Υἱ - οῦ σου, κα - τε - βλή - θη ὁ
- mnou - men se; dhi - a ghar tou Stav - rou to li - ou sou, ka - te - vlai - thi o
ἄ - δης, καὶ ὁ θά - να - τος τέ - θνη - κε, νε - κρω - θέν - τες ἀ - νέ - στη -
a - dhis, ke o tha - na - tos te - thni - ke, ne - kro - then - des a - ne - sti -
- μεν, καὶ ζω - ῆς ἠ - ξι - ῶ - θη - μεν, τὸν Πα - ρά - δει - σον ἐ - λά - βο - μεν, τὴν ἀρ -
- men, ke zo - is i - xi - o - thi - men, ton Pa - ra - dhi - son e - la - vo - men, tin ar -
- χαί - αν ἀ - πό - λαυ - σιν· δι - ὃ εὐ - χα - ρι - στοῦν - τες δο - ξο - λο - γοῦ - μεν, ὡς κρα - ται -
- che - an a - po - laf - sin; dhi - o ef - cha - ri - stoun - des dho - xo - lo - ghou - men, os kra - te -
- ὄν Χρι - στὸν τὸν Θε - ὄν ἡ - μῶν, καὶ μό - νον πο - λυ - ἐ - λε - ὄν.
- on Chris - ton ton The - on i - mon, ke mo - non po - li - e - le - os.

Kathisma 2a



Τὸν λί - θον τοῦ μνή - μα - τος, σφρα - γι - σθή - ναι μὴ κω - λύ - σας, τὴν
Ton li - thon tou mni - ma - tos, sфра - ghi - sthi - ne mi ko - li - sas, tin
πέ - τραν τῆς πί - στε - ὡς, ἀ - να - στας πα - ρέ - σχες πᾶ - σι, Κύ - ρι - ε δό - ξα σοι.
pe - tran tis pi - ste - os, a - na - stas pa - re - sches pa - si, Ky - ri - e dho - xa si.



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύματι·
Dhoxa Patri ke Io ke aghio Pnev - ma - ti.

Kathisma 2b

Τῶν Μα-θη-τῶν σου ὁ χο-ρός, σὺν μυ-ρο-φό-ροις Γυ-ναι-ξίν, ἄ-
 Ton Ma-thi-ton sou o cho-ros, sin mi-ro-fo-ris Gi-ne-xin, a-
 - γάλ-λε-ται συμ-φώ-νως· κοι-νήν γὰρ ἐ-ορ-τήν σὺν αὐ-τοῖς ἐ-ορ-τά-ζο-
 - ghal-le-te sim-fo-nos; ki-nin ghar e-or-tin sin af-tis e-or-ta-zo-
 - μεν, εἰς δό-ξαν καὶ τι-μὴν τῆς σῆς Ἀ-να-στά-σε-ως, καὶ δι' αὐ-τῶν, φι-λάν-θρω-πε
 - men, is dho-xan ke ti-min tis sis A-na-sta-se-os, ke dhi' af-ton, fi-lan-thro-pe
 Κύ-ρι-ε, τῷ λα-ῷ σου πα-ρά-σχου τὸ μέ-γα ἔ-λε-ος.
 Ky-ri-e, tō la-ō sou pa-ra-schou to me-gha e-le-os.
 Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ-ῶ-νων. Ἀ-μήν.
 Ke nin ke ai ke is tous e-o-nas ton e-o-non. A-min.

Kathisma 2c

Ὑ-πε-ρευ-λο-γη-μέ-νη ὑ-πάρ-χεις, Θε-ο-τό-κε Παρ-θέ-νε ὑ-μνοῦ-μεν σε· δι-ὰ
 I-pe-rev-lo-ghi-me-ni i-par-chis, The-o-to-ko Par-the-ne i-mnou-men se; dhi-a
 γὰρ τοῦ ἐκ σοῦ σαρκ-ω-θέν-τος, ὁ ἄ-δης ἠ-χμα-λώ-τι-σται, ὁ Ἀ-δάμ ἀ-να-κέ-κλη-
 ghar tou ek sou sar-ko-then-dos, o a-dhis i-chma-lo-tis-te, o A-dham a-na-ke-kli-
 -ται, ἢ κα-τά-ρα νε-νέ-κρω-ται, ἢ Εὐ-α ἠ-λευ-θέ-ρω-ται, ὁ θά-να-τος τε-θα-
 -te, i ka-ta-ra ne-ne-kro-te, i Ev-a i-lef-the-ro-te, o tha-na-tos te-tha-
 -νά-τω-ται, καὶ ἡ-μεις ἐ-ζω-ο-ποι-ή-θη-μεν· δι-ὸ ἀ-νυ-μνοῦν-τες βο-ῶ-μεν·
 -na-to-te, ke i-mis e-zo-o-pi-i-thi-men; dhi-o a-ni-mnoun-des vo-o-men;
 Εὐ-λο-γη-τὸς Χρι-στὸς ὁ Θε-ὸς ἡ-μῶν, ὁ οὐ-τως εὐ-δο-κή-σας δό-ξα σοι.
 Ev-lo-ghi-tos Chri-stos o The-os i-mon, o ou-tos ev-dho-ki-sas dho-xa si.

EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o

δῆ - μος, κα-τε - πλά - γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-

- νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν - τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon - da, ke sin e-af - to ton A - dham e-

- γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,

δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,

ὦ Μα-θή-τρι-αι κίρ - νᾶ - τε; ὁ ἄ - στρά - πτων ἐν τῷ τά-φω Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-

- φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-

- τὴρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon

με τὰ δι-και - ώ-μα - τά σου. Λί - αν πρω - ί, Μυ-ρο - φό-ροι ἔ - δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to

μνή-μά σου θρη-νο-λο - γοῦ - σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,

θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἀ - νά-στα - σιν δέ, Ἀ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -

- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.

Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -

- γί-ζε-σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἀ-
 ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -

- γί-ω Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to

Ἄ - γι - ον Πνεῦ - μα, τὴν Ἀ - γί - αν Τρι - ά - δα, ἐν μι - ᾷ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,

σὺν τοῖς Σε-ρα-φείμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.

Καί νῦν καὶ ἄ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἀ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τη Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σρες, ρεύ - σαν - τα ζω - ης, ἴ - θυ - νε προς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne pros

τάυ - την δε, ο εκ σου σαρ - κω - θεις Θε - ος και άν - θρω - πος.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α. Δό - ξα σοι ο Θε - ος.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ι - α. Δό - ξα σοι ο Θε - ος.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HΥΠΑΚΟΕ

Ἡ τοῦ ληστοῦ μετάνοια, τὸν Παράδεισον ἐσύλησεν, ὁ δὲ θρήνος τῶν Μυροφόρων τὴν χαρὰν ἐμήνυσεν ὅτι ἀνέστης Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

(I tou listou metania, ton Paradhison esilinsen, o dhe thrinos ton Mirofodon tin charan eminisen; otti anestis Christe o Theos, paréchon to kosmo to mégha éleos.)

ΑΝΑΒΑΤΗΜΙ

Antiphon A

Ἐν τῷ οὐ - ρα - νῶ τὰ ὄμ - μα - τα, ἐκ - πέμ - πω μου τῆς καρ - δί - ας, πρὸς σὲ Σω - τήρ,
 En to ou - ra - no ta om - ma - ta, ek - pem - bo mou tis kar - dhi - as, pros se So - tir,

σῶ - σόν με σὴ ἐ - πι - λάμ - ψει. Ἐ - λέ - η - σον ἡ - μᾶς τοὺς πταί - ον - τὰς σοι πολ -
 so - son me si e - pi - lam - psi. E - le - i - son i - mas tous pte - on - das si pol -

- λὰ καθ' ἐ - κά - στην ὥ - ραν, ὦ Χρι - στέ μου, καὶ δὸς πρὸ τέ - λους τρό - πους, τοῦ με - τα - νο -
 - la kath' e - ka - stin o - ran, o Chri - ste mou, ke dhos pro te - lous tro - pous, tou me - ta - no -

- εἶν σοι. Δόξα Πατρὶ καὶ Υἱῶ καὶ Ἁγίῳ Πνεύ - μα - τι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ -
 - in si. Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke nin ke ai ke is tous e - o - nas ton e -

- ὠ - νων. Ἀ - μὴν. Ἀ - γί - ω Πνεύ - μα - τι, τὸ βα - σι - λεύ - ειν πέ - λει, τὸ ἀ - γι -
 - o - non. A - min. A - ghi - o Pnev - ma - ti, to ba - si - lev - in pe - li, to a - ghi -

- ἄ - ζειν, τὸ κι - νεῖν τὴν κτί - σιν. Θε - ὸς γάρ ἐ - στίν, ὁ - μο - οὐ - σι - ος Πα - τρι καὶ Λό - γω.
 - a - zin, to ki - nin tin kti - sin; The - os ghar e - stin, o - mo - ou - si - os Pa - tri ke Lo - gho.

Antiphon B

Εἰ - μὴ ὅ - τι Κύ - ρι - ος ἦν ἐν ἡ - μῖν, τίς ἰ - κα - νὸς σῶ - ος φυ - λα -
 I - mi o - ti ky - ri - os in en i - min, tis i - ka - nos so - os fi - la -

- χθῆ - ναι, ἐκ τοῦ ἐ - χθροῦ ἅ - μα, καὶ ἀν - θρω - πο - κτό - νου; τοῖς ὀ - δοῦ - σιν αὐ - τῶν,
 - chthi - ne, ek tou e - chthrou a - ma, ke an - thro - po - kto - nou? tis o - dhou - sin af - ton,

μὴ πα - ρα - δῶς Σῶ - τερ τὸν σὸν δοῦ - λον, λέ - ον - τος τρό - πον κατ' ἐ - μοῦ κι -
 mi pa - ra - dhos So - ter ton son dhou - lon, le - on - dos tro - pon kat' e - mou ki -

- νοῦν - ται· καὶ γὰρ οἱ ἐ - χθροὶ μου. Δόξα Πατρὶ καὶ Υἱῶ καὶ Ἁγίῳ Πνεύ - μα - τι·
 - noun - tai; ke ghar i e - chthri mou. Dhoxa Patri ke Io ke Aghio Pnev - ma - ti,

Καί νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ὠ - νας τῶν αἰ - ὠ - νων. Ἄ - μὴν.
 Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Ἄ - γί - ῳ Πνεύ - μα - τι, ζω - αρ - χί - α καὶ γέ - ρας· πάν - τα γὰρ τὰ κτι -
 A - ghi - o Pnev - ma - ti, zo - ar - chi - a ke ghe - ras; pan - da ghar ta kti -

- στά, ὡς Θε - ὁς ὢν δυ - να - μοῖ, συν - τη - ρεῖ ἐν Πα - τρι δι' Υἱ - οῦ δέ.
 - sta, os The - os on dhi - na - mi, sin - ti - ri en Pa - tri dhi' Ii - ou dhe.

Antiphon C

Οἱ πε - ποι - θό - τες ἐ - πὶ Κύ - ρι - ον, ἐ - οἶ - κα - σιν ὄ - ρει τῷ ἁ - γί - ῳ, οἱ οὐ - δα - μῶς σα -
 I re - pi - tho - tes e - pi Ky - ri - on, e - i - ka - sin o - ri to a - ghi - o, i ou - dha - mos sa -

- λεύ - ον - ται, προσ - βο - λαῖς τοῦ Βε - λί - αρ. Ἐν ἁ - νο - μί - αις χεῖ - ρας αὐ - τῶν μὴ ἐκ - τει -
 - lev - on - de, pros - vo - les tou Ve - li - ar. En a - no - mi - es chi - ras af - ton mi ek - ti -

- νά - τω - σαν οἱ θεῖ - ῳς ζῶν - τες· οὐ γὰρ ἐ - ἄ Χρι - στός, τῇ ράβ - δω τὸν κλῆ - ρον αὐ - τοῦ.
 - na - to - san i thi - os zon - des; ou ghar e - a Chri - stos, to rav - dho ton kli - ron af - tou.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Καί νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ὠ - νας τῶν αἰ -
 Dhoxa Patri ke Iō ke Aghio Pnev - ma - ti, Ke nin ke ai ke is tous e - o - nas ton e -

- ὠ - νων. Ἄ - μὴν. Ἄ - γί - ῳ Πνεύ - μα - τι, προ - σπη - γά - ζει πᾶ - σα σο -
 - o - non. A - min. A - ghi - o Pnev - ma - ti, pro - spi - gha - zi pa - sa so -

- φί - α, ἐν - θεν χά - ρις Ἄ - πο - στό - λοις, καὶ τοῖς ἄ - θλοις κα - τα -
 - fi - a, en - then cha - ris A - po - sto - lis, ke tis a - thlis ka - ta -

- στέ - φον - ται Μάρ - τυ - ρες, καὶ Προ - φῆ - ται ὁ - ρῶ - σι.
 - ste - fon - de Mar - ti - res, ke Pro - fi - te o - ro - si.

PROKEIMENON



Ἐ - ξε - γέρθητι, Κύριε ὁ Θεός μου, ἐν προ - στά - γμα - τι ᾧ ἐ - νε - τεί - λω, καὶ συ - να - γω -
E - xe - gherthiti, Kyrios o Theos mou, en pro - sta - ghma - ti o e - ne - ti - lo, ke si - na - gho -

- γή λα - ῶν κυ - κλώ - σει σε. * Ἐ - ξε - γέρθητι, Κύριε ὁ Θεός μου, ἐν προ -
- ghi la - on ki - klo - si se. E - xe - gherthiti, Kyrios o Theos mou, en pro -

- στά - γμα - τι ᾧ ἐ - νε - τεί - λω, καὶ συ - να - γω - γή λα - ῶν κυ - κλώ - σει σε.
- sta - ghma - ti o e - ne - ti - lo, ke si - na - gho - ghi la - on ki - klo - si se.

*Intone Verse: Κύριε, ὁ Θεός μου, ἐπὶ σοὶ ἤλπισα.

KONTAKION

Ἀνέστης Σωτήρ, ἐκ τάφου Παντοδύναμε καὶ Ἄιδης ἰδών, τὸ θαῦμα ἐξεπλήττετο, καὶ νεκροὶ ἀνίσταντο, καὶ ἡ κτίσις ἰδοῦσα συχαίρει σοι, καὶ ὁ Ἀδάμ συναγάλλεται, καὶ κόσμος Σωτήρ μου ἀνυμνεῖ σε αἶ.

(Anéstis Sotír, ek táfou Pandodhíname ke Édhis idhón, to thávmá exeplítte to, ke nekrí anístando, ke i ktísis idhoúsa sinchéri si, ke o Adhám sinagállate, ke kósmos Sotír mou animní se aí.)

OIKOS

Σὺ εἶ τὸ φῶς τῶν ἐσκοτισμένων, σὺ εἶ ἡ ἀνάστασις πάντων καὶ ἡ ζωὴ τῶν βροτῶν καὶ πάντα συνανέστησας, τοῦ θανάτου τὸ κράτος Σωτήρ σκυλεύσας, καὶ τοῦ Ἄιδου τὰς πύλας συντρίψας Λόγε, καὶ οἱ θνητοὶ κατιδόντες τὸ θαῦμα ἐθαύμαζον, καὶ πᾶσα κτίσις συχαίρει ἐν τῇ σῇ Ἀναστάσει, Φιλάνθρωπε. Διὸ καὶ πάντες δοξάζομεν, καὶ ὑμνοῦμεν τὴν σὴν συγκατάβασιν, καὶ κόσμος Σωτήρ μου ἀνυμνεῖ σε αἶ.

(Si i to fos ton eskotisménon, ou i i anástasis pándon ke i zoí ton vrotón ke pandas sinanéstisas, tou thanátou to krátos Sotír skileúsas, ke to Édhou tas pílas sintrípsas Lóghe, ke i thnití katidhóndes to thávmá efávmazon, ke pása ktísis sinchéri en ti si Anastási, Filánthrope. Dhió ke pándes dhoxázomen, ke imnoúmen tin sin sinkatávasin, ke kósmo Sotír mou animní se aí.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>.*

The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pnémati sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ῥώλεσεν.

READER: Anástasin Christou theasámeni,
proskínisomen Ághion Kýrion Isoúin, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoúmen ke tin aghían sou anástasin
imnoúmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christou chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoúmen tin anástasin aftou; Stavrón ghar
ipoméinas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ - νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλυ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. 2. E - pi pli - on pli - non me a -

- πὸ τῆς ἄ - νο - μί-ας μου καὶ ἄ - πὸ τῆς ἄ-μαρ - τί-ας μου κα - θά-ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ - γὼ γι - νώ-σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α - παν - τός.
Oti tin anomian mou e - gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo - no i - mar - ton ke to po - ni - ron e - no - pi - on sou e - pi - i - sa, o - pos an dhi - ke - o -

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ-νο-
- this en tis lo - ghis sou, ke ni - ki - sis en to kri - ne - sthe se. 5. I - dhou ghar en a - no -

- μί-αις συ-νε - λή-φθην, καὶ ἐν ἄ-μαρ - τί-αις ἐ - κίς-ση - σέ με ἢ μῆ-τηρ μου. 6. Ἴ-
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. 6. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι-α τῆς σο - φί-ας σου ἐ - δῆ-λω-σάς μοι.
- dhou ghar alithian i - gha - pi - sas, ta adhila ke ta kri - fi - a tis so - fi - as sou e - dhi - lo - sas mi.

7. Ἦν-τι - εἷς με ὑσσώπω, καὶ καθαρι - σθή-σο-μαι, πλυ-νεῖς με, καὶ ὑ-πὲρ χι - ό-να λευ-καν-
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan -

- θή-σο-μαι. 8. Ἄ-κου-τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ-νην, ἀ - γαλ - λι - ἄ-σον-ται ὁ-
- thi - so - me. 8. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - de o -

- στέ-α τε-τα-πει-νω - μέ-να. 9. Ἄ-πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ-μαρ-τι-ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, 9. A - postrepson to prosopon sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. 10. Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὅς, καὶ
 pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. 11. Μὴ ἀ-πορ - ρί-ψῃς με
 pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psiis me

ἀ-πό τοῦ προ - σώ-που σου καὶ πνεύμα σου τὸ ἅγιον μὴ ἀντα-νέ-λῃς ἀπ' ἐ - μοῦ. 12. Ἄ-
 a-po tou pro - so-pou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
 - po-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ-ψου-σι.
 Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psiou-si.

14. Ῥῥοαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη-ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ται ἢ
 Ri - se me ex e - ma-ton, o The-os o Theos tis soti-ri - as mou; a-ghal-li - a-se-te i


γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. 15. Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
 ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky-ri-e, ta chi-li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. 16. Ὅ-τι εἰ ἠθέλησας θυσίαν, ἔ-δω-κα ἄν·
 ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ-λο-καυ - τώ-μα-τα οὐκ εὐ-δο - κή-σεις. 17. Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
 o-lo-kaf - to-ma-ta ouk ev-dho-ki-sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὅς οὐκ ἐ-ξου-δε - νώ-σει.
 - dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no-si.


18. Ἄ - γά-θυ-νον, Κύ-ρι-ε, ἐν τῇ εὐ-δο - κί - ᾧ σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
 A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-



 - θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἄ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-



 - ράν καὶ ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἄ-νοίσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.



 Καὶ ἐ-λέ-η - σόν με, ὁ Θε-ός.
 Ke e - le - i - son me, o The - os. *Continue to next hymn.*

RESURRECTIONAL HYMN AFTER PSALM 50
(This hymn may differ on certain feast days. Consult the typkion.)




 Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί-ω Πνεύ-μα-τι· Ταῖς τῶν Ἀπο - στό - λων πρεσ-βεί-αις,
 Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma-ti; Tes ton A-po - sto - lon pres - vi - es,



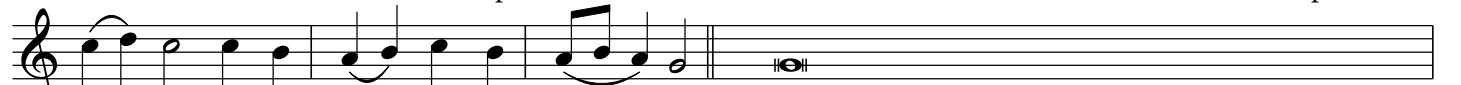
 Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.



 καὶ νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.



 Ταῖς τῆς Θε-ο - τό - κου πρεσ-βεί-αις, Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ
 Tes ton The-o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta




 πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των. Ἐλέησον με, ὁ Θε-ός, κατὰ τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The - os, kata to megha eleos sou,



 καὶ κα-τὰ τὸ πλή-θος τῶν οἰ-κτιρ-μῶν σου ἐ - ξά-λει-ψον τὸ ἄ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.



 Ἄ-να-στάς ὁ Ἰ-η-σοὺς ἀ-πὸ τοῦ τά - φου, κα - θὼς προ - εἶ-πεν, ἔ-δω - κεν ἡ-
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -



 - μὴν τὴν αἰ - ῶ - νι - ον ζω - ῆν, καὶ μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

THEN RETURN HERE.

AINOI (THE PRAISES)

Πᾶ - σα πνο - ἡ αἰ-νε - σά - τω τὸν Κύ - ρι - ον. Αἰ - νεῖ-τε τὸν Κύ-ρι-ον ἐκ
Pa - sa pno - i e-ne - sa - to ton Ky - ri - on. E - ni-te ton Ky-ri-on ek

τῶν οὐ - ρα - νῶν· αἰ - νεῖ - τε αὐ - τὸν ἐν τοῖς ὑ-
ton ou - ra - non; e - ni - te af - ton en tis i-

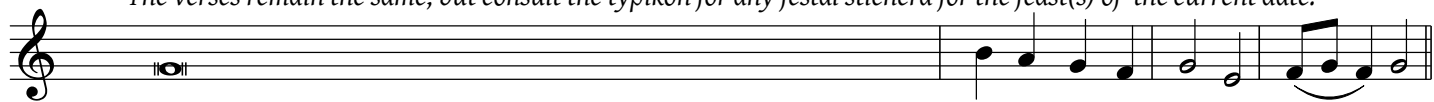
- ψί - στοις. Σοὶ πρέ-πει ὕ-μνος τῷ Θε - ῶ. Αἰ - νεῖ - τε αὐ - τόν,
- psi - stis. Si pre-pi i-mnos to The - o. E - ni - te af - ton,

πάν - τες οἱ ἄγ - γε - λοι αὐ - τοῦ· αἰ - νεῖ-τε αὐ - τόν, πᾶ-σαι αἱ δυ - νά-
pan - des i an - ge - li af - tou; e - ni-te af - ton, pa-se e dhi - na-

- μεις αὐ - τοῦ. Σοὶ πρέ - πει ὕ - μνος τῷ Θε - ῶ.
- mis af - tou. Si pre - pi i - mnos to The - o.

RESURRECTIONAL STICHERA

The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.
The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.



1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον. Δόξα αὐτῇ ἔσται πᾶσι τοῖς ὀ - σί - οῖς αὐ - τοῦ.
1. Tou piise en aftis dhrima engrapton. Dhoxa afti este pa-si tis o - si-is af - tou.



Πᾶ - σα πνο - ή, καὶ πᾶ - σα κτί - σις, σὲ δο - ξά - ζει Κύ - ρι - ε, ὅ - τι δι - ἄ του Σταυ -
Pa-sa pno - i, ke pa - sa kti - is, se dho-xa-zi Ky - ri-e, o-ti dhi - a tou Stav-



- ροῦ τὸν θά - να - τον κα - τήρ - γη - σας, ἵ - να δεῖ - ξης τοῖς λα - οῖς, τὴν ἐκ νε -
- rou ton tha-na - ton ka - tir - ghi - sas, i-na di-xis tis la-is, tin ek ne-



- κρῶν σου Ἄ - νά - στα - σιν, ὡς μό - νος φι - λάν - θρω - πος.
- kron sou A - na - sta - sin, os mo-nos fi - lan - thro - pos.



2. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ - νεῖτε αὐτὸν ἐν στε - ρε - ὡ - μα - τι τῆς δυ - νά - με - ως
2. Enite ton Theon en tis Aghiis aftou, e - nite afton en ste-re - o-ma-ti tis dhi-na-me-os



αὐ - τοῦ. Εἰ - πά - τω - σαν Ἰ - ου - δαῖ - οἱ, πῶς οἱ στρα - τι - ὦ - ται ἄ - πώ - λε - σαν τη -
af - tou. I - pa-to-san I - ou - de - i, pos i stra-ti - o-te a - po - le - san ti-



- ροῦν - τες τὸν Βα - σι - λέ - α; δι - α - τι γὰρ ὁ λί -θος οὐκ ἐ - φύ - λα - ξε τὴν
- roun-des ton Ba - si - le - a; dhi-a - ti ghar o li-thos ouk e - fi - la-xe tin



πέ - τραν τῆς ζω - ῆς; ἢ τὸν τα - φέν - τα δό - τω - σαν, ἢ ἄ - να - στάν - τα προ - σκυ - νεί -
pe - tran tis zo - is? i ton ta-fen-da dho-to-san, i a-na - stan-da pro-ski - ni-



- τω - σαν, λέ - γον - τες σὺν ἡ - μῖν· Δό - ξα τῷ πλή - θει τῶν οἱ - κτιρ -
- to - san, le-ghon-des sin i - min; Dhoxa to pli-thi ton i - ktir-



- μῶν σου. Σω - τήρ ἡ - μῶν δό - ξα σοι.
- mon sou, So - tir i - mon dho - xa si.



3. Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ, αἰ - νεῖ-τε αὐ-τὸν κα-τὰ τὸ πλῆ-θος τῆς με-γα-λω-

3. Enite afton epi tes dhinasties aftou, e - ni-te af-ton ka-ta to pli-thos tis me-gha-lo-



- σύ-νης αὐ - τοῦ. Χαί-ρε-τε λα - οί, καὶ ἄ - γαλ-λι - ᾶ - σθε, Ἄγ-γε-λος ἐ - κά-θι-σεν

- si-nis af - tou. Che-re-te la - i, ke a-ghal-li - a - sthe, An-ge-los e - ka-thi-sen



εἰς τὸν λί - θον τοῦ μνή - μα - τος· αὐ - τὸς ἡ-μᾶς εὐ-ηγ-γε - λί - σα-

is ton li - thon tou mni - ma - tos; af - tos i-mas e-vin-ge - li - sa-



- το εἰ - πὼν· Χρι-στὸς ἄ-νέ - στη ἐκ νε - κρών, ὁ Σω - τὴρ τοῦ κό-

- to i - ron; Chri-stos a-ne - sti ek ne - kron, o So - tir tou ko-



- σμου, καὶ ἐπ - λή-ρω-σε τὰ σύμ-παν - τα εὐ - ω - δί - ας. Χαί-ρε-τε Λα - οί,

- smou, ke e - pli-ro-se ta sim-pan - da ev - o - dhi - as. Che-re-te La - i,



καὶ ἄ - γαλ-λι - ᾶ - σθε. Αἰνεῖτε αὐτὸν ἐν ἤχῳ, σάλπιγγος, αἰ - νεῖ-τε αὐ-

ke a - ghal-li - a - sthe. 4. Enite afton en icho salpingos, e - ni-te af-



- τὸν ἐν ψαλ-τη - ρί-ῳ καὶ κι - θά - ρα. Ἄγ-γε-λος μὲν τὸ Χαί - ρε, πρὸ τῆς

- ton en psal-ti - ri-o ke ki - tha - ra. An-ge-los men to Che - re, pro tis



σῆς συλ-λή-ψε - ως Κύ - ρι - ε, τῇ κε-χα-ρι-τω - μέ - νη ἐ - κό-

sis sil - li-pse - os Ky - ri - e, ti Ke-cha-ri-to - me - ni e - ko-



- μι - σεν, Ἄγ-γε-λος δὲ τὸν λί - θον τοῦ ἐν - δό-ξου σου μνή-μα - τος, ἐν τῇ

- mi - sen, An-ge-los dhe ton li - thon tou en-dho-xou sou mni-ma - tos, en ti



σῇ Ἄ-να - στά - σει ἐ - κύ - λι - σεν. Ὁ μὲν ἄν - τι τῆς

si A-na - sta - si e - ki - li - sen. O men an - di tis

λύ - πης, εὐφ - ρο - σύ - νης σύμ - βο - λα μη - νύ - ων, ὁ δὲ ἀν - τὶ θα -
li - pis, ef - fro - si - nis sim - vo - la mi - ni - on, o dhe an - di tha -

- νά - του, Δε - σπό - την ζω - ο - δό - την κη - ρύτ - των ἡ - μῖν. Δι - ὀ βο - ῶ - μέν
- na - tou, Dhe - spro - tin zo - o - dho - tin ki - rit - ton i - min. Dhi - o vo - o - men

σοι· Εὐ - ερ - γέ - τα τῶν ἀ - πάν - των, Κύ - ρι - ε δό - ξα σοι.
si; Ev - er - ghe - ta ton a - pan - don, Ky - ri - e dho - xa si.

5. Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ, αἰ - νεῖ - τε αὐ - τὸν ἐν χορ - δαῖς καὶ ὀρ - γά - νῳ.
Enite afton en timbano ke choro, e - ni - te af - ton en chor - dhes ke or - gha - no.

Ἔρ - ρα - ναν μύ - ρα με - τὰ δα - κρύ - ων, ἐ - πι τὸ μνη - μά σου αἶ Γυ -
Er - ra - nan mi - ra me - ta dha - kri - on, e - pi to mni - ma sou e Ghi -

- ναῖ - κες, καὶ ἐ - πλή - σθη χα - ρὰς τὸ στό - μα αὐ - τῶν, ἐν τῷ λέ -
- ne - kes, ke a - pli - sthi cha - ras to sto - ma af - ton, en to le -

- γειν· Ἄ - νέ - στη ὁ Κύ - ρι - ος.
- ghin; A - ne - sti o Ky - ri - os.

6. Αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ - σα πνο -
Enite afton en kimvalis evichis, enite afton en kimvalis alalagmou. Pa - sa pno -

- ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον. Αἰ - νε - σά - τω - σαν ἕ - θνη καὶ λα -
- i e - ne - sa - to ton Ky - ri - on. Ei - ne - sa - to - san e - thni ke la -

- οὶ Χρι - στὸν τὸν Θε - ὄν ἡ - μῶν, τὸν ἐκ - ου - σί - ως δι' ἡ - μᾶς σταυ -
- i - Chri - ston ton The - on i - mon, ton k - ou - si - os dhi' i - mas stav -

- ρὸν ὑπο - μεί - ναν - τα, καὶ ἐν τῷ ἄ - δη τρι - η - με - ρεύ - σαν - τα, καὶ προ - σκυ - νη -
 - ron i-po - mi - nan - da, ke en to a-dhi tri-i-me - ref - san - da, ke pro-ski-ni-

- σά - τω - σαν ἀ - τοῦ τήν ἐκ νε - κρῶν Ἀ - νά - στα - σιν, δι' ἧς, πε - φώ - τι - σται
 - sa-to-san af - tou tin ek ne - kron A - na - sta - sin, dhi' is, pe - fo - ti - ste

πάν - τα τοῦ κό - σμου τὰ πέ - ρα - τα. Ἄ - ναστήθι, Κύριε, ὁ Θεός
 pan-da tou ko-smou ta pe - ra - ta. 7. Anastithi, Kyrie, o Theos

μου, ὑψω - θή - τω ἡ χεὶρ σου, μὴ ἐ - πι - λά - θῃ τῶν πε - νή - των σου εἰς τέ - λος. Ἐ - σταυ -
 mou, i-pso-thi-to i chir sou, mi e-pi - la-thi ton pe - ni-ton sou is te - los. E-stav-

- ρώ - θης, ἐ - τά - φης, Χρι - στέ, ὡς ἡ - βου - λή - θης, ἐ - σκύ - λευ - σας τὸν θά - να -
 - ro-this, e - ta - fis, Chri-ste, os i - vou-li - this, e - ski - lef - sas ton tha-na-

- τον, ὡς Θε - ὸς καὶ Δε - σπό - τῆς, δω - ρού - με - νος τῷ κό - σμῳ ζω - ἦν αἰ -
 - ton, os The - os ke Dhe - spro - tis, dho-rou-me - nos to ko - smo zo - in e-

- ὠ - νι - ον, καὶ τὸ μέ - γα ἔ - λε - ος.
 - o - ni - on, ke to me - gha e - le - os.

Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου, διη - γή - σο - μαί πάν - τα τὰ θαυ - μά - σι -
 8. Exomologhisome si, Kyrie, en oli kardhia mou, dhin-ghi-so-me pan-da ta thav-ma - si-

- ἄ - σου. Ὅν - τως πα - ρά - νο - μοι σφρα - γί - σαν - τες τὸν λί - θον, μεί - ζο - νος ἡ - μᾶς
 - a sou. On - dos pa - ra - no mi sfra - ghi - san - des ton li - thon, mi - zo - nos i - mas

θαυ - μά - τος ἡ - ξι - ὠ - σα - τε, ἔ - χου - σι τὴν γνῶ - σιν οἱ
 thav - ma - tos i - xi - o - sa - te, e - chou - si tin ghno - sin i

φύ - λα - κες, σή - με - ρον προ - ἤλ - θε τοῦ μνή - μα - τος, καὶ ἔ - λε - γον· Εἶ - πα - τε,
 fi - la - kes, si - me - ron pro - il - the tou mni - ma - tos, ke e - le - ghon; I - pa - te,

ὅ - τι ἡ - μῶν κοι - μῶ - μέ - νων, ἦλ - θον οἱ Μα - θε - ταί, καὶ ἔ - κλε - ψαν αὐ -
 o - ti i - mon ki - mo - me - non, il - thon i Ma - thi - te, ke e - kle - psan af -

- τόν. Καὶ τίς κλέ - πτει νε - κρόν, μά - λι - στα δὲ καὶ γυ - μνόν; Αὐ - τὸς ἀ -
 - ton. Ke tis kle - pti ne - kron, ma - li - sta dhe ke ghi - mnon? Af - tos a -

- νέ - στη αὐ - τε - ξου - σί - ως ὡς Θε - ὄς, κα - τα - λι - πὼν καὶ ἐν τῷ
 - ne - sti af - te - xou - si - os os The - os, ka - ta - li - pon ke en to

τά - φω τὰ ἐν - τά - φι - α αὐ - τοῦ. Δεῦ - τε ἴ - δε - τε Ἰ - ου -
 ta - fo ta en - da - fi - a af - tou. Dhef - te i - dhe - te I - ou -

- δαί - οι, πῶς οὐ δι - ἐρ - ρη - ξε τὰς σφρα - γί - δας, ὁ τὸν θά - να - τον πα -
 - dhe - i, pos ou dhi - er - ri - xe tas sfra - thi - dhas, o ton tha - na - ton pa -

- τή - σας, καὶ ἐν τῷ γέ - νει τῶν ἀν - θρώ - πων, τὴν ἀ - τε - λεύ - τη - τον ζω - ἦν δω -
 - ti - sas, ke en to ghe - ni ton an - thro - pon, tin a - te - lef - ti - ton zo - in dho -

- ρού - με - νος, καὶ τὸ μέ - γα ἔ - λε - ος.
 - rou - me - nos, ke to me - gha e - le - os.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the designated Theotokion. See the Resurrectional Eothinon hymns at: <http://newbyz.org/orthros.html>. Consult the typikon for a festal doxasticon.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day. Doxologies in all the tones and the Resurrectional morning hymn are located at:

<http://newbyz.org/orthros.html>. The Sunday Divine Liturgy then follows.

3rd TONE (ΗΧΟΣ Γ') RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

Αλ - λη - λούϊα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὄς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,
ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Ἄ - μὴν. Θε - ὄς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν· εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -
- μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologísthe to Kyrió, ὅτι aghathós, ὅτι is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἠμυνάμην αὐτούς.
(Pánda ta éthni ekílosan me, ke to onómati Kyrióu iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pará Kyrióu eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

APOLYTIKIA

Resurrectional Apolytikion

Εὐ-φραι - νέ-σθω τὰ οὐ - ρά-νι-α, ἀ-γαλ-λι - ἀ-σθω τὰ ἐ - πί-γει - α, ὅ-τι ἐ-
 Ef - fre - ne-stho ta ou - ra-ni-a, a-ghal-li - a-stho ta e - pi-ghi - a, o-ti e-

- ποί-η-σε κρά-τος, ἐν βρα - χί-ο-νι αὐ-τοῦ, ὁ Κύ-ρι-ος, ἐ - πά-τη-σε τῷ θα - νά - τῳ τὸν
 - pi - i-se kra-tos, en vra - chi-o-ni af - tou, o Ky-ri-os, e - pa-ti-se to tha - na - to ton

θά-νά - τον, πρω - τό-το-κος τῶν νε-κρῶν ἐ - γέ-νε-το, ἐκ κοι - λί-ας ἄ-δου ἐρ-
 tha-na - ton, pro - to-to-kos ton ne-kron e - ghe-ne-to, ek ki - li-as a-dhou er-

- ρύ-σα-το ἡ - μᾶς, καὶ πα - ρέ-σχε τῷ κό-σμῳ τὸ μέ - γα ἔ - λε - ος.
 - ri - sa - to i - mas, ke pa - re-sche to ko-smo to me-gha e - le - os.

*

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι· Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Dhoxa Patri ke Io ke Aghio Pnev-ma-ti; Ke nin ke ai ke is tous e - o-nas ton e - o - non. A - min.

*If there is a festal apolytikion, insert it at the asterisk, then use the “Ke nin...” and Theotokion of the tone of the festal hymn.

3rd Tone Theotokion

Σὲ τὴν με - σι - τεύ-σα-σαν τὴν σω-τη - ρί-αν τοῦ γέ - νους ἡ - μῶν, ἀ - νυ-
 Se tin me - si - tef - sa - san tin so - ti - ri - an tou ghe - nous i - mon, a - ni-

- μνου-μεν Θε - ο - τό - κε Παρ - θέ - νε· ἐν τῇ σαρ - κὶ γὰρ τῇ ἐκ σου προ-σλη-φθεί-ση, ὁ Υἱ-
 - mnou-men The-o - to - ke Par - the - ne en ti sar - ki ghar ti ek sou pro-sli - fthi - si, o li-

- ὅς σου καὶ Θε - ὁς ἡ-μῶν τὸ δι-ὰ Σταυ - ροῦ κα-τα-δε - ξά - με-νος πά - θος, ἐ-λυ-
 - os sou ke The - os i - mon to dhi - a Stav - rou ka - ta - dhe - xa - me - nos pa - thos, e - li-

- τρώ-σα-το ἡ - μᾶς, ἐκ φθο - ρᾶς ὡς φι - λάν-θρω - πος.
 - stro - sa - to i - mas, ek ftho - ras os fi - lan - thro - pos.

KATHISMATA

Kathisma 1a



Ἄ - μὴν. Χρι - στὸς ἐκ νε - κρῶν ἐ - γή - γερ - ται, ἢ ἄ - παρ - χὴ τῶν κε - κοι - μη - μέ - νων.
A - min. Chri - stos ek ne - kron e - ghi - gher - te, i a - par - chi ton ke - ki - mi - me - non.



Ὁ Πρω - τό - το - κος τῆς κτί - σε - ως, καὶ Δη - μι - ουρ - γὸς πάν - των τῶν γε - γο - νό - των,
O Pro - to - to - kos tis kti - se - os, ke Dhi - mi - our - ghos pan - don ton ghe - gho - no - ton,



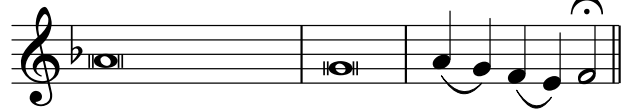
τὴν κα - τα - φθα - ρεῖ - σαν φύ - σιν τοῦ γέ - νους ἡ - μῶν, ἐν ἐ - αυ - τῷ ἄ - νε - καί - νι -
tin ka - ta - ftha - ri - san fi - sin tou ghe - nous i - mon, en e - af - to a - ne - ke - ni -



- σεν. Οὐκ ἔ - τι θά - να - τε κυ - ρι - εὐ - εις· ὁ γὰρ τῶν ὄ - λων Δε - σπό - τής, τὸ
- sen. Ouk e - ti tha - na - te ki - ri - ev - is; o ghar ton o - lon Dhe - spo - tis, to



κρά - τος σου κα - τέ - λυ - σε.
kra - tos sou ka - te - li - se.



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι
Dhoxa Patri ke Io ke aghio Pnev - ma - ti.

Kathisma 1b



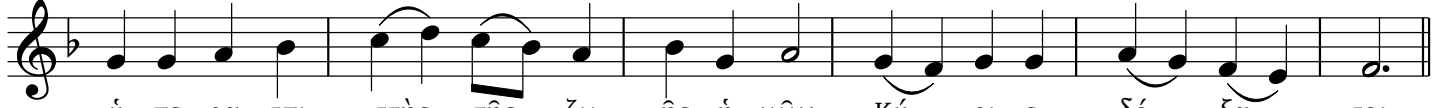
Σαρ - κὶ τοῦ θα - νά - του γε - νῶ - σα - με - νος Κύ - ρι - ε, τὸ πι - κρὸν τοῦ θα - νά - του ἐ -
Sar - ki tou tha - na - tou ghef - sa - me - nos Ky - ri - e, to pi - kron tou tha - na - tou e -



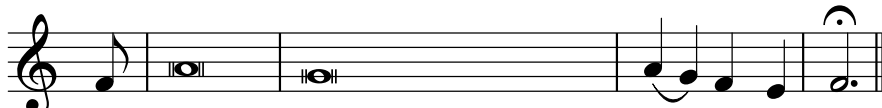
- ξέ - τε - μες τῇ Ἐ - γέρ - σει σου, καὶ τὸν ἄν - θρω - πον κατ' αὐ - τοῦ ἐ - νι -
- xe - te - mes ti E - gher - si sou, ke ton an - thro - pon kat' af - tou e - ni -



- σχύ - σας, τῆς ἀρ - χαί - ας κα - τά - ρας τὴν ἡτ - ταν ἀ - να - κα - λού - με - νος, ὁ
- schi - sas, tis ar - che - as ka - ta - ras tin it - tan a - na - ka - lou - me - nos, o



ὕ - πε - ρα - σπι - στὴς τῆς ζω - ῆς ἡ - μῶν, Κύ - ρι - ε, δό - ξα σοι.
i - pe - ra - spi - stis tis zo - is i - mon, Ky - ri - e, dho - xa si.



καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰ - ώ - νων. Ἄ - μὴν.
Ke nin ke ai ke is tous eonas ton e - o - non. A - min.

Kathisma 1c - Theokion

Τὴν ὠ-ραι - ὀ-τη - τα τῆς παρ-θε - νί - ας σου, καὶ τὸ ὑ - πέρ-λαμ-
 Tin o-re - o-ti - ta tis par-the - ni - as sou ke to i - per-lam-
 - προν τὸ τῆς ἀ - γνεί - ας σου, ὁ Γα-βρι - ἦλ κα-τα-πλα-γεις ἐ - βό-α σοι, Θε - ο -
 - bron to tis a - ghni - as sou, o Ga-vri - il ka-ta-pla-ghis e - vo-a si, The-o-
 - τό - κε' Ποί-όν σοι ἐγ - κώ-μι - ον, προ-σα - γά - γω ἐ - πά - ξι-ον,
 - to - ke. Pi-on si en - go-mi - on, pro-sa - gha-gho e - pa - xi-on,
 τί δὲ ὀ-νο - μά-σω σε; ἀ-πο - ρῶ καὶ ἐ - ξί-στα-μαι· δι - ὀ ὡς προ-σε-
 ti dhe o-no - ma-so se; a-po - ro ke e - xi-sta-me, dhi - o os pro-se-
 - τά - γην βο - ῶ σοι· Χαῖ - ρε ἡ Κε - χα - ρι - τω - μέ - νη.
 - ta - ghin, vo - o si: Che-re, i Ke-cha-ri-to - me - ni.

Kathisma 2a

Τὸ ἀ-ναλ-λοί-ω - τον τὸ τῆς Θε - ὀ - τη - τος, καὶ τὸ ἐ - κού-σι - ον
 To a-nal - li - o - ton to tis The - o - ti - tos, ke to e - kou-si - on
 πά-θος σου Κύ - ρι - ε, εἰς ἐ-αυ - τὸν κα-τα-πλα-γεις, ὁ Ἄι-δης ἐ-πω - δύ-ρε - το.
 pa-thos sou Ky - ri - e, is e-af - ton ka-ta-pla-ghis, o E-dhis, e-po - dho-re - to,
 Τρέ-μω τὴν τοῦ σώ-μα - τος, μὴ φθα-ρεῖ-σαν ὑ - πό - στα-σιν, βλέ-πω τὸν ἀ-
 Tre-mo tin tou so-ma - tos, mi ftha - ri-san i - po - sta-sin, vle - po ton a-
 - ὀ-ρα - τον, μυ-στι-κῶς πο-λε-μουν-τά με· δι - ὀ καὶ οὖς κα - τέ - χω κραυ-γά - ζου-σι·
 - o-ra - ton, mi-sti - kos po-le-moun-da me; dhi - o ke ous ka - te - cho krav-gha-zou-si;
 Δό - ξα Χρι-στὲ τῇ Ἄ-να - στά - σει σου. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι·
 Dho-xa Chri-ste ti A-na - sta - si sou. Dhoxa Patri ke Io ke aghio Pnev-ma-ti.

Kathisma 2b

Τὸ ἀ-κά - τά-λη - πτον τὸ τῆς Σταυ - ρώ - σε-ως, καὶ ἀ-νερ - μή-νευ - τον
 To a-ka - ta-li - pton to tis Stav - ro - se-os, ke a-ner - mi-nef - ton

τὸ τῆς Ἐ - γέρ - σε - ως, θε-ο-λο - γοῦ - μεν οἱ πι - στοί, ἀ - πόρ-ρη-τον Μυ - στή-ρι - ον
 to tis E - gher - se - os, the-o-lo-ghou-men oi pi - sti, a - por-ri-ton Mi - sti-ri - on;

σῆ-με-ρον γὰρ θά-να - τος, καὶ ὁ Ἄι-δης ἐ - σκύ - λευ-ται, γέ-νος δὲ ἀν-θρώ-πι-
 si-me-ron ghar tha-na - tos, ke o E-dhis e - ski - lef-te, ghe-nos dhe an-thro-pi-

- νον ἀ-φθαρ-σί-αν ἐν - δέ - δυ-ταί· δι - ὀ καὶ εὐ-χα - ρί - στως κραυ-γά-ζο-μεν· Δό - ξα Χρι-
 - non a-fthar-si-an en - dhe-dhi-te; dhi - o ke ef-cha - ri - stos krav-gha-zo-men; Dho - xa Chri-

- στέ τῇ Ἄ-να - στά - σει σου. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰ-ῶ - νων. Ἄ - μὴν.
 - ste ti A-na - sta - si sou. Ke nin ke ai ke is tous eonas ton e - o - non. A - min.

Kathisma 2c

Τὸν ἀ-κά - τά-λη - πτον καὶ ἀ-πε - ρί - γρα-πτον, τὸν ὁ-μο - ού-σι-
 Ton a-ka - ta-li - pton ke a-pe - ri - ghra-pton, ton o-mo - ou-si-

- ον Πα - τρὶ καὶ Πνεύ-μα - τι, ἐν τῇ γα - στρί σου μυ-στι - κῶς, ἐ - χώ-ρη-σας
 - on Pa - tri ke Pnev-ma - ti, en ti gha - stri sou mi-sti - kos, e - cho-ri-sas

θε-ο-μη-τορ, μί-αν καὶ ἀ - σύγ-χυ - τον, τῆς Τρι - ά-δος ἐ - νέρ - γει-αν,
 The-o-mi - tor, mi-an ke a - sin-chi - ton, tis Tri - a-dos e - ner - ghi-an,

ἔ-γνω-μεν τῷ Τό-κῳ σου, ἐν τῷ κό-σμῳ, δο - ξά-ζε-σθαι· δι - ὀ καὶ εὐ-χα-
 e-ghno-men to To-ko sou, en to ko-smo, dho - xa-ze-sthe; dhi - o ke ef-cha-

- ρί - στως βο - ῶ - μέν σοι· Χαῖ - ρε ἡ Κε - χα - ρι - τω - μέ - νη.
 - ri - stos vo - o - men si: Che - re i Ke - cha - ri - to - me - ni.

EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o

δῆ - μος, κα-τε - πλά-γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-

- νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν-τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon-da, ke sin e-af - to ton A - dham e-

- γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,

δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,

ὦ Μα-θή-τρι-αι κίρ - νᾶ - τε; ὁ ἄ - στρά - πτων ἐν τῷ τά-φω Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-

- φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-

- τὴρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon

με τὰ δι-και - ώ-μα - τά σου. Λί - αν πρω - ί, Μυ-ρο - φό-ροι ἔ-δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to

μνή-μά σου θρη-νο-λο - γοῦ-σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,



θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἀ - νά-στα - σιν δέ, Ἀ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.



Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -



- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.



Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -



- γί - ζε - σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἀ-
 - ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -



- γί - ῶ Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to



Ἄ - γι - ον Πνεῦ-μα, τὴν Ἀ - γί - αν Τρι - ά - δα, ἐν μι - ᾶ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,



σὺν τοῖς Σε-ρα-φείμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.



καὶ νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.



Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἀ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τή Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σρες, ρεύ - σαν - τα ζω - ής, ἴ - θυ - νε προς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne pros

ταύ - την δε, ό εκ σου σαρ - κω - θεις Θε - ός και άν - θρω - πος.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

'Αλ - λη - λού - ι - α, 'Αλ - λη - λού - ι - α, 'Αλ - λη - λού - ι - α. Δό - ξα σοι ό Θε - ός.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

'Αλ - λη - λού - ι - α, 'Αλ - λη - λού - ι - α, 'Αλ - λη - λού - ι - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ι - α. Δό - ξα σοι ό Θε - ός.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HYPAKOE

Ἐκπλήττων τῇ ὀράσει, δροσίζων τοῖς ῥήμασιν, ὁ ἀστράπτων Ἄγγελος, ταῖς μυροφόροις ἔλεγε· Τὸν ζῶντα τί ζητεῖτε ἐν μνήματι; ἠγέρθη κενώσας τὰ μνήματα τῆς φθορᾶς ἀλλοιωτὴν, γνῶτε τὸν ἀναλλοίωτον, εἶπατε τῷ Θεῷ· Ὡς φοβερά τὰ ἔργα σου! ὅτι τὸ γένος ἔσωσας τῶν ἀνθρώπων.

(Ekplítton ti orási, dhrosízon tis rímasin, o astrápton Ángelos, tes mirofóris éleghe; Ton zónða ti zitíte en mnímati? ighérthi kenósas ta mnímata tis fghorás alliotín, ghnóte ton anallíoton, ípate to Theó; Os foverá ta érgða sou! óti to ghénos ésosas ton anthrópon.

ΑΝΑΒΑΤΗΜΙ

Antiphon A

Τὴν αἰ-χμα-λω - σί - αν Σι - ών, σὺ ἐ - ξεί-λου ἐκ Βα-βυ - λῶ - νος κὰ - μέ ἐκ τῶν πα-
 Tin e-chma-lo - si - an Si - on, si e - xi-lou ek Va-vi - lo - nos ka - me ek ton pa-
 - θῶν, πρὸς ζω - ῆν ἔλ-κυ-σον Λό - γε. Ἐν τῷ Νό - τῳ οἱ σπεί-ρον-τες δά-κρυ-σιν ἐν-
 - thon, pros zo - n el-ki-son Lo - ghe. En to No - to i spi-ron-des dha-kri-sin en-
 - θέ - οἰς, θε - ρι-οὔ-σι στά-χυ - ας, ἐν χα - ρᾷ ἄ - ει-ζω - ῖ - ας.
 - the - is, the - ri-ou-si sta-chi - as, en cha - ra a - i - zo - i - as.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι• Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἄ-
 Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e - o-nas ton e - o-non. A-
 - μὴν. Ἄ - γί-ω Πνεύ-μα-τι, πᾶ-σα ἄ - γα - θο - δω - ρί - α, ὡς Πα - τρὶ καὶ Υἱ-
 - min. A - ghi-o Pnev-ma-ti, pa-sa a-gha-tho-dho - ri - a, os Pa - tri ke I-
 - ῶ σου - να - στρά - πτει, ἐν ᾧ τὰ πάν - τα ζῆ καὶ κι - νεῖ - ται.
 - o si - na - stra - pti, en o ta pan - da zi ke ki - ni - te.

Antiphon B

Ἐ - ἂν μὴ Κύ-ρι-ος οἰ-κο-δο - μή - ση οἶ-κον τῶν ἄ-ρε-τῶν, μά-την κο-πι - ῶ - μεν,
 E - an mi Ky-ri-os i-ko-dho - mi - si i - kon ton a-re-ton, ma-tin ko-pi - o - men,
 τὴν δὲ ψυ - χὴν σκέ-πον-τος, οὐ - δεῖς ἡ-μῶν πορ - θεῖ-ται τὴν πό - λιν. Τοῦ καρ - ποῦ τῆς γα-
 tin dhe psi - chin ske-pon-dos, ou - dhis i-mon por - thi-te tin po - lin. Tou kar - pou tis gha-
 - στρός, τῷ Πνεύ-μα-τι υἱ-ο-ποι-η - τῶς σοι τῷ Χρι-στῷ, ὡς Πα - τρὶ οἱ Ἄ-γι-οι πάν-το-τε εἰ - σί.
 - stros, to Pnev-ma-ti i - o - pi - i - tos si to Chri-sto, os Pa - tri i A - ghi - i pan-do-te i - si.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι• Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἄ-
 Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e - o-nas ton e - o-non. A-

- μὴν. Ἄ-γί-ω Πνεύ-μα-τι, ἐν-θε-ω - ρεῖ-ται πᾶ-σα ἁ-γι - ό - της σο - φί - α· οὐ-σι-οῖ
 - min. A-ghi-ō Pnev-ma-ti, en-the-o - pi - te pa-sa a-ghi - o - tis so - fi - a; ou-si-i
 πᾶ-σαν γὰρ κτί - σιν· ἀν - τῷ λα - τρεύ-σω-μεν· Θε - ός γάρ, ὡς Πα - τρί τε καὶ Λό - γω.
 pa-san ghar kti - sin; af - tō la - tref-so-men; The - os ghar, os Pa - tri te ke Lo - gho.

Antiphon C

Οἱ φο-βού-με-νοι τὸν Κύ-ρι-ον, μα - κά-ρι-οι τρί-βους βα-δι - ούν-ται, τῶν ἐν-το - λῶν
 I fo-vou-me-ni ton Ky-ri-on, ma - ka-ri-i tri-vous va-dhi - oun-de, ton en-do - lon
 φά-γον-ται· ζω-η - ρὰν γὰρ παγ-καρ - πί - αν. Κύ-κλω τῆς τρα - πέ-ζης σου εὐ-φράν-θη-τι, κα-θο-
 fa-ghon-de; zo-i - ran ghar pan-gar - pi - an. Ki-klō tis tra - pe-zis sou ef-fran-thi-ti, ka-tho-
 - ρῶν σου Ποι-με - νάρ-χα, τὰ ἔκ - γο-να φέ-ρον-τα, κλά-δους ἁ - γα - θο-ερ - γί - ας.
 - ron sou Pi-me - nar-cha, ta en - go-na fe-ron-da, kla-dhous a - gha-tho-er - ghi - as.
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι· Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἄ-
 Dhoxa Patri ke Iō ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e - o-nas ton e - o-non. A-
 - μὴν. Ἄ - γί-ω Πνεύ-μα-τι, ὁ πᾶς πλου-τος τῆς δό - ξης, ἐξ οὗ χά-ρις καὶ ζω - ῆ
 - min. A - ghi-ō Pnev-ma-ti, o pas plou - tos tis dho-xis, ex eou cha-ris ke zo - i
 πά - ση τῇ κτί - σει· σὺν Πα - τρί γάρ, ἀ - νυ - μνεῖ-ται καὶ τῷ Λό - γω.
 pa - si ti kti - si; sin Pa - tri ghar, a - ni - mni - te ke to Lo - gho.

PROKEIMENON

Εἶ-πα-τε ἐν τοῖς ἔ-θνε-σιν, ὅ-τι Κύ-ρι-ος ἐ-βα-σί-λευ-σε· καὶ γὰρ κα-
 I - pa - te en tis e - thne - sin, o - ti Ky - ri - os e - va - si - lef - se; ke ghar ka-
 - τώρ-θω-σε τὴν οἰ-κου-μέ-νην, ἥ - τις οὐ σα-λευ-θή-σε-ται. * Εἶ-πα-τε
 - tor - tho - se tin i - kou - me - nin, i - tis ou sa - lef - thi - se - te. I - pa - te
 ἐν τοῖς ἔ-θνε-σιν, ὅ-τι Κύ-ρι-ος ἐ-βα-σί-λευ-σε· καὶ γὰρ κα-τώρ-θω-σε τὴν
 en tis e - thne - sin, o - ti Ky - ri - os e - va - si - lef - se; ke ghar ka - tor - tho - se tin
 οἰ-κου-μέ-νην, ἥ - τις οὐ σα-λευ-θή-σε-ται.
 i - kou - me - nin, i - tis ou sa - lef - thi - se - te.

*Intone Verse at asterisk: Ἄσατε τῷ Κυρίῳ ἄσμα καινόν. (Ásate to Kyríο áσμα καινόν.)

KONTAKION

Ἡ Παρθένος ἐξανέστης σήμερον, ἀπὸ τοῦ τάφου Οἰκτίρμον, καὶ ἡμᾶς ἐξήγαγες, ἐκ τῶν πυλῶν τοῦ θανάτου, σήμερον Ἀδὰμ χορεύει, καὶ χαίρει Εὐᾶ, ἅμα δέ, καὶ οἱ Προφήται, σὺν Πατριάρχαις, ἀνυμνοῦσιν ἀκαταπαύστως, τὸ θεῖον κράτος τῆς ἐξουσίας σου.
 (I Parthénos exanéstis símeron, apó tou táfou Iktíron, ke imás exíghaghes, ek ton pilón tou thanátou, símeron Adhám chorévi, ke chéri Éva, áma dhé, ke i Profíte, sin Patriárches, animnoúsin akatapáfstos, to thíon krátos tis exousías sou.)

OIKOS

Ὁ οὐρανὸς καὶ ἡ γῆ σήμερον χορευέτωσαν, καὶ Χριστὸν τὸν Θεὸν ὁμοφρόνως ὑμνεῖτωσαν, ὅτι τοὺς δεσμίους ἐκ τῶν τάφων ἀνέστησε. Συγχαίρει πᾶσα ἡ κτίσις, προσφέρουσα ἐπάξια ἄσματα, τῷ πάντων Κτίστη καὶ Λυτρωτῇ ἡμῶν, ὅτι τοὺς βροτοὺς ἐξ ἄδου σήμερον, ὡς Ζωοδότης συνανελκύσας, πρὸς οὐρανοὺς συνανυποῖ, καὶ καταράσσει τοῦ ἐχθροῦ τὰς ἐπάρσεις, καὶ πύλας τοῦ ἄδου διαθλάττει, τῷ θεῷ κράτει τῆς ἐξουσίας αὐτοῦ.
 (O ouranós ke i ghi símeron charevétosan, ke Christón ton Theón omofrónos imnítosan, óti tous dhesmíous ek ton tafon anéstise. Sighchéri pása i ktísis, proférousa epáxia ásmata, to pándon Ktísti ke Litrotí imón, óti tous vrotoús ex ádhou símeron, os Zoodhótis sinanelkísas, pros ouranoús sinanipsí, ke katarássi to echthroú tas epásis, ke pílas tou ádhou dhiathlátti, to thío kráti tis exousías aftoú.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>. The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.*

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pnévmatí sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ᾤλεσεν.

READER: Anástasin Christóu theasámeni,
proskínisomen Ághion Kýrion Isoúin, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoúmen ke tin aghían sou anástasin
imnoúmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christóu chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoúmen tin anástasin aftoú; Stavrón ghar
ipoméinas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ-νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλυ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. E - pi pli - on pli - non me a -

- πὸ τῆς ἄ-νο - μί-ας μου καὶ ἄ - πὸ τῆς ἄ-μαρ - τί-ας μου κα - θά-ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ-γὼ γι - νώ-σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α-παν - τός.
Oti tin anomian mou e - gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo - no i - mar - ton ke to po - ni - ron e - no - pi - on sou e - pi - i - sa, o - pos an dhi - ke - o -

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ-νο-
- this en tis lo - ghis sou, ke ni - ki - sis en to kri - ne - sthe se. I - dhou ghar en a - no -

- μί-αις συ-νε - λή-φθην, καὶ ἐν ἄ-μαρ - τί-αις ἐ-κίς-ση - σέ με ἢ μῆ-τηρ μου. 6. Ἴ-
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι-α τῆς σο - φίας σου ἐ - δῆ-λω-σάς μοι.
- dhou ghar alithian i - gha - pi - sas, ta adhila ke ta kri - fi - a tis so - fi - as sou e - dhi - lo - sas mi.

7. Ῥαν-τι - εἷς με ὑσσώπω, καὶ καθαρι - σθή-σο-μαι, πλυ-νεῖς με, καὶ ὑ-πὲρ χι - ό-να λευ-καν-
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan -

- θή-σο-μαι. 8. Ἄ-κου-τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ-νην, ἀ-γαλ-λι - ἄ-σον-ται ὁ-
- thi - so - me. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - de o -

- στέ-α τε-τα-πει-νω - μέ-να. 9. Ἄ-πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ-μαρ-τι-ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, A - postrepson to prosopon sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. 10. Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὅς, καὶ
 pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. 11. Μὴ ἀ-πορ - ρί-ψῃς με
 pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psiis me

ἀ - πό τοῦ προ - σώ-που σου καὶ πνευμά σου τὸ ἅγιον μὴ ἀντα-νέ-λῃς ἀπ' ἐ - μοῦ. 12. Ἄ-
 a - po tou pro - so-prou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
 - po-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ-ψου-σι.
 Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psiou-si.

14. Ῥῥοαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη-ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ταὶ ἢ
 Ri - se me ex e - ma-ton, o The-os o Theos tis soti-ri - as mou; a-ghal-li - a-se-te i

γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. 15. Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
 ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky - ri - e, ta chi - li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. 16. Ὅ - τι εἰ ἠθέλησας θυσίαν, ἔ - δω-κα ἄν·
 ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ - λο-καυ - τώ-μα-τα οὐκ εὐ - δο - κή-σεις. 17. Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
 o - lo-kaf - to-ma-ta ouk ev-dho - ki - sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὅς οὐκ ἐ-ξου-δε - νώ-σει.
 - dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no - si.

18. Ἄ - γά-θυ-νον, Κύ-ρι-ε, ἐν τῇ εὐ - δο - κί - α σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
 A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-

- θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἀ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-
 - ράν και ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἀ-νοΐσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.
 Καὶ ἐ-λέ-η - σόν με, ὁ Θε-ός. *Continue to next hymn.*
 Ke e - le - i - son me, o The - os.

RESURRECTIONAL HYMN AFTER PSALM 50
(This hymn may differ on certain feast days. Consult the typkion.)

Δό-ξα Πα - τρι και Υἱ - ῶ και Ἄ - γί-ω Πνεύ-μα-τι. Ταῖς τῶν Ἀ-πο - στό - λων πρεσ-βεΐ-αις,
 Dho-xa Pa - tri ke I - ō ke A - ghi-ō Pnev-ma-ti; Tes ton A-po - sto - lon pres - vi - es,
 Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.
 και νῦν και ἀ - εἰ και εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.
 Ταῖς τῆς Θε-ο - τό - κου πρεσ-βεΐ-αις, Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ
 Tes ton The-o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta
 πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των. Ἐλέησον με, ὁ Θε-ός, κατα τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The - os, kata to megha eleos sou,
 και κα-τὰ τὸ πλή-θος τῶν οἰ-κτιρ-μῶν σου ἐ - ξά-λει-ψον τὸ ἀ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.
 Ἀ-να-στάς ὁ Ἰ-η - σοὺς ἀ-πὸ τοῦ τά - φου, κα - θὼς προ - εἶ-πεν, ἔ - δω - κεν ἡ-
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -
 μὴν τὴν αἰ - ῶ - νι - ον ζω - ῆν, και μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

THEN RETURN HERE.

AINOI (THE PRAISES)

Πᾶ - σα πνο - ἡ αἰ-νε - σά - τω τὸν Κύ - ρι - ον. Αἰ - νεῖ-τε τὸν
Pa - sa pno - i e-ne - sa - to ton Ky - ri - on. E - ni-te ton

Κύ - ρι-ον ἐκ τῶν οὐ - ρα - νῶν' αἰ - νεῖ - τε αὐ - τὸν ἐν
Ky - ri-on ek ton ou - ra - non; e - ni - te af - ton en

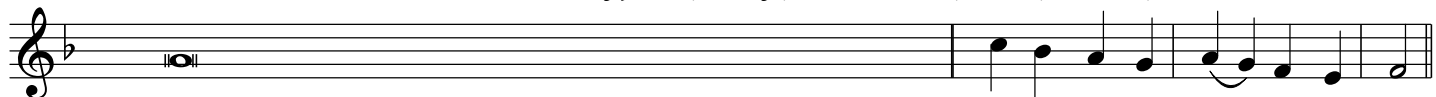
τοῖς ὑ - ψί - στοις. Σοὶ πρέ - πει ὕ-μνος τῷ Θε - ῳ. Αἰ - νεῖ-τε
tis i - psi - stis. Si pre - pi i - mnos to The - o. E - ni-te

αὐ - τόν, πάν - τες οἱ ἄγ-γε - λοι αὐ - τοῦ' αἰ - νεῖ - τε αὐ-
af - ton, pan - des i an-ge - li af - tou; e - ni - te af-

- τόν, πᾶ - σαι αἰ δυ - νά - μεις αὐ - τοῦ. Σοὶ πρέ - πει ὕ-μνος τῷ Θε - ῳ.
- ton, pa - se e dhi - na - mis af - tou. Si pre - pi i - mnos to The - o.

RESURRECTIONAL STICHERA

The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.
The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.



1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρίμα ἔγγραπτον. Δόξα αὐτῇ ἔσται πᾶ-σι τοῖς ὀ - σί - οῖς αὐ-τοῦ.
Tou piinse en aftis krima engrapton. Dhoxa afti este pa-si tis o - si - is af-tou.



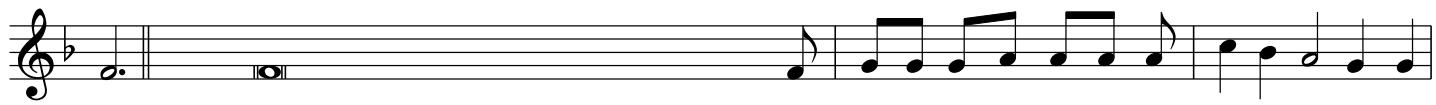
Δεῦ-τε πάν-τα τὰ ἔ - θνη, γνῶ - τε τοῦ φρι - κτοῦ μι-στη - ρί - ου τὴν δύ-να - μιν• Χρι-
Dhef-te pan-da ta e - thni, ghno-te tou fri - ktou mi-sti - ri - ou tin dhi-na - min; Chri-



- στός γὰρ ὁ Σω-τήρ ἡ-μῶν, ὁ ἐν ἀρ - χῇ Λό - γος, ἐ-stav-ρώ-θη δι' ἡ - μάς, καὶ ἐ - κὼν ἐ-
- stos ghar o So - tir i - mon, o en ar - chi Lo - ghos, e-stav-ro-thi dhi' i - mas, ke e - kon e-



- τά-φη, καὶ ἀ - νέ-στη ἐκ νε-κρῶν, τοῦ σῶ-σαι τὰ σύ-μπαν-τα. Αὐ - τὸν προ-σκυ - νή - σω-
- ta - fi, ke a - ne-sti ek ne-kron, tou so - se ta sim-pan-da. Af - ton pro-ski - ni - so-



- μεν. 2. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ - νεῖ-τε αὐ-τὸν ἐν στε-ρε - ὡ-μα-τι τῆς δυ-
- men. Enite ton Theon en tis Aghios aftou, e - ni-te af-ton en ste-re - o-ma-ti tis dhi-



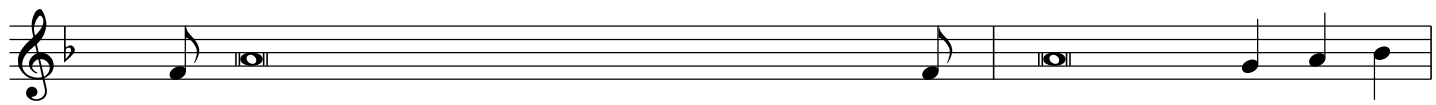
- νά-με-ως αὐ-τοῦ. Δι-η - γή-σαν-το πάν-τα τὰ θαυ-μά-σι-α, οἱ φύ-λα-κές σου Κύ-ρι - ε, ἀλ-
- na-me-os af-tou. Dhi-i - ghi-san-do pan-da ta thav-ma-si-a, i fi - la-kes sou Ky-ri - e, al-



- λὰ τὸ συ - νέ - δρι - ον τῆς μα-ται - ὀ-τη-τος, πλη-ρῶ-σαν δώ-ρων τὴν δε-ξι - ἄν αὐ-τῶν,
- la to si - ne-dhri-on tis ma-te - o-ti-tos, pli - ro-san dho-ron tin dhe-xi - an af-ton,



κρύ-πτειν ἐ - νό-μι-ζον τὴν ἀ-νά-στα - σίν σου, ἣν ὁ κό - σμος δο - ξά-ζει. Ἐ - λέ-η-σον ἡ-μᾶς.
kri-ptin e - no-mi-zon tin a-na-sta - sin sou, in o ko - smos dho-xa-zi. E - le-i-son i-mas.



3. Αἰ - νεῖτε αὐτὸν ἐπὶ ταῖς δυναστεῖαις αὐτοῦ, αἰ - νεῖτε αὐτὸν κα - τὰ τὸ
E - nite afton epi tes dhinasties aftou, e - nite afton ka - ta to



πλή-θος τῆς με - γα - λω - σύ - νης αὐ - τοῦ. Χα - ρᾶς τὰ πάν - τα πε - πλή - ρω - ται, τῆς Ἄ - να -
pli-thos tis me-gha-lo - si-nis af-tou. Cha-ras ta pan-da pe - pli-ro-te, tis A-na-



- στά - σε - ως τὴν πεῖ - ραν εἰ - λη - φό - τα. Μα - ρί - α γὰρ ἡ Μαγ - δα - λη - νή, ἐ - πὶ τὸ μνη - μα ἦλ - θεν,
- sta-se-os tin pi-ran i-li-fo-ta. Ma-ri-a ghar i Magh-dha-li-ni, e-pi to mni-ma il-then,



εὐ - ρεν Ἄγ - γε - λον ἐ - πὶ τὸν λί - θον κα - θή - με - νον, τοῖς ἰ - μα - τί - οἰς ἐ - ξα - στρά - πτον - τα καὶ
ev-ren An-ge-lon e-pi ton li - thon ka-thi-me-non, tis i-mar-ti-is e-xa-stra-pton-da ke



λέ - γον - τα. Τί ζη - τεῖ - τε τὸν ζῶν - τα με - τὰ τῶν νε - κρῶν, οὐκ ἔ - στιν ὧ - δε, ἀλλ' ἐ -
le-ghon-da; Ti zi-ti-te ton zon-da me-ta ton ne-kron, ouk e-stin o-dhe, all' e-



- γή - γερ - ται, κα - θὼς εἶ - πε, προ - ά - γων ἐν τῇ Γα - λι - λαί - α.
- ghi-gher-te, da-thos i-pe, pro-a-ghon en ti Ga-li-le-a.



4. Αἰ - νεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος, αἰ - νεῖ - τε αὐ - τὸν ἐν ψα - λτη - ρί - ω καὶ κι - θά - ρα.
E-nite afton en icho salpingos, e-ni-te af-ton en psal-ti-ri-o ke ki-tha-ra.



Ἐν τῷ φω - τί σου Δέ - σπο - τα, ὁ - ψό - με - θα φῶς φι - λάν - θρω - πε. ἄ - νέ - στης γὰρ ἐκ τῶν νε -
En to fo-ti sou Dhe-spo-ta, o-pso-me-tha fos fi-lan-thro-pe; a-ne-stis ghar ek ton ne-



- κρῶν, σω - τη - ρί - αν τῷ γέ - νει τῶν ἀν - θρώ - πων δω - ρού - με - νος, ἵ - να σε πα - σα
- kron, so-ti-ri-an to ghe-ni ton an-thro-pon dho-rou-me-nos, i-na se pa-sa



κτί - σις δο - ξο - λο - γῆ, τὸν μό - νον ἄ - να - μάρ - τη - τον. Ἐ - λέ - η - σον ἡ - μάς.
kti-sis dho-xo-lo-ghi, ton mo-non a-na-mar-ti-ton. E-le-i-son i-mas.



5. Αἰ - νεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῶ, αἰ - νεῖ - τε αὐ - τὸν ἐν χορ - δαῖς καὶ ὄρ - γά - νω.
 E - nite afton en timbano ke choro, e - ni - te af - ton en chor - dhes ke or - gha - no.



Ἰ - μνον ἐ - ω - θι - νόν, αἰ Μυ - ρο - φό - ροι Γυ - ναῖ - κες, τὰ δά - κρυ - α προ - σέ - φε - ρον Κύ - ρι -
 I - mnon e - o - thi - non, i Mi - ro - fo - ri Ghi - ne - kes, ta dha - kri - a pro - se - fe - ron Ky - ri -



- ε• εὐ - ω - δί - ας γὰρ ἄ - ρώ - μα - τα κα - τέ - χου - σαι, τὸ μνη - μά σου κα - τέ - λα - βον, τὸ
 - e; ev - o - dhi - as ghar a - ro - ma - ta ka - te - chou - se, to mni - ma sou ka - te - la - von, to



ἄ - χραν - τὸν σου Σῶ - μα, μυ - ρί - σαι σπου - δά - ζου - σαι, Ἄγ - γε - λος κα - θή - με - νος ἐ - πὶ τὸν
 a - chran - don sou So - ma, mi - ri - se spou - dha - zou - se, An - ge - los ka - thi - me - nos e - pi ton



λί - θον, αὐ - ταῖς εὐ - ηγ - γε - λί - σα - το• Τί ζη - τεῖ - τε τὸν ζῶν - τα με - τὰ τῶν νε - κρῶν; τὸν
 li - thon, af - tes ev - in - ge - li - sa - to; Ti zi - ti - te ton zon - da me - ta ton ne - kron? ton



θά - να - τον γὰρ πα - τή - σας, ἀ - νέ - στη ὡς Θε - ός, πα - ρέ - χων πᾶ - σι τὸ μέ - γα ἔ - λε -
 tha - na - ton ghar pa - ti - sas, a - ne - sti os The - os, pa - re - chon pa - si to me - gha e - le -



- ος. 6. Αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰ - νεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ - σα πνο -
 - os. Enite afton en kimvalis evichis, e - nite afton en kimvalis alalaghmu. Pa - sa pno -



- ἢ αἰ - νε - σά - τω τὸν Κύ - ρι - ον. Ἐ - ξα - στρά - πτων Ἄγ - γε - λος, ἐ - πὶ τὸ μνη - μά σου τὸ ζω - ο - ποι -
 - i e - ne - sa - to ton Ky - ri - on. E - xa - stra - rpton An - ge - los, e - pi to mni - ma sou to zo - o - pi -



- όν, ταῖς Μυ - ρο - φό - ροις ἔ - λε - γεν• Ἐ - κέ - νω - σε τοὺς τά - φους ὁ Λυ - τρω - τής, ἐ - σκύ - λευ - σε τὸν
 - on, tes Mi - ro - fo - ris e - le - ghen; E - ke - no - se tous ta - fous o Li - tro - tis, e - ski - lef - se ton



ἄ-δην, καὶ ἀ - νέ - στη τρι - ή - με - ρος, ὡς μό - νος Θε - ὸς καὶ παν - το - δύ - να - μος.
a-dhin, ke a - ne - sti tri - i-me-ros, os mo - nos The-os ke pan-do - dhi - na - mos.



7. Ἀ - νάστηθι, Κύριε, ὁ Θεός μου, ὑ - ψω - θή - τω ἡ χεῖρ σου, μὴ ἐ - πι - λά - θη τῶν πε -
A - nastithi, Kyrie, o Theos mou, i - pso - thi - to i chir sou, mi e - pi - la - thi ton pe -



- νή - των σου εἰς τέ - λος. Εἰς τὸ μνη - μά σε ἐ - πε - ζή - τη - σεν, ἐλ - θοῦ - σα τῇ μι - ᾶ τῶν Σαβ -
- ni - ton sou is te - los. Is to mni - ma se e - pe - zi - ti - sen, el - thou - sa ti mi - a ton Sav -



- βά - των, Μα - ρί - α ἡ Μαγ - दा - λη - νη • μὴ εὐ - ροῦ - σα δὲ ὠ - λο - φύ - ρε - το, κλαυ - θμῶ βο - ῶ - σα •
- va - ton, Ma - ri - a i Magh - da - li - ni; mi ev - rou - sa dhe o - lo - fi - re - to, klaf - thmo vo - o - sa;



οἷ - μοι Σω - τήρ μου, πῶς ἐ - κλά - πης πάν - των Βα - σι - λεῦ; Ζεῦ - γος δὲ ζω - η - φό - ρων Ἄγ -
i - mi So - tir mou, pos e - kla - pis pan - don Va - si - lef; Zev - ghos dhe zo - i - fo - ron An -



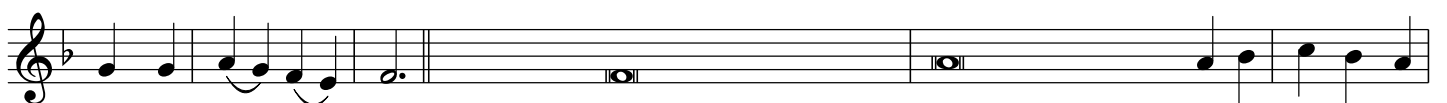
- γέ - λων, ἔν - δο - θεν τοῦ μνη - μεί - ου ἐ - βό - α • Τί κλαί - εις ᾧ Γύ - ναι; Κλαί - ω φη - σίν, ὅ - τι
- ge - lon, ev - dho - then tou mni - mi - ou e - vo - a; Ti kle - is o Ghi - ne; Kle - o fi - sin, o - ti



ἦ - ραν τὸν Κύ - ρι - ὸν μου τοῦ τά - φου, καὶ οὐκ οἶ - δα ποῦ ἔ - θη - καν αὐ - τόν. Αὐ - τὴ δὲ στρα -
i - ran ton Ky - ri - on mou tou ta - fou, ke ouk i - dha pou e - thi - kan af - ton. Af - ti dhe stra -



- φεῖ - σα ὁ - πί - σω, ὡς κα - τεῖ - δέ σε, εὐ - θέ - ως ἐ - βό - α • ὁ Κύ - ρι - ὸς μου, καὶ ὁ Θε -
- fi - sa o - pi - so, os ka - ti - dhe se, ef - the - os e - vo - a; o Ky - ri - os mou, ke o The -



- ὸς μου, δό - ξα σοι. **8.** Ἐξομολογήσομαί σοί, Κύριε, ἐν ὅλη καρδία μου, δι - η - γή - σο - μαί
- os mou, dho - xa si. Exomologhisome si, Kyrie, en oli kardhia mou, dhi - i - ghi - so - me

πάν-τα τὰ θαυ-μά-σι-ά σου. Ἐ - βραῖ-οι συ - νέ-κλει-σαν, ἐν τῷ τά-φῳ τὴν ζω - ἦν, Λη-
 pan-da ta thav-ma-si-a sou. E - vre - i si - ne - kli - san, e to ta - fo tin zo - in, li-
 - στής δὲ ἀ - νέ-ω-ξεν ἐν τῇ γλώσ-σῃ τὴν τρυ-φήν, κραυ-γά - ζων καὶ λέ-γων• ὁ μετ' ἐ-
 - stis dhe a - ne-o-xen en ti ghlos-si tin tri - fin, krav - gha - zon ke le - ghon; o met' e-
 - μοῦ δι' ἐ - μέ σταυ-ρω-θείς, συ-νε - κρέ-μα - τό μοι ἐ - πὶ τοῦ ξύ-λου, καὶ ἐ - φαί-νε-
 - mou dhi e - me stav - ro - this, si - ne - kre - ma - to mi e - pi tou xi - lou, ke e - fe - ne-
 - τό μοι ἐ - πὶ τοῦ θρό - νου, τῷ Πα - τρὶ συγ-κα - θή-με - νος• αὐ - τὸς γάρ
 - to mi e - pi tou thro - nou, to Pa - tri sin - ga - thi - me - nos; af - tos ghar
 ἐ-στι Χρι - στὸς ὁ Θε - ὸς ἡ - μῶν, ὁ ἔ - χων τὸ μέ - γα ἔ - λε - ος.
 e - sti Chri - stos o The - os i - mon, o e - chon to me - gha e - le - os.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the designated Theotokion. See the Resurrectional Eothinon hymns at: <http://newbyz.org/orthros.html>. Consult the typikon for a festal doxasticon.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day. Doxologies in all the tones and the Resurrectional morning hymn are located at: <http://newbyz.org/orthros.html>. The Sunday Divine Liturgy then follows.

NEW BYZANTIUM PUBLICATIONS - newbyz.org

4th TONE (ΗΧΟΣ Δ΄) RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

Αλ - λη - λούϊα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὸς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,
ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Ἄ - μὴν. Θε - ὸς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν· εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -
- μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologhísthe to Kyrío, óti aghathós, óti is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἡμυνάμην αὐτούς.
(Pánda ta éthni ekílosan me, ke to onómati Kyríou iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pará Kyríou eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

APOLYTIKIA

Tò φαι-δρὸν τῆς Ἄ-να-στά-σε-ως κή-ρυ-γμα, ἐκ τοῦ Ἄγ-γέ-λου μα-θοῦ-σαι αἱ τοῦ Κυ-
 To fe-dhron tis A-na-sta-se-os ki-ri-ghma, ek tou An-ghe-lou ma-thou-se e tou Ky-
 -ρί-ου μα-θή-τρι-αι, καὶ τὴν προ-γο-νι-κὴν ἀ-πό-φα-σιν ἀ-πορ-ρί-ψα-σαι,
 - ri-ou ma-thi-tri-e, ke tin pro-gho-ni-kin a-po-fa-sin a-por-ri-psi-se,
 τοῖς Ἄ-πο-στό-λοις καὶ -χώ-με-ναι ἔ-λε-γον• Ἐ-σκού-λευ-ται ὁ θά-να-τος, ἡ-γέρ-θη Χρι-
 tis A-po-sto-lis kaf-cho-me-ne e-le-ghon: E-ski-lef-te o tha-na-tos i-gher-thi Chri-
 -στός ὁ Θε-ός, δω-ρού-με-νος τῷ κό-σμῳ τὸ μέ-γα ἔ-λε-ος.
 -stos o The-os, dho-rou-me-nos to ko-smo to me-gha e-le-os.

*

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι• Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ-ῶ-νων. Ἄ-μήν.
 Dhoxa Patri ke Io'ke Aghio Pnev-ma-ti; Ke nin ke ai ke is tous e-o-nas ton e-o-non. A-min.

*If there is a festal apolytikion, insert it at the asterisk, then use the “Ke nin...” and Theotokion of the tone of the festal hymn.

4th Tone Theotokion

Tὸ ἀπ' αἰ-ῶ-νος ἀ-πό-κρυ-φον, καὶ Ἄγ-γέ-λοις ἄ-γνω-στον μυ-στή-ρι-ον, δι-ὰ
 To ap' e-o-nos a-po-kri-fon, ke An-ge-lis a-ghno-ston mi-sti-ri-on, dhi-a
 σοῦ Θε-ο-τό-κε τοῖς ἐ-πί γῆς πε-φα-νέ-ρω-ται, Θε-ὸς ἐν ἀ-συγ-χύ-τῳ ἐ-νώ-σει σαρ-
 sou The-o-to-ke tis e-pi ghis pe-fa-ne-ro-te, The-os en a-sigh-chi-to e-no-si-sar-
 -κού-με-νος, καὶ Σταυ-ρὸν ἐ-κου-σί-ως ὑ-πὲρ ἡ-μῶν κα-τα-δε-ξά-με-νος, δι' οὗ ἀ-να-
 -kou-me-nos, ke Stav-ron e-kou-si-os i-per i-mon ka-ta-dhe-xa-me-nos, dhi' ou a-na-
 -στή-σας τὸν πρω-τό-πλα-στον, ἔ-σω-σεν ἐκ θα-νά-του τὰς ψυ-χὰς ἡ-μῶν.
 -sti-sas ton pro-to-pla-ston, e-so-sen ek tha-na-tou tas psi-chas i-mon.

KATHISMATA

Kathisma 1a

Ἄ - μὴν. Ἄ - να - βλέ - ψα - σαι τοῦ τά - φου τὴν εἴ - σο - δον, καὶ τὴν φλό - γα τοῦ Ἄγ - γέ - λου μὴ φέ - ρου -
 A - min. A - na - vle - psa - se tou ta - fou tin i - so - dhon, ke tin flo - gha tou An - ge - lou mi fe - rou -
 - σαι, αἱ Μυ - ρο - φό - ροι σὺν τρό - μῳ ἐ - ξί - σταν - το λέ - γου - σαι· Ἄ - ρα ἐκ - λά - πη, ὁ τῷ Λη - στή ἄ -
 - se, e Mi - ro - fo - ri sin tro - mo e - xi - stan - do le - ghou - se; A - ro ek - la - pi, o to Li - sti a -
 - νοί - ξας Πα - ρά - δει - σον, ἄ - ρα ἡ - γέρ - θη, ὁ καὶ πρὸ πά - θους κη - ρύ - ξας τὴν Ἔ - γερ - σιν, ἀ - λη -
 - ni - xas Pa - ra - dhi - son, a - ra i - gher - thi, o ke pro pa - thous ki - ri - xas tin E - gher - sin, a - li -
 - θῶς ἀ - νέ - στη Χρι - στός ὁ Θε - ός, τοῖς ἐν ἄ - δῃ πα - ρέ - χων ζω - ῆν καὶ ἀ - νά - στα - σιν.
 - thos a - ne - sti Chri - stos o The - os, tis en a - dhi po - re - chon zo - in ke a - na - sta - sin.

Kathisma 1b

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἄ - γί - ω Πνεύ - μα - τι· Ἐ - κου - σί - α σου βου - λῆ, Σταυ - ρὸν ὑ -
 Dhoxa Patri ke Io ke A - ghi - o Pnev - ma - ti. E - kou - si - a sou vou - li, Stav - ron i -
 - πέ - μει - νας Σω - τήρ, καὶ ἐν μνή - μα - τι και - νῷ, ἄν - θρω - ποι ἔ - θεν - το θνη - τοί, τὸν δι - ἄ -
 - pe - mi - nas So - tir, ke en mni - ma - ti ke - no, an - thro - pi e - then - do thni - ti, ton Dhi - a
 λό - γου τὰ πέ - ρα - τα συ - στη - σά - με - νον· ὁ - θεν δε - σμευ - θεις ὁ ἀλ - λό - τρι - ος,
 lo - ghou ta pe - ra - ta si - sti - sa - me - non; o - then dhe - smef - this o al - lo - tri - os,
 θά - να - τος δει - νῶς ἐ - σκυ - λεύ - ε - το, καὶ οἱ ἐν ἄ - δῃ ἅ - παν - τες ἐ - κραύ - γα - ζον, τῇ ζω - ῆ -
 tha - na - tos dhi - nos e - ski - lev - e - to, ke i en a - ghi a - pan - des e - krav - gha - zon, ti zo - i -
 - φό - ρῳ Ἐ - γέρ - σει σου· Χρι - στός ἀ - νέ - στη, ὁ ζω - ο - δό - τής, μέ - νων εἰς
 - fo - ro E - gher - si sou; Chri - stos a - ne - sti, o zo - o - dho - tis, me - non is
 τοὺς αἰ - ῶ - νας. Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 tous e - o - nas. Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Kathisma 1c - Theokion



Κα-τε - πλά-γη Ἰ - ω - σήφ, τὸ ὑ-πὲρ φύ-σιν θε-ω - ρῶν, καὶ ἐ - λάμ-βα - νεν εἰς
Ka-te - pla-ghi I - o - sif, to i-per fi-sin the-o - ron, ke e - lam-va - nen is

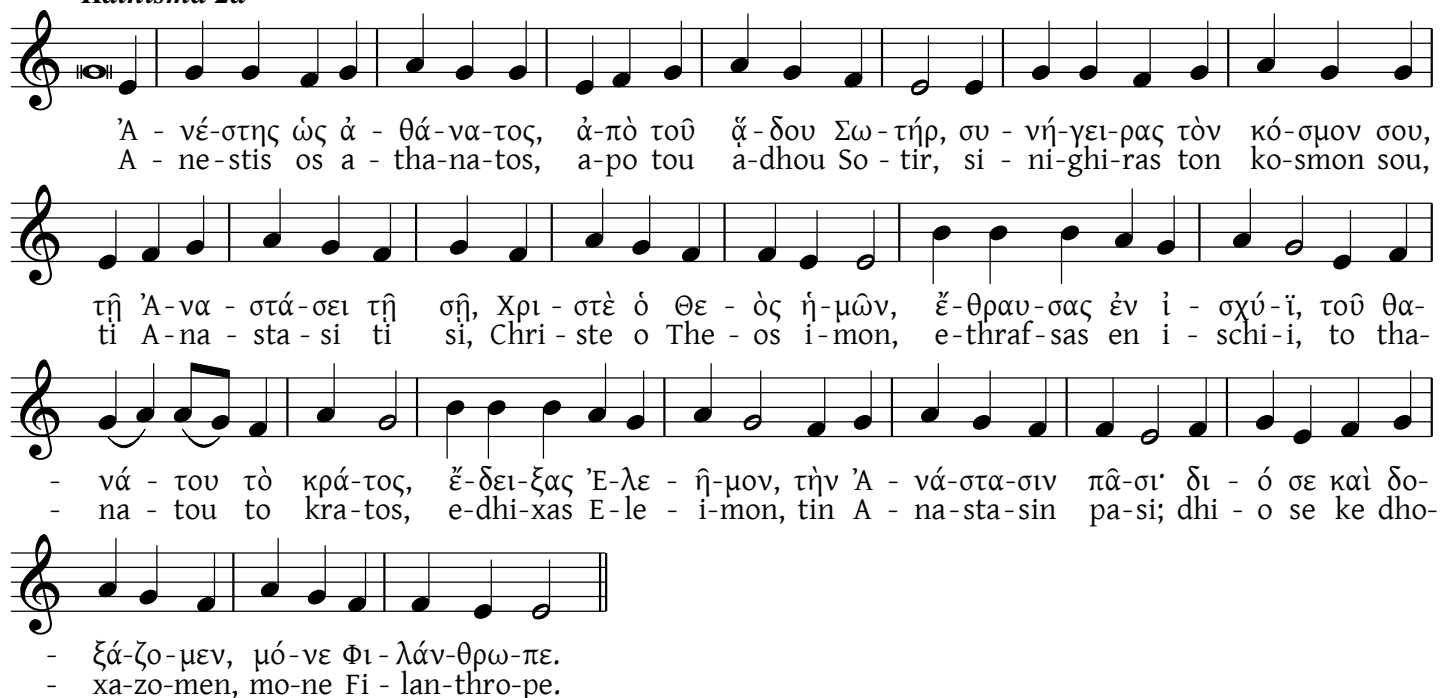
νοῦν, τὸν ἐ-πὶ πό-κον ὑ-ε - τὸν, ἐν τῇ ἄ - σπό-ρω συλ - λή-ψει σου Θε - ο - τό - κε,
noun, ton e-pi po-kon i-e - ton, en ti a - spo-ro sil - li-psi sou The - o - to - ke,

βά-τον ἐν πυ - ρὶ ἄ-κα - τά-φλε-κτον, ράβ-δον Ἀ-α - ρῶν τὴν βλα-στή-σα-σαν, καὶ μαρ-τυ-
va-ton en pi - ri a-ka - ta-fle-kton, rav-dhon A-a - ron tin vla - sti-sa-san, ke mar-ti-

- ρῶν ὁ Μνή-στωρ σου καὶ φύ - λαξ, τοῖς Ἰ-ε - ρεύ-σιν ἐ - κραύ-γα - ζε; Παρ - θε - νος
- ron o Mni-stor sou ke fi - lax, tis I-e - ref-sin e - krav-gha - ze; Par-the-nos

τί - κτει, καὶ με-τὰ τό - κον, πάλιν μέ-νει παρ - θε - νος.
ti - kti, ke me-ta to - kon, pa-lin me-ni par - the - nos.

Kathisma 2a

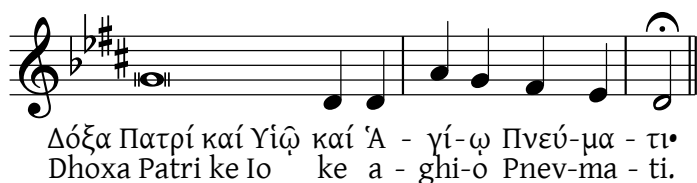


Ἄ - νέ-στης ὡς ἄ - θά-να-τος, ἀ-πὸ τοῦ ἄ-δου Σω-τήρ, συ - νή-γει-ρας τὸν κό-σμον σου,
A - ne-stis os a - tha-na-tos, a-po tou a-dhou So - tir, si - ni-ghi-ras ton ko-smon sou,

τῇ Ἀ-να - στά-σει τῇ σῇ, Χρι - στὲ ὁ Θε - ὸς ἡ-μῶν, ἔ-θραυ-σας ἐν ἰ - σχύ-ϊ, τοῦ θα-
ti A-na - sta-si ti si, Chri - ste o The - os i-mon, e-thraf-sas en i - schi-i, to tha-

- νά - του τὸ κρά-τος, ἔ-δει-ξας Ἐ-λε - ἦ-μον, τὴν Ἀ - νά-στα-σιν πᾶ-σι δι - ὅ σε καὶ δο-
- na - tou to kra-tos, e-dhi-xas E-le - i-mon, tin A - na-sta-sin pa-si; dhi - o se ke dho-

- ξά-ζο-μεν, μό-νε Φι - λάν-θρω-πε.
- xa-zo-men, mo-ne Fi - lan-thro-pe.



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἄ - γί-ω Πνεύ-μα - τι
Dhoxa Patri ke Io ke a - ghi-o Pnev-ma - ti.

Kathisma 2b

Ἐκ τῶν ἄ-νω κα - τελ-θῶν, τῶν ὑ-ψω - μά-των Γα - βρι - ήλ, καὶ τῆ πέ-τρα προ-σελ-θῶν,
Ek ton a-no ka - tel-thon, ton i-psy - ma-ton Gha-vri - il, ke ti pe-tra pro-sel-thon,

ἐν-θα ἡ πέ-τρα τῆς ζω - ῆς, λευ-χει-μο - νῶν ἀ-νε-κραύ-γα-ζε ταῖς κλαί - οὐ - σαις·
en-tha i pe-tra tis zo - is, lef-chi-mo-non a-ne-krav-gha-ze tes kle - si - ses;

Παύ-σα-σθε ὑ - μείς, τῆς θρη - νώ-δους κραυ-γῆς, ἔ-χου-σαι ἀ - εἶ, τὸ εὐ-σπ-μπα-θη-τον·
Paf-sa-sthe i - mis, tis thri - no-dhous krav-ghis, e-chou-se a - i, to ef-sim - pa-thi-ton;

ὄν γὰρ ζη - τεῖ-τε κλαί - ου - σαι, θαρ - εἶ - τε, ὡς ἀ-λη-θῶς ἐ-ξε - γή-γερ-ται· δι-
on ghar zi - ti-te kle - ou - se, thar - i - te, os a-li - thos e-xe - ghi-gher-te; dhi-

- ὀ βο - ᾶ - τε, τοῖς Ἀ-πο - στό - λοις, ὅ-τι ἀ - νέ-στη ὁ Κύ - ρι - ος.
- o vo - a - te, tis A-po - sto - lis, o-ti a - ne-sti o Ky - ri - os.

Kathisma 2c

καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Κα-τε - πλά-γη-σαν Ἀ - γνή,
Ke nin ke ai ke is tous e - o-nas ton e - o - non. A - min. Ka-te - pla-ghi-san A - ghni,

πάν-τες ἄγ - γέλων οἱ χο - ροί, τὸ Μυ - στή-ρι-ον τῆς σῆς, κυ-ο-φο - ρίας τὸ φρι-κτόν,
pan-des An - ge-lon i cho - ri, to Mi - sti-ri-on tis sis, ki-o-fo - ri-as to fri-kton,

πῶς ὁ τὰ πάν-τα συ - νέ - χων πνεύ-μα-τι μό - νῳ, ἀγ - κά-λαις ὡς βρο-
pos o ta pan-da si - ne - chon pnev-ma-ti mo - no, an - ka - les os vro-

- τός, ταῖς σαῖς συ - νέ-χε-ται, καὶ δέ - χε-ται ἀρ - χὴν ὁ Προ-αι - ῶ - νι - ος, καὶ γα-λου-
- tos, tes ses si - ne-che-te, ke dhe-che-te ar - chin o Pro-e - o - ni - os, ke gha-lou-

- χεῖ-ται σύμ-πα-σαν ὁ τρέ - φων, πνο - ῆν ἀ - φά-τω χρη-στό-τη - τι, καὶ σὲ ὡς
- chi-te sim-ba-san o tre - fon, pne - in a - fa-to chri-sto-ti - ti, ke se os

ὄν - τως, Θε - οῦ Μη - τέ - ρα, εὐ-φη-μοῦν-τες δο - ξά - ζου - σι.
on - dos, The - ou Mi - te - ra, ef-fi-moun-des do - xa - zou - si.

EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o

δῆ - μος, κα-τε - πλά - γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-

- νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν - τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon - da, ke sin e-af - to ton A - dham e-

- γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,

δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,

ὦ Μα-θή-τρι-αι κίρ - νᾶ - τε; ὁ ἄ - στρά - πτων ἐν τῷ τά-φω Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-

- φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-

- τὴρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon

με τὰ δι-και - ώ-μα - τά σου. Λί - αν πρω - ί, Μυ-ρο - φό-ροι ἔ - δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to

μνή-μά σου θρη-νο-λο - γοῦ - σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,

θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἀ - νά-στα - σιν δέ, Ἀ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -

- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.

Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -

- γί-ζε-σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρί καὶ Υἱ - ῶ καὶ Ἀ-
 ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -

- γί-ω Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to

Ἄ - γι - ον Πνεῦ - μα, τὴν Ἀ - γί - αν Τρι - ά - δα, ἐν μι - ᾶ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,

σὺν τοῖς Σε-ρα - φείμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.

Καί νῦν καὶ ἄ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἀ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τή Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σχες, ρεύ - σαν - τα ζω - ής, ἴ - θυ - νε πρὸς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne pros

τὰ - την δέ, ὁ ἐκ σου σαρ - κω - θείς Θε - ὄς καὶ ἄν - θρω - πος.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

Ἄλ - λη - λού - ἰ - α, Ἄλ - λη - λού - ἰ - α, Ἄλ - λη - λού - ἰ - α. Δό - ξα σοὶ ὁ Θε - ὄς.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

Ἄλ - λη - λού - ἰ - α, Ἄλ - λη - λού - ἰ - α, Ἄλ - λη - λού - ἰ - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ἰ - α. Δό - ξα σοὶ ὁ Θε - ὄς.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HYPAKOE

Τὰ τῆς σῆς παραδόξου Ἐγήρσεως, προδραμοῦσαι αἱ Μυροφόροι, τοῖς Ἀποστόλοις ἐκήρυττον Χριστέ, ὅτι ἀνέστης ὡς Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

(Ta tis sis paradhóxou Eghérseos, prodhramoúsai e Mirofóri, tis Apostólis ekíritton Christé, óti anéstis os Theós, paréchon to kósmo to mégha éleos.)

ΑΝΑΒΑΤΗΜΙ

Antiphon A

Ἐκ νε - ό-τη - τός μου πολ - λά πο-λε - μεί με πά - θη, ἀλλ' αὐ - τός ἀν-τι-λα-βοῦ, καὶ
 Ek ne - o-ti - tos mou pol - la po-le - mi me pa - thi, all' af - tos an-di-la - vou, ke

σῶ-σον Σω - τήρ μου. Οἱ μι - σοῦν-τες Σι - ών, αἰ - σχύν - θη - τε ἀ - πο τοῦ Κυ-
 so-son So - tir mou. I mi - soun-des Si - on, e - schin - thi - te a - po tou Ky-

- ρί - ου· ὡς χόρ - τος γάρ, πυ - ρὶ ἔ-σε - σθε ἀ - πε - ξη - ραμ - μέ - νοι.
 - ri - ou; os chor - tos ghar, pi - ri e - se - sthe a - pe - xi ram - me - ni.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι· Καὶ νῦν καὶ ἀ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ-
 Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke a - i ke is tous e - o - nas ton e-

- ὠ-νων. Ἀ - μὴν. Ἀ - γί-ω Πνεύ - μα-τι πᾶ - σα ψυ - χὴ ζω - οῦ - ται, καὶ κα-θάρ-σει ὑ-
 - o-non. A - min. A - ghi-o Pnev - ma-ti pa - sa psi - chi zo - ou - te, ke ka - thar - si i-

- ψοῦ-ται λαμ - πρύ-νε-ται, τῇ τρι-α-δι - κῇ Μο - νά - δι ἰ - ε - ρο - κρυ - φί - ὡς.
 - psou - te lam - bri - ne - te, ti tri - a - dhi - ki Mo - na - dhi i - e - ro - kri - fi - os.

Antiphon B

Ἐ - κέ-κρα-ξά σοι Κύ-ρι-ε, θερ-μῶς ἐκ βά - θους ψυ - χῆς μου, κα - μοὶ γε-
 E - ke - kra - xa si Ky - ri - e, ther - mos ek va - thous psi - chis mou, ka - mi ghe-

- νέ-σθω, πρὸς ὑ-πα-κο - ἦν τὰ θεῖ-ά σου ὦ - τα. Ἐ-πὶ τὸν Κύ-ρι-ον ἐλ - πί - δα
 - ne - stho, pros i - pa - ko - in ta thi - a sou o - ta. E - pi ton Ky - ri - on el - pi - dha

πᾶς τις κε-κτη - μέ - νος, ὑ-ψη - λό-τε-ρος ἐ-στί, πάν-των τῶν λυ - πούν - των.
 pas tis ke - kti - me - nos, i - psi - lo - te - ros e - sti, pan - don ton li - poun - don.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι· Καὶ νῦν καὶ ἀ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ-
 Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke a - i ke is tous e - o - nas ton e-

- ώ - νων. Ἄ - μὴν. Ἀ - γί - ω Πνεύ - μα - τι, ἀ - να - βλύ - ζει τὰ τῆς χά - ρι - τος
 - o - non. A - min. A - ghi - o Pnev - ma - ti, a - na - vli - zi ta tis cha - ri - tos
 ῥεῖ - θρα, ἀρ - δεύ - ον - τα, ἅ - πα - σαν τὴν κτί - σιν πρὸς ζω - ο - γο - νί - αν.
 ri - thra, ar - dhev - on - ta, a - pa - san tin kti - sin pros zo - o - gho - ni - an.

Antiphon C

Ἡ κα - δί - α μου πρὸς σὲ Λό - γε ὑ - ψω - θή - τω, καὶ οὐ - δὲν θέλ - ξει με, τῶν τοῦ
 I kar - dhi - a mou pros se Lo - ghe i - pso - thi - to, ke ou - dhen thel - xi me, ton tou
 κό - σμου τερ - πνῶν πρὸς χα - μαί - ζη - λί - αν. Ἐ - πὶ τὴν μη - τέ - ρα αὐ - τοῦ, ὡς
 ko - smou ter - pnon pros cha - me - zi - li - an. E - pi tin mi - te - ra af - tou, os
 ἔ - χει τις στορ - γὴν, ἐ - πὶ τῷ Κυ - ρί - ω θερ - μό - τε - ρον φίλ - τρον χρε - ω - στοῦ - μεν.
 e - chi tis stor - ghin, e - pi to Ky - ri - o ther - mo - te - ron fil - tron chre - o - stou - men.
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι. Καὶ νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ -
 Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke nin ke a - i ke is tous e - o - nas ton e -
 - ώ - νων. Ἄ - μὴν. Ἀ - γί - ω Πνεύ - μα - τι, θε - ο - γνω - σί - ας πλοῦ - τος, θε - ω - ρί - ας καὶ σο -
 - o - non. A - min. A - ghi - o Pnev - ma - ti, the - o - gno - si - as plou - tos, the - o - ri - as ke so -
 - φί - ας· πάν - τα γὰρ ἐν τού - τῳ τὰ πα - τρώ - α δό - γμα - τα, ὁ Λό - γος ἐκ - κα - λύ - πτει.
 - fi - as; pan - da ghar en tou - to ta pa - tro - a dho - ghma - ta, o Lo - ghos ek - ka - li - pti.

PROKEIMENON



Ἄ - νά - στα Κύ - ρι - ε, βο - ή - θη - σον ἡ - μῖν, καὶ λύ - τρω - σαι ἡ - μᾶς, ἔ - νε - κεν τῆς
A - na - sta Ky - ri - e, vo - i - thi - son i - min, ke li - tro - se i - mas, e - ne - ken tis

δό - ξης τοῦ ὀ - νό - μα - τός σου. * Ἄ - νά - στα Κύ - ρι - ε, βο - ή - θη - σον ἡ - μῖν, καὶ
dho - xis tou o - no - ma - tos sou. A - na - sta Ky - ri - e, vo - i - thi - son i - min, ke

λύ - τρω - σαι ἡ - μᾶς, ἔ - νε - κεν τῆς δό - ξης τοῦ ὀ - νό - μα - τός σου.
li - tro - se i - mas, e - ne - ken tis dho - xis tou o - no - ma - tos sou.

*Intone Verse at asterisk: Ὁ Θεός, ἐν τοῖς ὠσὶν ἡμῶν ἠκούσαμεν. (O Theós, en tis osín imón ikoúsamen.)

KONTAKION

Ὁ Σωτὴρ καὶ ῥύστης μου, ἀπὸ τοῦ τάφου, ὡς Θεὸς ἀνέστησεν, ἐκ τῶν δεσμῶν τοὺς γηγενεῖς, καὶ πύλας ἄδου συνέτριψε, καὶ ὡς Δεσπότης ἀνέστη τριήμερος.
(O Sotír ke rístis mou, apó tou táfou, os Theós anístisen, ek ton dhesmón tous ghighenís, ke pílas ádhou sinétripse, ke os Despótis anésti trímeros.)

OIKOS

Τὸν ἀναστάντα ἐκ νεκρῶν Χριστὸν τὸν ζωοδότην, τριήμερον ἐκ τάφου, καὶ πύλας τοῦ θανάτου σήμερον συνθλάσαντα, τῇ δυνάμει τῇ αὐτοῦ, τὸν ἄδην τε νεκρώσαντα, καὶ τὸ κέντρον τοῦ θανάτου συντρίψαντα, καὶ τὸν Ἀδὰμ σὺν τῇ Εὐὰ ἐλευθέρωσαντα, ὑμνήσωμεν πάντες οἱ γηγενεῖς, εὐχαρίστως βοῶντες αἶνον ἐκτενῶς. Αὐτὸς γὰρ ὡς μόνος κραταιὸς Θεός, καὶ Δεσπότης ἀνέστη τριήμερος.
(Ton anastánda ek nekrón Christón ton zoodhótin, trímeron ek táfou, ke pílas tou thanátou símeron sinthlásanda, ti dhinámi ti aftoú, ton ádhin te nekrósanda, ke to kéndron tou thanátou sintrípsanda, ke ton Adhám sin ti Éva eleftherósanda, imnísomen pándes i ghighenís, efcharístos voóndes énon ektenós. Aftós ghar os mónos krateós theós, ke Dhespótis anésti trímeros.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>.*

The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pneúmatí sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ῥώλεσεν.

READER: Anástasin Christoṓ theasámeni,
proskínisomen Ághion Kýrion Isoṓn, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoṓmen ke tin aghían sou anástasin
imnoṓmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christoṓ chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoṓmen tin anástasin aftoṓ; Stavrón ghar
ipomínas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ - νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλυ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. 2. E - pi pli - on pli - non me a -

- πὸ τῆς ἄ - νο - μί - ας μου καὶ ἄ - πὸ τῆς ἄ - μαρ - τί - ας μου κα - θά - ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ - γὼ γι - νώ - σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α - παν - τός.
Oti tin anomian mou e - gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo - no i - mar - ton ke to po - ni - ron e - no - pi - on sou e - pi - i - sa, o - pos an dhi - ke - o -

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ - νο -
- this en tis lo - ghis sou, ke ni - ki - sis en to kri - ne - sthe se. 5. I - dhou ghar en a - no -

- μί - ας συ - νε - λή - φθην, καὶ ἐν ἄ - μαρ - τί - ας ἐ - κί - σ - σῃ - σέ με ἢ μὴ - τηρ μου. 6. Ἴ -
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. 6. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι - α τῆς σο - φί - ας σου ἐ - δῆ - λω - σάς μοι.
- dhou ghar alithian i - gha - pi - sas, ta adhila ke ta kri - fi - a tis so - fi - as sou e - dhi - lo - sas mi.

7. Παν-τι - εἷς με ὑσσώπω, καὶ καθαρι - σθή - σο - μαι, πλυ - νεῖς με, καὶ ὑ - πὲρ χι - ό - να λευ - καν -
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan -

- θή - σο - μαι. 8. Ἄ - κου - τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ - νην, ἄ - γαλ - λι - ἄ - σον - ται ὁ -
- thi - so - me. 8. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - de o -

- στέ - α τε - τα - πει - νω - μέ - να. 9. Ἄ - πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ - μαρ - τι - ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, 9. A - postrepson to prosopon sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. 10. Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὄς, καὶ
 pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. 11. Μὴ ἀ-πορ - ρί-ψῃς με
 pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psiis me

ἀ - πό τοῦ προ - σώ-που σου καὶ πνευμά σου τὸ ἅγιον μὴ ἀντα-νέ-λῃς ἀπ' ἐ - μοῦ. 12. Ἄ-
 a - po tou pro - so-prou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
 - ro-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ-ψου-σι.
 Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psiou-si.

14. Ῥῥοαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη-ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ται ἢ
 Ri - se me ex e - ma-ton, o The-os o Theos tis soti- ri - as mou; a-ghal-li - a-se-te i

γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. 15. Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
 ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky-ri-e, ta chi - li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. 16. Ὅ-τι εἰ ἠθέλησας θυσίαν, ἔ-δω-κα ἄν·
 ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ-λο-καυ - τώ-μα-τα οὐκ εὐ-δο - κή-σεις. 17. Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
 o - lo-kaf - to-ma-ta ouk ev-dho - ki - sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὄς οὐκ ἐ-ξου-δε - νώ-σει.
 - dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no - si.

18. Ἄ - γά-θυ-νον, Κύ-ρι-ε, ἐν τῇ εὐ-δο - κί - ᾳ σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
 A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-

- θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἀ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-
 - ράν καὶ ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἀ-νοΐσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.
 Καὶ ἐ-λέ-η - σόν με, ὁ Θε-ός. *Continue to next hymn.*
 Ke e - le - i - son me, o The - os.

RESURRECTIONAL HYMN AFTER PSALM 50
(This hymn may differ on certain feast days. Consult the typkion.)

Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί-ω Πνεύ-μα-τι. Ταῖς τῶν Ἀ-πο - στό - λων πρεσ-βεΐ-αις,
 Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma-ti; Tes ton A-po - sto - lon pres - vi - es,
 Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.
 καὶ νῦν καὶ ἀ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.
 Ταῖς τῆς Θε-ο - τό - κου πρεσ-βεΐ-αις, Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ
 Tes ton The-o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta
 πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των. Ἐλέησον με, ὁ Θε-ός, κατὰ τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The - os, kata to megha eleos sou,
 καὶ κα-τὰ τὸ πλή-θος τῶν οἰ-κτιρ-μῶν σου ἐ - ξά-λει-ψον τὸ ἀ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.
 Ἀ-να-στάς ὁ Ἰ-η - σοῦς ἀ-πὸ τοῦ τά - φου, κα - θὼς προ - εἶ-πεν, ἔ - δω - κεν ἡ-
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -
 - μὴν τὴν αἰ - ῶ - νι - ον ζω - ῆν, καὶ μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

THEN RETURN HERE.

AINOI (THE PRAISES)

Πᾶ-σα πνο - ἡ αἰ-νε - σά-τω τὸν Κύ - ρι - ον. Αἰ - νεῖ-τε τὸν
Pa-sa pno - i e-ne - sa-to ton Ky - ri - on. E - ni-te ton

Κύ - ρι - ον ἐκ τῶν οὐ - ρα - νῶν· αἰ - νεῖ - τε αὐ - τὸν ἐν
Ky - ri - on ek ton ou - ra - non; e - ni - te af - ton en

τοῖς ὑ - ψί - στοῖς. Σοὶ πρέ - πει ὕ-μνος τῷ Θε - ῷ. Αἰ - νεῖ-τε
tis i - psi - stis. Si pre - pi i-mnos to The - o. E - ni-te

αὐ - τόν, πάν - τες οἱ ἄγ - γε - λοι αὐ - τοῦ· αἰ - νεῖ - τε αὐ - τόν,
af - ton, pan - des i an - ge - li af - tou; e - ni - te af - ton,

πᾶ-σαι αἱ δυ - νά - μεις αὐ - τοῦ. Σοὶ πρέ - πει ὕ-μνος τῷ Θε - ῷ.
pa-se e dhi - na - mis af - tou. Si pre - pi i-mnos to The - o.

RESURRECTIONAL STICHERA

The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.

The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.

1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρίμα ἔγγραπτον. Δόξα αὕτη ἔσται πᾶ-σι τοῖς ὀ - σί-
 Του piinse en aftis krima engrapton. Dhoxa afti este pa-si tis o - si-

- οῖς αὐ - τοῦ. Ὁ σταυ-ρὸν ὑ-πο-μεί-νας καὶ θά - να - τον, καὶ ἀ-να-
 - is af - tou. O stav-ron i-po-mi-nas ke tha - na - ton, ke a-na-

- στὰς ἐκ τῶν νε - κρῶν, παν-το - δύ-να-με Κύ - ρι - ε, δο - ξά-ζο - μέν σου τὴν Ἄ-
 - stas ek ton ne - kron, pan-do-dhi-na-me Ky - ri - e, dho-xa-zo - men sou tin A-

- νά - στα - σιν. **2.** Αἰ - νεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ-
 - na - sta - sin. E - nite ton Theon en tis Aghios aftou, e-

- νεῖτε αὐτὸν ἐν στερεώματι τῆς δυ-νά-με - ως αὐ - τοῦ. Ἐν τῷ σταυ-ρῷ σου Χρι-
 - nite afton en stereomati tis dhi-na-me - os af - tou. En to stav-ro sou Chri-

- στέ, τῆς ἀρ - χαί-ας κα - τά-ρας ἡ - λευ - θέ - ρω - σας ἡ - μάς, καὶ ἐν τῷ θα - νά-τῳ
 - ste, tis ar-che-as ka-ta-ras i - lef - the-ro - sas i - mas, ke en to tha-na-to

σου, τὸν τὴν φύ-σιν ἡ - μῶν τυ-ραν - νή - σαν-τα, δι - ἄ - βο - λον κα - τήρ-
 sou, ton tin fi-sin i - mon ti-ran - ni - san-da, dhi - a - vo - lon ka - tir-

- γη - σας, ἐν δὲ τῇ Ἐ - γέρ - σει σου, χα - ρὰς τὰ πάν-τα ἐ - πλή-
 - ghi - sas, en dhe tí E - gher-si sou, cha-ras ta pan-da e - pli-

- ρω - σας· δι-ὀ βο - ῶ-μέν σοι, ὁ ἀ-να-στὰς ἐκ τῶν νε-κρῶν, Κύ - ρι-ε
 - ro - sas; dhi-o vo - o-men si, o a-na-stas ek ton ne-kron, Ky - ri-e

δό - ξα σοι. **3.** Αἰ-νεῖτε αὐτὸν ἐπὶ ταῖς δυναστείαις αὐτοῦ, αἰ - νεῖ-τε αὐ - τὸν κα-τὰ τὸ
 dho-xa si. E - nite afton epi tes dhinasties aftou, e - ni - te af - ton ka-ta to

πλῆ-θος τῆς με-γα-λω - σύ - νης αὐ - τοῦ. Τῶ σῶ Σταυ-ρῶ Χρι - στὲ Σῶ - τήρ, ὁ-
 pli-thos tis me-gha-lo - si - nis af - tou. To so Stav-ro Chri - ste So - tir, o-

- δῆ-γη-σον ἡ - μάς ἐ-πὶ τὴν ἀ - λή - θει - άν σου, καὶ ῥῦ-σαι ἡ - μάς, τῶν πα-
 - dhi-ghi-son i - mas e-pi tin a - li - thi - an sou, ke ri - se i - mas, ton pa-

- γί - δων τοῦ ἐ - χθροῦ, ὁ ἀ-να-στάς ἐκ τῶν νε-κρῶν, ἀ - νά-στη-σον ἡ - μάς πε-
 - ghi - dhon to e - chthrou, o a-na-stas ek ton ne-kron, a - na-sti-son i - mas pe-

- σόν - τας τῇ ἀ-μαρ - τί - α, ἐ - κτεί-νας τὴν χει-ρά σου, φι - λάν-θρω-πε
 - son - das ti a-mar - ti - a, e - kti - nas tin chi-ra sou, fi - lan-thro-pe

Κύ - ρι - ε, τῇ πρεσ - βεί - α τῶν Ἀ - γί - ων σου. 4. Αἰ-
 Ky - ri - e, ti pros - vi - a ton A - ghi - on sou. 4. E-

- νεῖτε αὐτὸν ἐν ἤχῳ, σάλπιγγος, αἰ - νεῖ-τε αὐ-τὸν ἐν ψα-λτη-ρί-ῳ καὶ κι - θά - ρα.
 - nite afton en icho salpingos, e - ni-te af - ton en psal-ti - ri-o ke ki - tha - ra.

Τῶν Πα-τρι-κῶν σου κόλ - πων, μὴ χω-ρι-σθεῖς μο-νο-γε - νές Λό - γε τοῦ Θε - οῦ,
 Ton Pa-tri-kon sou kol - pon, mi-cho-ri-sthis mo-no-ghe-nes Lo-ghe tou The - ou,

ἦλ-θες ἐ-πὶ γῆς δι-ὰ φι - λαν-θρο - πί - αν, ἄν-θρω-πος γε - νό-με-νος ἀ-
 il-thes e-pi ghis dhi-a fi - lan-thro - pi - an, an-thro-pos ghe - no-me-nos a-

- τρέ - πτως, καὶ Σταυ-ρὸν καὶ θά-να-τον ὑ - πέ - μει - νας σαρ - κί, ὁ ἀ-πα-
 - tre - ptos, ke Stav-ron ke tha-na-ton i - pe - mi - nas sar - ki, o a-pa-

- θῆς τῇ Θε - ο - τη - τι, ἀ-να-στάς δὲ ἐκ νε - κρῶν ἀ-θα-να - σί-αν πα-
 - this ti The - o - ti - ti, a-na-stas dhe ek ne - kron a-tha-na - si-an pa-

- ρέ-σχες τῷ γέ-νει τῶν ἀν - θρώ - πων, ὡς μό - νος παν-το - δύ - να - μος.
 - re-sches to ghe-ni ton an - thro - ron, os mo - nos pan-do - dhi - na - mos.

5. Αἰ - νεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ, αἰ - νεῖ-τε αὐ-τὸν ἐν χορ - δαῖς καὶ ὀρ - γά-
 E - nite afton en timbano ke choro, e - ni-te af-ton en chor-dhes ke or - gha-

- νῳ. Θά-να-τον κα-τε - δέ - ξω σαρ - κί, ἢ - μὴν ἀ-θα-να - σί - αν πρα-γμα-τευ-σό-με-
 - no. Tha-na-ton ka-te - dhe - xo sar - ki, i - min a-tha-na - si - an pra-ghma-tef - so-me-

- νος Σω - τήρ, καὶ ἐν τά-φῳ ᾧ - κη-σας, ἵ-να ἡ - μᾶς τοῦ ἄ - δου ἐ - λευ-θε-
 - nos So - tir, ke en ta-fo o - ki - sas, i-na i - mas tou a-dhou e - lef-the-

- ρῷ - σης, συ-να-να - στή-σας ἐ-αυ - τῷ, πα-θῶν, μὲν ὡς ἄν - θρω-
 - ro - sis, si-na-na - sti - sas e-af - to, pa-thon, men os, an - thro-

- πος, ἀλλ' ἀ-να - στάς ὡς Θε - ός. Δι-ὰ τοῦ-το βο - ῶ - μεν' Δό-ξα σοι ζω-ο-
 - pos, all' a-na - stas os The - os. Dhi-a tou-to vo - o - men; Do-xa si zo-o-

- δό - τα Κύ - ρι - ε, μό - νε Φι - λάν - θρω - πε.
 - dho - ta Ky - ri - e, mo - ne Fi - lan - thro - pe.

6. Αἰ-νεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰ - νεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ-σα πνο-
 E - nite afton en kimvalis evichis, e - nite afton en kimvalis alalaghmu. Pa-sa pno-

- ἡ αἰ-νε - σά-τω τὸν Κύ - ρι - ον. Πέ-τραι ἐ - σχί - σθη - σαν Σω - τήρ,
 - i e-ne - sa-to ton Ky - ri - on. Pe - tre e - schi - sthi - san So - tir,

ὅ-τε ἐν τῷ Κρα - νί - ῳ ὁ Σταυ - ρός σου ἐ - πά - γη, ἔ-φρι-ξαν
 o-te en to Kra - ni - o o Stav - ros sou e - pa - ghi, e - fri-xan

ἄ - δου πυ - λω - ροί, ὅ - τε ἐν τῷ μνη - μεί - ω ὡς θνη - τὸς κα - τε -
 a - dhou pi - lo - ri, o - te - en to mni - mi - o os thni - tos ka - te -
 - τέ - θης· καὶ γάρ του θα - νά - του κα - ταρ - γή - σας τὴν ἰ - σχύν, τοῖς τε - θνε -
 - te - this; ke ghar tou tha - na - tou ka - tar - ghi - σας tin i - schin, tis te - thne -
 - ὠ - σι πά - σιν ἀ - φθαρ - σί - αν πα - ρέ - σρες, τῇ Ἀ - να - στα - σει σου Σω - τήρ. Ζω - ο -
 - o - si pa - sin a - fthar - si - an pa - re - sches, ti A - na - sta - si sou So - tir. Zo - o -
 - δό - τα Κύ - ρι - ε δό - ξα σοι. 7. Ἀ - νά - στηθι, Κύριε, ὁ Θεός μου, ὑ - ψω -
 - dho - ta Ky - ri - e dho - xa si. A - nastithi, Kyrie, o Theos mou, i - pso -
 - θή - τω ἢ χεῖρ σου, μὴ ἐ - πι - λά - θη τῶν πε - νή - των σου εἰς τέ - λος. Ἐ - πε -
 - thi - to i chir sou, mi e - pi - la - thi ton pe - ni - ton sou is te - los. E - pe -
 - θύ - μη - σαν Γυ - ναῖ - κες, ἰ - δεῖν σου τὴν Ἀ - νά - στα - σιν, Χρι - στέ ὁ Θε - ός·
 - thi - mi - san Ghi - ne - kes, i - dhin sou tin A - na - sta - sin Chri - ste o The - os;
 ἦλ - θε προ - λα - βοῦ - σα Μα - ρί - α ἢ Μαγ - δα - λη - νή, εὗ - ρε τὸν λί - θον
 il - the pro - la - vou - sa Ma - ri - a i Magh - dha - li - ni, ev - re ton li - thon
 ἀ - πο - κυ - λι - σθέν - τα τοῦ μνή - μα - τος, καὶ τὸν Ἄγ - γε - λον κα - θε - ζό - με - νον καὶ λέ -
 a - po - si - li - sthen - da tou mni - ma - tos, ke ton An - ge - lon ka - the - zo - me - non ke le -
 - γον - τα· τί ζη - τεῖ - τε τὸν ζών - τὰ με - τὰ τῶν νε - κρῶν; ἀ -
 - ghon - ta; Ti zi - ti - te ton zon - da me - ta ton ne - kron? a -
 - νέ - στη ὡς Θε - ός, ἵ - να σώ - σῃ τὰ σύ - μπαν - τα.
 - ne - sti os The - os, i - na so - si ta sim - pan - ta.

8. Ἐξομολογήσομαί σοί, Κύριε, ἐν ὅλη καρδία μου, δι-η - γή-σο-μαι πάν-τα τὰ θαυ - μά-σι-
 Exomologhisome si, Kyrie, en oli kardhia mou, dhi-i - ghi-so-me pan-da ta thav-ma-si-

- ά σου. Ποῦ ἐ - στιν Ἴ - η - σους, ὄν ἐ - λο - γί - σα - σθε φυ - λάτ - τειν;
 - a sou. Pou e - stin I - i - sous, on e - lo - ghi - sa - sthe fi - lat - tin?

εἶ - πα - τε Ἰ - ου - δαί - οι, ποῦ ἐ - στιν, ὄν ἐ - θή - κα - τε ἐν τῷ
 i - pa - te I - ou - dhe - i, pou e - stin, on e - thi - ka - te en to

μνή - μα - τι, τὸν λί - θον σφρα - γί - σαν - τες; δό - τε τὸν νε - κρόν, οἱ τὴν ζω -
 mni - ma - ti, ton li - thon sfra - ghi - san - des? dho - te ton ne - kron, i tin zo -

- ἦν ἀρ - νη - σά - με - νοι, δό - τε τὸν τα - φέν - τα, ἢ πι - στεύ - σα - τε τῷ ἀ - να - στάν - τι,
 - in ar - ni - sa - me - ni, dho - te ton ta - fen - da, i pi - stef - sa - te to a - na - stand - di,

κὰν ὑ - μεῖς σι - γή - ση - τε τοῦ Κυ - ρί - ου τὴν Ἔ - γερ - σιν, οἱ
 kan i - mis si - ghi - si - te tou Ky - ri - ou tin E - gher - sin, i

λί - θοι κε - κρά - ζον - ται, μά - λι - στα ὁ ἀ - πο - κυ - λι - σθεις ἐκ τοῦ
 li - thi ke - kra - zon - de, ma - li - sta o a - po - ki - li - sthis ek tou

μνή - μα - τος. Μέ - γα σου τὸ ἔ - λε - ος! Μέ - γα τὸ μι - στή - ρι - ον
 mni - ma - tos. Me - gha sou to e - le - os! Me - gha to mi - sti - ri - on

τῆς οἰ - κο - νο - μί - ας σου! Σω - τήρ ἡ - μῶν δό - ξα σοι.
 tis i - ko - no - mi - as sou! So - tir i - mon dho - xa si.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the designated Theotokion. See the Resurrectional Eothinon hymns at: <http://newbyz.org/orthros.html>. Consult the typikon for a festal doxasticon.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day. Doxologies in all the tones and the Resurrectional morning hymn are located at:

<http://newbyz.org/orthros.html>. The Sunday Divine Liturgy then follows.

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PLAGAL 1st TONE (ΗΧΟΣ Πλ. Α΄) RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

Αλ - λη - λούϊα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὄς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,
ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Ἄ - μὴν. Θε - ὄς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν· εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -
- μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologhísthe to Kyrió, óti aghathós, óti is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἡμυνάμην αὐτούς.
(Pánda ta éthni ekílosan me, ke to onómati Kyρίου iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pará Kyρίου eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

ΑΠΟΛΥΤΙΚΙΑ

Τὸν συ - νά - ναρ - χον Λό - γον Πα - τρι καὶ Πνεύ - μα - τι, τὸν ἐκ Παρ - θέ - νου τε -
 Ton si - na - nar - chon Lo - ghon Pa - tri ke Pnev - ma - ti, ton ek Par - the - nou te -
 - χθέν - τα εἰς σω - τη - ρί - αν ἡ - μῶν, ἀ - νυ - μνή - σω - μεν πι - στοὶ καὶ προ - σκυ - νή - σω - μεν, ὅ - τι ἡ ὑ -
 - chthen - da is so - ti - ri - an i - mon, a - ni - mni - so - men pi - sti ke pro - ski - ni - so - men, o - ti i - v -
 - δό - κη - σε σαρ - κί, ἀ - νελ - θεῖν ἐν τῷ σταυ - ρῷ, καὶ θά - να - τον ὑ - πο - μεί - ναι, καὶ ἐ -
 - dho - ki - se sar - ki, a - nel - thin en to stav - ro, ke tha - na - ton i - po - mi - ne, ke e -
 - γεῖ - ραι τοὺς τε - θνε - ῶ - τας, ἐν τῇ ἐν - δό - ξῳ Ἄ - να - στά - σαι αὐ - τοῦ.
 - ghi - re tous te - thne - o - tas, en ti en - dho - xo A - na - sta - si af - tou.

*

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι • Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 Dhoxa Patri ke Io ke Aghio Pnev - ma - ti; Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

*If there is a festal apolytikion, insert it at the asterisk, then use the “Ke nin...” and Theotokion of the tone of the festal hymn.

Pl. 1st Tone Theotokion

Χαῖ - ρε πύ - λη Κυ - ρί - ου ἢ ἀ - δι - ὀ - δευ - τος, χαῖ - ρε τεῖ - χος καὶ σκέ - πη
 Che - re pi - li Ky - ri - ou i a - dhi - o - dhev - tos, che - re ti - chos ke ske - pi
 τῶν προ - στρε - χόν - των εἰς σέ, χαῖ - ρε ἀ - χεῖ - μα - στε λι - μὴν καὶ Ἄ - πει - ρό - γα - με, ἢ τε -
 ton pro - stre - chon - don is se, che - re a - chi - ma - ste li - min ke A - pi - ro - gha - me, i te -
 - κοῦ - σα ἐν σαρ - κὶ τὸν Ποι - η - τὴν σου καὶ Θε - ὄν, πρε - σβεύ - ου - σα μὴ ἐλ - λεί - πης, ὑ -
 - kou - sa en sar - ki ton Pi - i - tin sou ke The - on, pre - snev - ou - sa mi el - li - pis, i -
 - πέρ τῶν ἀ - νυ - μούν - των, καὶ προ - σκυ - νούν - των τὸν Τό - κον σου.
 - per ton a - ni - mnoun - don, ke pro - ski - non - don ton To - kon sou.

KATHISMATA

Kathisma 1a



Ἄ - μὴν. Τὸν Σταυ - ρὸν τοῦ Κυ - ρί - ου ἐγ - κω - μι - ά - σω - μεν, τὴν τα - φὴν τὴν ἁ - γί - αν
A - min. Ton Stav - ron tou Ky - ri - ou en - go - mi - a - so - men, tin ta - fin tin a - ghi - an



ὑ - μνοῖς τι - μή - σω - μεν, καὶ τὴν Ἀ - νά - στα - σιν αὐ - τοῦ ὑ - περ - δο - ξά - σω - μεν, ὅ - τι συ -
i - mnis ti - mi - so - men, ke tin A - na - sta - sin af - tou i - per - dho - xa - so - men, o - ti si -

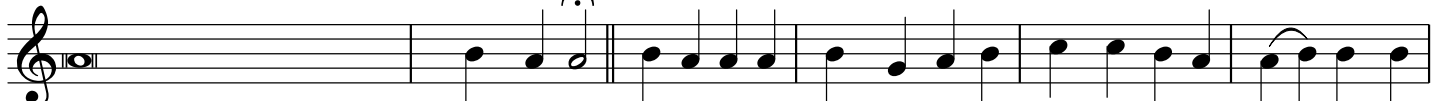


- νή - γει - ρε νε - κρούς, ἐκ τῶν μνη - μά - των ὡς Θε - ός, σκυ - λεύ - σας κρά - τος θα - νά - του, καὶ ἰ -
- ni - ghi - re ne - krous, ek ton mni - ma - ton os The - os, ski - lef - sas kra - tos tha - na - tou, ke i -




- σχὴν δι - α - βό - λου, καὶ τοῖς ἐν ἁ - δῆ φῶς ἁ - νέ - τει - λε.
- schin dhi - a - vo - lou, ke tis en a - dhi fos a - ne - ti - le.


Kathisma 1b



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι • Κύ - ρι - ε, νε - κρὸς προ - ση - γο - ρεύ - θης, ὁ νε - κρώ - σας τὸν
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti. Ky - ri - e, ne - kros pro - si - gho - ref - this, o ne - kro - sas ton



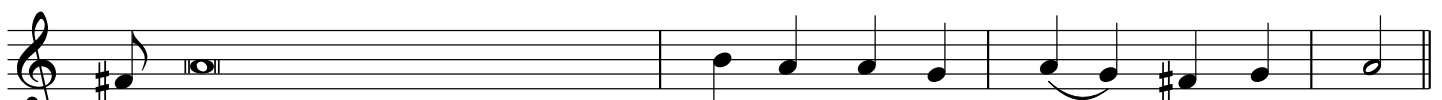
θά - να - τον, ἐν μνή - μα - τι ἐ - τέ - θης, ὁ κε - νώ - σας τὰ μνή - μα - τα, ἄ - νο στρα - τι - ῶ - ται τὸν
Tha - na - ton, en mni - ma - ti e - te - this, o ke - no - sas ta mni - ma - ta, a - no stra - ti - o - te ton



τά - φον ἐ - φύ - λατ - τον, κά - τω τοὺς ἀπ' αἰ - ῶ - νος νε - κρούς ἐ - ξά - νέ - στη - σας, Παν - το -
ta - fon e - fi - lat - ton, ka - to tous ap' e - o - nos ne - krous e - xa - ne - sti - sas, Pan - do -



- δύ - να - με καὶ ἁ - κα - τά - λη - πτε, Κύ - ρι - ε δό - ξα σοι.
- dhi - na - me ke a - ka - ta - li - pte, Ky - ri - e dho - xa si.



Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Kathisma 1c - Theokion

Χαῖ-ρε ἄ-γι-ον ὄ-ρος καὶ θε-ο - βά-δι-στον, χαῖ-ρε ἔμ-ψυ-χε βά-τε καὶ ἄ-κα-
Che-re a-ghi-on o-ros ke the-o - va-dhi-ston, che-re em-psi-che va-te ke a-ka-
- τὰ-φλε-κτε, χαῖ-ρε ἡ μό-νη πρὸς Θε - ὄν κό-σμου γέ-φυ-ρα, ἡ με - τὰ-γου-σα θνη-
- ta - fle - kte, che-re i mo-ni pros The - on ko-smou ghe-fi-ra, i me - ta-ghou-sa thni-
- τούς, πρὸς τὴν αἰ - ὠ-νι-ον ζω - ἦν, χαῖ-ρε ἄ - κή-ρα-τε Κό - ρη, ἡ ἄ-πει-
- tous, pros tin e - o-ni-on zo - in, che-re a - ki-ra-te Ko - ri, i a-pi-
- ράν - δρωσ τε - κοῦ - σα, τὴν σω-τη - ρί-αν τῶν ψυ - χῶν ἡ - μῶν.
- ran - dhros te - kou - sa, tin so - ti - ri - an ton psi - chon i - mon.

Kathisma 2a

Κύ-ρι-ε, με - τὰ τὴν τρι-ἡ-με - ρόν σου Ἀ - νά-στα-σιν, καὶ τὴν τῶν Ἀ-πο - στό-λων προ-
Ky-ri-e, me - ta tin tri-i-me - ron sou A - na-sta-sin, ke tin ton A-po - sto - lon pro-
- σκύ-νη-σιν, ὁ Πέ-τρος ἐ - βό-α σοι· Γυ - ναῖ-κες ἀ-πε - τόλ-μη-σαν, κα - γῶ ἐ-δει - λί-α-σα. Λη-
- ski-ni-sin, o Pe-tros e - vo-a si; Ghi - ne - kes a-pe - tol-mi-san, ka - gho e-dhi - li-a-sa. Li-
- στὴς ἐ-θε-ο - λό-γη-σε, κα - γῶ ἡρ-νη - σά-μην σε, ἄ-ρα κα - λέ-σεις με τοῦ λοι - ποῦ μα-θη-
- stis e-the-o - lo-ghi-se, ka - gho ir-ni - sa-min se, a-ra ka - le-sis me tou li - pou ma-thi-
- τὴν, ἡ πά-λιν δεί-ξεις με ἀ-λι - ἐ - α βυ - θοῦ; ἀλ - λά με-τα-νο - οῦν-τά με δέ-ξαι, ὁ Θε-
- tin, i pa-lin dhi-xis me a-li - e - a vi-thou? al - la me-ta-no - oun-da me dhe-xe, o The-

Kathisma 2b

ος καὶ ὠ - σόν με. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι· Κύ-ρι-ε, ἐν μέ-σω σε προ-
- os ke so - son me. Dhoxa Patri ke Io ke Aghio Pnev-ma-ti. Ky-ri-e, en me-so se pro-

- σή-λω-σαν, οἱ πα - ρά-νο - μοι τῶν κα-τα - δί - κων, καὶ λόγ-χη τὴν πλε-ράν σου ἐ-ξε-
 - si-lo-san, i pa - ra-no - mi ton ka-ta - dhi - kon, ke lon-chi tin plev-ran sou e-xe-

- κέν-τη - σαν, ᾧ Ἐ-λε - ἦ - μον, τα - φήν δὲ κα-τε - δέ-ξω, ὁ λύ-σας ἄ - δου τὰς
 - ken-ti - san, o E-le - i - mon, ta - fin dhe ka-te - dhe-xo, o li-sas a - dhou tas

πύ - λας, καὶ ἀ - νέ-στης τρι - ἡ-με-ρος, ἔ-δρα - μον Γυ - ναῖ - κες ἰ - δεῖν σε, καὶ ἀ-
 pi - las, ke a - ne-stis tri - i-me-ros, e-dhra-mon Ghi - ne - kes i - dhin se, ke a-

- πῆγ-γει-λαν Ἄ-πο - στό-λοις τὴν Ἐ-γερ-σιν. Ἰ-πε-ρυ - ψού - με-νε Σω - τήρ, ὄν ὑ-μνοῦ-σιν
 - pin-gi-lan A-po - sto - lis tin E-gher-sin. I-pe-ri - psou-me-ne So - tir, on i-mnou-sin

Ἄγ - γε - λοι, εὐ - λο - γη - μέ - νε Κύ - ρι - ε δό - ξα σοι.
 An - ge - li, ev - lo - ghi - me - ne Ky - ri - e dho - xa si.

Kathisma 2c - Theotokion

Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ἄ-πει - ρό-γα-με Νύμ-φη θε-
 Ke nin ke ai ke is tous e-o-nas ton e - o - non. A - min. A-pi - ro-gha-me Nim-fi the-

- ο - γεν - νή-τρι-α, ἡ τῆς Εὐ-ας τὴν λύ-πην χα - ρα-ποι - ἦ-σα-σα, ἀ-νυ - μνοῦ - μεν οἱ πι-
 - o-ghen - ni-tri-a, i tis Ev-as tin li-pni cha - ra-pi - i-sa-sa, a-ni - mnou-men i pi-

- στοὶ καὶ προ-σκυ - νοῦ-μέν σε, ὅ-τι ἀ - νή-γα - γες ἡ - μᾶς ἐκ τῆς ἀρ - χαί - ας ἀ - ρᾶς, καὶ
 - sti ke pro-ski - nou-men se, o-ti a - ni-gha-ghes i - mas ek tis ar - che - as a - ras, ke

νῦν δυ - σώ-πει ἀ - παύ-στως, πα - νύ-μνη-τε Πα-να-γί - α, εἰς τὸ σω - θῆ - ναι ἡ - μας.
 nin dhi - so-pi a - paf-stos, pa - ni-mni-te Pa-na-ghi - a, is to so - thi - ne i - mas.

EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o

δῆ - μος, κα-τε - πλά - γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-

- νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν - τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon - da, ke sin e-af - to ton A - dham e-

- γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,

δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,

ὦ Μα-θή-τρι-αι κίρ - νᾶ - τε; ὁ ἄ - στρά - πτων ἐν τῷ τά-φω Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-

- φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-

- τὴρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon

με τὰ δι-και - ώ-μα - τά σου. Λί - αν πρω - ί, Μυ-ρο - φό-ροι ἔ - δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to

μνή-μά σου θρη-νο-λο - γοῦ - σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,

θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἀ - νά-στα - σιν δέ, Ἀ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -

- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.

Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -

- γί-ζε-σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρί καὶ Υἱ - ῶ καὶ Ἀ-
 ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -

- γί-ω Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to

Ἄ - γι - ον Πνεῦ - μα, τὴν Ἀ - γί - αν Τρι - ά - δα, ἐν μι - ᾶ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,

σὺν τοῖς Σε-ρα - φείμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.

Καί νῦν καὶ ἄ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἀ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τή Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σρες, ρεύ - σαν - τα ζω - ής, ἴ - θυ - νε προς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne προς

ταύ - την δε, ό εκ σου σαρ - κω - θεις Θε - ός και άν - θρω - προς.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α. Δό - ξα σοι ό Θε - ός.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ι - α. Δό - ξα σοι ό Θε - ός.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HYPAKOE

Άγγελικῆ ὀράσει τὸν νοῦν ἐκθαμβούμεναι, καὶ θεϊκῆ Ἐγέρσει τὴν ψυχὴν φωτιζόμεναι, αἱ Μυροφόροι τοῖς Ἀποστόλοις εὐηγγελίζοντο. Ἀναγγείλατε ἐν τοῖς ἔθνεσι, τὴν Ἀνάστασιν τοῦ Κυρίου, συνεργούντος τοῖς θαύμασι, καὶ παρέχοντος ἡμῖν τὸ μέγα ἔλεος.

(Angelikí orási ton noun ekthamnoúmene, ke theíki Eghérsi tin psichín fotizómene, e Mirofóri tis Apostólis evingelizondo. Anangílate en tis éthnese, tin Anástasin tou Kyríou, sinerghoúndos tis thánmasi, ke paréchondos imín to méggha éleos.)

ANAVATHMI

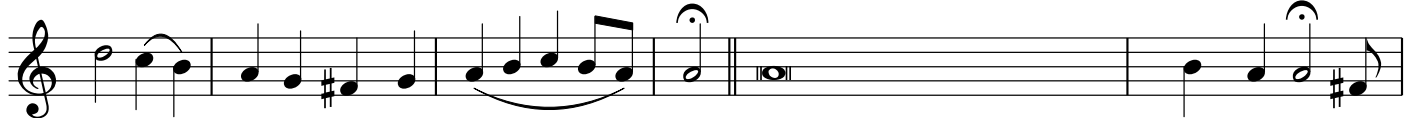
Antiphon A



Ἐν τῷ θλί-βε - σθαί με Δαυ-ι-τι-κῶς, ἄ-δω σοι Σω - τήρ μου. Ῥῶ-σαί μου τὴν ψυ - χὴν ἐκ
En to thli-ve - sthe me Dav-i-ti - kos, a-dho si So - tir' mou. Ri - se mou tin pasi-chin ek



γλώσ-σης δο - λί - ας. Τοῖς ἐ-ρη-μι - κοῖς ζω - ῆ μα-κα - ρί - α ἐ - στί, θε-ϊ-
ghlos - sis dho - li - as. Tis e-ri-mi - kis zo - i ma-ka - ri - a e - sti, the-i-



- κῶ ἔ - ρω-τι πτε-ρου - μέ - νοις. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι. Καί
- ko e - ro-ti pte-rou - me - nis. Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke



νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ἁ - γί-ω Πνεύ-μα-τι, πε-ρι-κρα-
nin ke ai ke is tous e-o-nas ton e - o - non. A - min. A - ghi-o Pnev-ma-ti, pe-ri-dra-



- τεῖ-ται πάν-τα τὰ ὄ-ρα - τά τε σὺν τοῖς ἄ-ο - ρά-τοις· αὐ-το-κρα - τὲς γὰρ ὄν, τῆς Τρι-
- ti - te pan-da ta o-ra - ta te sin tis a-o - ra - tis; af-to-kra - tes ghar on, tis Tri-



Antiphon B

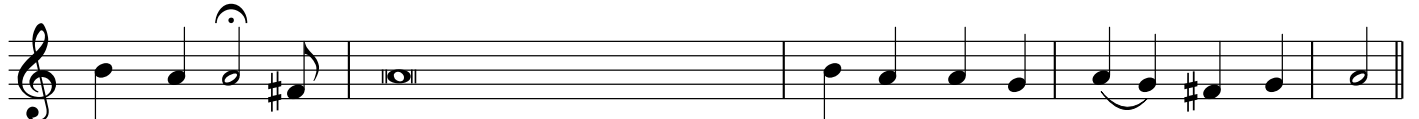
- ἄ-δος ἔν ἐ-στιν ἄ - ψεύ - στος. Εἰς τὰ ὄ - ρη ψυ-χὴ ἄρ - θῶ - μεν, δευ-ρο ἐ-
- a-dhos en e - stin a - psef - stos. Is ta o - ri psi-chi ar - tho-men, dhev-ro e-



- κεῖ - σε· ὄ-θεν βο - ῆ - θει-α ἦ - κει. Δε-ξι - ἄ σου χεῖρ κἀ - μέ, Χρι - στέ ἰ-πτα-
- ki - se; o-then vo - i - thi-a i - ki. Dhe-xi - a sou chir ka - me, Chri - ste i-pta-



- μέ - νη, σκευ-ω - ρί-ας πά-σης πε-ρι-φου-λα - ξά - τω. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ
- me - ni, skev-o - ri-as pa-sis pe-ri-fi - la - xa - to. Dhoxa Patri ke Io ke Aghio



Πνεύ-μα-τι. Καί νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
Pnev - ma - ti, Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Ἄ - γί - ω Πνεύ - μα - τι, θε - ο - λο - γοῦν - τες φῶ - μεν· Σὺ εἶ Θε - ός, ζω - ή,
 A - ghi - o Pnev - ma - ti, the - o - lo - ghoun - des fo - men; Si i The - os, zo - i,

ἔ - ρως, φῶς, νοῦς, σὺ χρι - στό - τής, σὺ βα - σι - λεύ - εις εἰς τοὺς αἰ - ῶ - νας.
 e - ros, fos, nous, si xri - sto - tis, si va - si - lev - is is tous e - o - nas.

Antiphon C

Ἐ - πὶ τοῖς εἰ - ρη - κό - σι μοί· Εἰς τὰς ἀν - λάς προ - σβῶ - μεν Κυ - ρί - ου,
 E - pi tis i - ri - ko - si mi; Is tas av - las pro - svo - men Ky - ri - ou,

χα - ρὰς πολ - λῆς πλη - σθεις εὐ - χὰς ἀ - να - πέμ - πω.
 cha - ras pol - lis pli - sthis ef - chas a - na - pem - bo.

Ἐ - πὶ οἶ - κον Δαυ - ἴδ, τὰ φο - βε - ρὰ τε - λε - σι - ουρ - γει - ται· πῦρ γὰρ ἐ - κεί φλέ - γον,
 E - pi i - kon Dhav - id, ta fo - ve - ra te - le - si - our - ghi - te; pir ghar e - ki fle - ghon,

ἅ - παν - τα αἰ - σχρὸν νοῦν. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Καὶ
 a - pan - da e - schron noun. Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke

νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ἄ - γί - ω Πνεύ - μα - τι,
 nin ke ai ke is tous e - o - nas ton e - o - non. A - min. A - ghi - o Pnev - ma - ti,

ζω - αρ - χι - κή ἀ - ξί - α, ἐξ οὗ πᾶν ζῶ - ον ἐμ - ψυ - χοῦ - ται,
 zo - ar - chi - ki a - xi - a, ex ou pan zo - on em - psi - chou - te,

ὡς ἐν Πα - τρί, ἅ - μα τε καὶ Λό - γω.
 os en Pa - tri, a - ma te ke Lo - gho.

PROKEIMENON

Ἄ - νά - στη - θη Κύ - ρι - ε ὁ Θε - ὄς μου, ὅ - τι σὺ βα - σι - λεύ - εις εἰς
A - na - sti - thi Ky - ri - e o The - os mou, o - ti si va - si - lev - is is

τοὺς αἰ - ῶ - νας. * Ἄ - νά - στη - θη Κύ - ρι - ε ὁ Θε - ὄς μου, ὅ - τι
tous e - o - nas. A - na - sti - thi Ky - ri - e o The - os mou, o - ti

σὺ βα - σι - λεύ - εις εἰς τοὺς αἰ - ῶ - νας.
si va - si - lev - is is tous e - o - nas.

**Intone Verse at asterisk:* Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου.
(Exomologhísomé si, Kýrie, en óli kardhía mou.)

KONTAKION

Μιμητὴς ὑπάρχων πρὸς τὸν Ἄϊδην Σωτήρ μου συγκαταβέβηκας, καὶ τὰς πύλας συντρίψας ὡς παντοδύναμος, τοὺς θανόντας ὡς Κτίστης συνεξανέστησας, καὶ θανάτου τὸ κέντρον Χριστὲ συνέτριψας, καὶ Ἀδὰμ τῆς κατάρας ἐρρύσω Φιλάνθρωπε· διὸ πάντες σοι κράζομεν· Σῶσον ἡμᾶς Κύριε.
(Mimitís ipárchon pros ton Ἐdhin Sotír mou singataveníkas, ke tas pílas sintrípsas os pandodhínamos, tous thanóndas os Ktístis sinexanéstisas, ke thanátou to kéndron Christé sinétripsas, ke Adhám tis katáras erríso Filánthrope; dhió pándes si krázomen; Sóson imás Kýrie.)

OIKOS

Ἀκούσασαι αἱ Γυναῖκες τοῦ Ἀγγέλου τὰ ῥήματα, ἀπεβάλοντο τὸν θρῆνον, προσχαρεῖς γενόμεναι, καὶ σύντρομοι τὴν Ἀνάστασιν ἔβλεπον, καὶ ἰδοὺ Χριστὸς προσήγγισεν αὐταῖς, λέγων τό· Χαίρετε, θαρσεῖτε, ἐγὼ τὸν κόσμον νενίκηκα, καὶ τοὺς δεσμίους ἐρρυσάμην· σπουδάσατε οὖν πρὸς τοὺς Μαθητάς, ἀπαγγέλλουσαι αὐτοῖς, ὅτι προάγω ὑμᾶς, ἐν τῇ πόλει Γαλιλαία τοῦ κηρῦξαι. Διὸ πάντες σοι κράζομεν· Σῶσον ἡμᾶς Κύριε.
(Akóusase e Ghinékes tou Angéλου ta rímata, apéválondo ton thrínon, proscharís ghenómene, ke síntromi tin Anástasin évlepon, ke idhoú Christós prosíngisen aftés, léghon to; Chérete, tharsíte, eghó ton kósmon neníkika, ke tous dhesmíous errisámni; spoudhásate oun pros tous Mathitás, arangéllouse aftís, óti proágho imás, en ti póli Ghaliléa tou kiríxe. Dhió pándes si krázomen; Sóson imás Kýrie.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>.*

The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pneúmatí sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ῥώλεσεν.

READER: Anástasin Christoṓ theasámeni,
proskínisomen Ághion Kýrion Isoṓn, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoṓmen ke tin aghían sou anástasin
imnoṓmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christoṓ chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoṓmen tin anástasin aftoṓ; Stavrón ghar
ipoméinas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ - νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλυ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. 2. E - pi pli - on pli - non me a-

- πὸ τῆς ἄ - νο - μί-ας μου καὶ ἄ - πὸ τῆς ἄ-μαρ - τί-ας μου κα - θά-ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ-γὼ γι - νώ-σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α-παν - τός.
Oti tin anomian mou e-gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo-no i-mar-ton ke to po-ni - ron e-no-pi - on sou e - pi - i - sa, o-pos an dhi-ke - o-

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ-νο-
- this en tis lo-ghis sou, ke ni - ki - sis en to kri - ne - sthe se. 5. I - dhou ghar en a - no-

- μί-αις συ-νε - λή-φθην, καὶ ἐν ἄ-μαρ - τί-αις ἐ-κίς-ση - σέ με ἢ μῆ-τηρ μου. 6. Ἴ-
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. 6. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι-α τῆς σο - φί-ας σου ἐ - δῆ-λω-σάς μοι.
- dhou ghar alithian i - gha - pi - sas, ta adhila ke ta kri - fi - a tis so - fi - as sou e - dhi - lo - sas mi.

7. Ἦν-τι - εἷς με ὑσσώπω, καὶ καθари - σθή-σο-μαι, πλυ-νεῖς με, καὶ ὑ-πὲρ χι - ό-να λευ-καν-
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan-

- θή-σο-μαι. 8. Ἄ-κου-τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ-νην, ἀ-γαλ-λι - ἄ-σον-ται ὁ-
- thi - so - me. 8. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - de o -

- στέ-α τε-τα-πει-νω - μέ-να. 9. Ἄ-πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ-μαρ-τι-ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, 9. A - postrepson to prosoron sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. 10. Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὅς, καὶ
pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. 11. Μὴ ἀ-πορ - ρί-ψης με
pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psis me

ἀ - πό τοῦ προ - σώ-που σου καὶ πνευμά σου τὸ ἅγιον μὴ ἀντα-νέ-λης ἀπ' ἐ - μοῦ. 12. Ἄ-
a - po tou pro - so-prou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
- ro-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ - ψου - σι.
Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psou - si.

14. Ῥῥοαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη- ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ται ἢ
Ri - se me ex e - ma-ton, o The-os o Theos tis soti- ri - as mou; a-ghal-li - a-se-te i


γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. 15. Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky-ri-e, ta chi - li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. 16. Ὅ - τι εἰ ἠθέλησας θυσίαν, ἔ - δω-κα ἄν·
ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ - λο-καυ - τώ-μα-τα οὐκ εὐ - δο - κή-σεις. 17. Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
o - lo-kaf - to-ma-ta ouk ev-dho - ki - sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὅς οὐκ ἐ-ξου-δε - νώ-σει.
- dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no - si.

18. Ἄ - γά-θυ-νον, Κύ-ρι-ε, ἐν τῇ εὐ - δο - κί - ᾧ σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-



 - θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἀ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-



 - ράν και ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἀ-νοΐσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.



 Καὶ ἐ-λέ-η - σόν με, ὁ Θε-ός.
 Ke e - le - i - son me, o The-os. *Continue to next hymn.*

RESURRECTIONAL HYMN AFTER PSALM 50
(This hymn may differ on certain feast days. Consult the typkion.)




 Δό-ξα Πα - τρι και Υἱ - ῶ και Ἀ - γί-ω Πνεύ-μα-τι. Ταῖς τῶν Ἀ-πο - στό - λων πρεσ-βεΐ-αις,
 Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma-ti; Tes ton A-po - sto - lon pres - vi - es,




 Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.



 και νῦν και ἀ - εἰ και εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.



 Ταῖς τῆς Θε-ο - τό - κου πρεσ-βεΐ-αις, Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ
 Tes ton The-o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta



 πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των. Ἐλέησον με, ὁ Θε-ός, κατὰ τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The-os, kata to megha eleos sou,



 και κα-τὰ τὸ πλή-θος τῶν οἰ-κτιρ-μῶν σου ἐ - ξά-λει-ψον τὸ ἀ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.



 Ἀ-να-στάς ὁ Ἰ-η - σοῦς ἀ-πὸ τοῦ τά - φου, κα - θὼς προ - εἶ-πεν, ἔ - δω - κεν ἡ-
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -



 - μὴν τὴν αἰ - ῶ - νι - ον ζω - ῆν, και μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

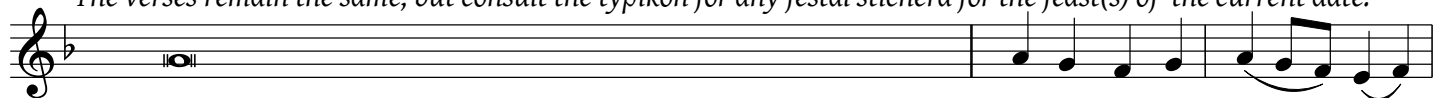
THEN RETURN HERE.

AINOI (THE PRAISES)

Πᾶ - σα πνο - ἡ αἰ-νε - σά - τω τὸν Κύ - ρι - ον. Αἰ-
Pa - sa pno - i e-ne - sa - to ton Ky - ri - on. E-
- νεῖ-τε τὸν Κύ-ρι-ον ἐκ τῶν οὐ - ρα - νῶν· αἰ - νεῖ-τε αὐ - τὸν
- ni-te ton Ky-ri-on ek ton ou - ra - non; e - ni-te af - ton
ἐν τοῖς ὑ - ψί - στοις. Σοὶ πρέ-πει ὕ - μνος τῷ Θε - ῷ. Αἰ - νεῖ-τε αὐ-
en tis i - psi - stis. Si pre-pi i - mnos to The - o. E - ni-te af-
- τόν, πάν - τες οἱ ἄγ - γε - λοι αὐ - τοῦ· αἰ - νεῖ - τε αὐ - τόν,
- ton, pan - des i an - ge - li af - tou; e - ni - te af - ton,
πᾶ-σαι αἰ δυ - νά - μεις αὐ - τοῦ. Σοὶ πρέ-πει ὕ - μνος τῷ Θε - ῷ.
pa-se e dhi - na - mis af - tou. Si pre-pi i - mnos to The - o.

RESURRECTIONAL STICHERA

*The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.
The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.*



1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον. Δόξα αὐτῇ ἔσται πᾶσι τοῖς ὁ - σί - οῖς
 Του ποιῆσαι εν αὐτις κριμα ενγραπτον. Dhoxa afti este pa-si tis o - si - is



αὐ - τοῦ. Κύ-ρι - ε, ἐ-σφρα-γι - σμέ-νου τοῦ τά-φου ὑ - πὸ τῶν πα-ρα-
 af - tou. Ky-ri - e e - sfra-ghi - sme-nou tou ta-fou i - po ton pa-ra-



- νό-μων, προ - ἤλ-θες ἐκ τοῦ μνή-μα - τος, κα-θὼς ἐ - τέ-χθης ἐκ τῆς Θε - ο-
 - no-mon, pro - il-thes ek tou mni-ma - tos, ka-thos e - te-chthis ek tis The - o-



- τό - κου, οὐκ ἔ-γνω-σαν πῶς ἐ-σαρ - κώ-θης, οἱ ἀ - σώ-μα-τοί σου Ἄγ - γε-
 - to - kou, ouk e-ghno-san pos e-sar - ko-this. i a - so-ma-ti sou An - ge-



- λοι, οὐκ ἦ-σθον-το πό-τε ἀ - νέ-στης, οἱ φυ-λάσ-σον - τές σε στρα-τι - ῶ-
 - li, ouk i-sthon-do po-te a - ne-stis, i fi - las-son - des se stra-ti - o-



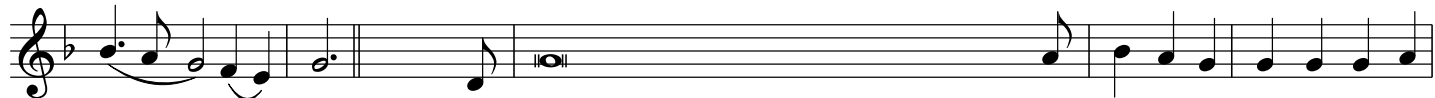
- ται· ἀμ - φό-τε-ρα γὰρ ἐ-σφρά-γι-σται τοῖς ἐ-ρευ - νῶ - σι, πε-φα - νέ-ρω-ται δὲ τὰ
 - te; am - fo-te-ra ghar e - sfra-ghi-ste tis e-rev - no - si, pe-fa - ne-ro-te dhe ta



θαύ - μα - τα, τοῖς προ-σκυ-νοῦ-σιν, ἐν πί - στει τὸ μυ - στή-
 thav - ma - ta, tis pro-ski - nou-sin, en pi - sti to mi - sti-



- ρι - ον· ὁ ἀ-νου - μνοῦ-σιν, ἀ - πό-δος ἡ - μῖν ἀ-γαλ - λί - α - σιν, καὶ τὸ μέ - γα
 - ri - on; o a-ni - mnou-sin, a - po-dhos i - min a-ghal - li - a - sin, ke to me - gha



ἔ - λε - ος. **2.** Αἰ - νεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ - νεῖ-τε αὐ-τὸν ἐν στε-ρε-
 e - le - os. E - nite ton Theon en tis Aghios aftou, e - ni-te af-ton en ste-re-



- ὠ-μα-τι τῆς δυ - νά - με - ως αὐ - τοῦ. Κύ-ρι - ε, τοὺς μο-χλοὺς τοὺς αἰ-ω-
 - o-ma-ti tis dhi - na - me - os af - tou. Ky-ri - e, tous mo-chlous tous e-o-

- νί - ους συν - τρί - ψας, καὶ δε - σμὰ δι - αρ - ρή - ξας, τοῦ μνή - μα - τος ἀ - νέ - στης, κα - τα - λι -
 - ni - ous sin - tri - psas, ke dhe - sma dhi - ar - ri - xas. tou mni - ma - tos a - ne - stis, ka - ta - li -

- πὼν σου τὰ ἐν - τά - φι - α, εἰς μαρ - τύ - ρι - ον τῆς ἀ - λη -
 - ron sou ta en - da - fi - a, is mar - ti - ri - on tis a - li -

- θοῦς τρι - η - μέ - ρου τα - φῆς σου, καὶ προ - ἠ - γες ἐν τῇ Γα - λι - λαί - α,
 - thous tri - i - me - rou ta - fis sou, ke pro - i - ghes en ti Gha - li - le - a,

ὁ ἐν σπη - λαί - ω τη - ρού - με - νος. Μέ - γα σου τὸ ἔ - λε -
 o en spi - le - o ti - rou - me - nos. Me - gha sou to e - le -

- ος, ἀ - κα - τά - λη - πτε Σω - τήρ, ἐ - λέ - η - σον ἡ - μᾶς. **3.** Αἰ -
 - os, a - ka - ta - li - pte So - tir, e - le - i - son i - mas. **3.** E -

- νεῖτε αὐτὸν ἐπὶ ταῖς δυναστεῖαις αὐτοῦ, αἰ - νεῖτε αὐτὸν κατὰ τὸ πλῆ -θος τῆς με - γα - λω - σύ -
 - nite afton epi tes dhinasties aftou, e - nite afton kata to pli - thos tis me - gha - lo - si -

- νης αὐ - τοῦ. Κύ - ρι - ε, αἱ Γυ - ναῖ - κες ἔ - δρα - μον ἐ - πὶ τὸ μνή -
 - nis af - tou. Ky - ri - e, e Ghi - ne - kes e - dhra - mon e - pi to mni -

- μα, τοῦ ἰ - δεῖν σε τὸν Χρι - στὸν, τὸν δι' ἡ - μᾶς πα - θόν - τα· καὶ προ - σελ - θοῦ - σαι,
 - ma, to i - dhin se ton Chri - ston, ton dhi' i - mas pa - thon - ta; ke pro - sel - thou - se,

εὐ - ρον Ἄγ - γε - λον ἐ - πὶ τὸν λί - θον κα - θή - με - νον, τῷ
 ev - ron An - ge - lon e - pi ton li - thon ka - thi - me - non, to

φό - βω κυ - λι - σθέν - τα· καὶ πρὸς αὐ - τὰς ἐ - βό - η - σε λέ - γων· Ἄ -
 fo - vo ki - li - sthen - ta; ke pros af - tas e - vo - i - se le - ghon; A -

- νέ-στη ό Κύ - ρι - ος, εί-πα-τε τοίς μα-θη-ταίς, ό-τι ά-
- ne-sti o Ky - ri - os, i - pa - te ti ma - thi - tes, o - ti a -

- νέ - στη έκ νε - κρών, ό σώ - ζων τας ψυ - χας ή - μών.
- ne - sti ek ne - kron, o so - zon, tas psi - chas i - mon.

4. Αί - νείτε αυτόν έν ήχω σάλπιγγος, αί - νεί-τε αυ - τόν έν ψα-λτη - ρί-ω και κι-
E - nite afton en icho salpingos, e - ni - te af - ton en psal - ti - ri - o ke ki -

- θά - ρα. Κύ-ρι - ε, ώ-σπερ έ - ξήλ-θες έ-σφρα-γι - σμέ-νου του τά - φου,
- tha - ra. Ky - ri - e, o - sper e - xil - thes e - s fra - ghi - sme - nou tou ta - fou

ού-τως εί - σήλ-θες και των θυ-ρών κε-κλει-σμέ-νων, προς τους μα - θη - τας
ou - tos i - sil - thes ke ton thi - ron ke - kli - sme - non, pros tous ma - thi - tas

σου, δει-κνύ-ων αυ - τοίς τά του σώ - μα-τος πά - θη, ά-περ κα-τε - δέ-ξω Σω-
sou, di - kni - on af - tis ta tou so - ma - tos pa - thi, a - per ka - te - dhe - xo So -

- τήρ μα-κρο-θυ - μή - σας, ως έκ σπέρ-μα-τος Δα-υίδ, μώ-λω-πας ύ - πή-νεγ-
- tir ma - kro - thi - mi - sas, os ek sper - ma - tos Dha - vid, mo - lo - pas i - pi - nen -

- κας, ως Υί - ός δέ του Θε - ού, κό-σμον ήλ - ευ - θέ - ρω - σας.
- gas, os I - os dhe tou The - ou, ko - smon il - ef - the - ro - sas.

Μέ - γα σου τó έ - λε - ος, ά-κα - τά-λη-πτε Σω - τήρ, έ-λέ-η - σον ή - μάς.
Me - gha sou to e - le - os, a - ka - ta - li - pte So - tir, e - le - i - son i - mas.

5. Αί - νείτε αυτόν έν τυμπάνω και χορω, αί - νεί-τε αυ - τόν έν χορ - δαίς και όρ-
E - nite afton en timbano ke choro, e - ni - te af - ton en chor - dhes ke or -

- γά - νω. Κύ-ρι - ε, ό Βα-σι - λεύς τών αι - ώ - νων, καί Ποι-η - τής
 - gha - no. Ky-ri - e, o Va-si - lefs ton e - o - non, ke Pi-i - tis

τών ά - πάν - των, ό δι' ή - μάς σταύ-ρω - σιν, καί τα - φήν σαρ-
 ton a - pan - don, o dhi i - mas stav-ro - sin, ke ta - fin sar-

- κι κα-τα-δε - ξά - με - νος, ί-να ή - μάς του 'Α - δου έ - λευ - θε-
 - ki ka-ta-dhe - xa - me - nos, i-na i - mas tou A - dhou e - lef - the-

- ρώ - σης πάν - τας, σὺ εἶ ό Θε - ός ή - μών, έ - κτός σου άλ-λον οὐκ
 - ro - sis pan - das, si i o The - os i - mon, e - ktos sou al - lon ouk

οἱ - δα - μεν. **6.** Αἰ - νεῖτε αὐτόν έν κυμβάλοις εὐήχοις, αἰ-
 i - dha - men. E - nite afton en kimvalis evichis, e-

- νεῖτε αὐτόν έν κυμβάλοις άλαλαγμοῦ. Πᾶ-σα πνο - ή αί-νε - σά - τω τόν Κύ - ρι - όν.
 - nite afton en kimvalis alalaghmu. Pa-sa pno - i e-ne - sa - to ton Ky - ri - on.

Κύ-ρι - ε, τὰ ύ-περ-λάμ-πον-τά σου θαύ-μα - τα τίς δι-η - γή - σε - ται; ή τίς ά-
 Ky-ri - e, ta i-per-lam-bon-da sou thav-ma - ta tis dhi-i - ghi-se - te; i tis a-

- ναγ-γε - λει τὰ φρι-κτά σου μυ - στή - ρι - α; έ-ναν-θρω-πή-σας
 - nan-ge - li ta fri-kta sou mi - sti - ri - a? e-nan-thro-pi-sas

γάρ δι' ή - μάς, ώς αὐ - τός ή - θέ - λη - σας, τὸ κρά-τος έ-φα - νέ - ρω-
 ghar dhi' i - mas, os af - tos i - the - li - sas, to kra-tos e-fa - ne - ro-

- σας τής δυ - νά - με - ώς σου έν γάρ τῷ Σταυ-ρῷ σου, τῷ Λη-στή Πα-
 - sas tis dhi - na - me - os sou; en ghar to Stav-ro sou, to Li-sti Pa-



- ρά - δει - σον ἡ - νοι - ξας, καὶ ἐν τῇ Τα - φῇ σου, τοὺς μο - χλοὺς τοῦ Ἄ - δου σου
- ra - dhi - son i - ni - xas, ke en ti Ta - fi sou, tous mo - chlous tou A - dhou si -



- νέ - τρι - ψας, καὶ ἐν τῇ Ἀ - να - στά - σει σου, τὰ σύμ - παν -
- ne - tri - psas, ke en ti A - na - sta - si sou, ta sim - pan -



- τα ἐ - πλού - τι - σας, Εὐ - σπλαγ - χνε δό - ξα σοι.
- da e - plou - ti - sas, Ef - splagh - chne dho - xa si.



7. Ἀ - νάστηθι, Κύριε, ὁ Θεός μου, ὑ - ψω - θή - τω ἡ χεὶρ σου, μὴ ἐ - πι - λά - θη τῶν πε -
A - nastithi, Kyrie, o Theos mou, i - pso - thi - to i chir sou, mi e - pi - la - thi ton pe -



- νή - των σου εἰς τέ - λος. Μυ - ρο - φό - ροι γυ - ναῖ - κες, τὸν τά - φον σου κα - τα - λα -
- ni - ton sou is te - los. Mi - ro - fo - ri ghi - ne - kes, ton ta - fon sou ka - ta - la -



- βοῦ - σαι, λί - αν πρῶ - ῖ, ἐ - πε - ζή - τουν σε μι - ρί - σαι τὸν Ἀ - θά - να - τον
- vou - se, li - an pro - i, e - pe - zi - toun se mi - ri - se ton A - tha - na - ton



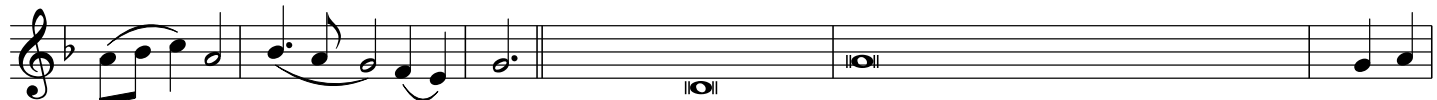
Λό - γον καὶ Θε - ὄν, καὶ τοῦ Ἄγ - γέ - λου τοῖς ῥή - μα - σιν ἐ - νη - χη - θεῖ - σαι, ὑ -
Lo - ghon ke The - on, ke tou An - ge - lou tis ri - ma - sin e - ni - chi - thi - se, i -



- πέ - στρε - φον ἐν χα - ρᾷ, τοῖς Ἀ - πο - στό - λοις μι - νῦ - σαι ἐμ - φα - νῶς· ὅ - τι ἄ -
- pe - stre - fon en cha - ra, tis A - po - sto - lis mi - ni - se em - fa - nos; o - ti a -



- νέ - στης ἡ ζω - ῆ τῶν ἁ - πάν - των, καὶ πα - ρέ - χεις τῷ κό - σμῳ ἰ - λα - σμόν, καὶ τὸ
- ne - stis i zo - i ton a - pan - don, ke pa - re - chis to ko - smo i - la - smon, ke to



μέ - γα ἔ - λε - ος. 8. Ἐξομολογήσο - μαί σοί, Κύριε, ἐν ὅλη καρδία μου, δι - η -
me - gha e - le - os. Exomologhiso - me si, Kyrie, en oli kardhia mou, dhi - i -

- γή-σο-μαι πάν-τα τὰ θαυ - μά - σι - ά σου. Τοῦ θε-ο - δέ - γμο-νος
 - ghi-so-me pan-da ta thav - ma - si - a sou. Tou the-o-dhegh-mo-nos

τά-φου, πρὸς τοὺς Ἰ-ου-δαί-ους οἱ φύ-λα-κες ἔ - λε - γον· Ὡ τῆς ὑ - μῶν μα-ται - ό-φρο-νος
 ta-fou, pros tous I-ou-dhe-ous i fi-la-kes e - le - ghon; O tis i-mon ma-te - o-fro-nos

συμ - βου - λῆς! φυ - λάτ-τειν τὸν ἀ-πε - ρί-γρα-πτον δο - κι - μά - σαν - τες, μά-την ἐ-
 sim - vou - lis! fi - lat - tin ton a-pe - ri-ghra-pton dho-ki - ma - san - des, ma-tin e-

- κο - πι - ά - σα - τε, κρῦ-ψαι τὴν Ἄ - νά - στα - σιν τοῦ σταυ-ρω-
 - ko - pi - a - sa - te, kri-pse tin A - na - sta - sin tou stav-ro-

- θέν - τος βου - λό - με - νοι, τρα - νῶς ἐ - φα - νε - ρώ - σα - τε.
 - then-dos vou - lo - me - ni, tra - nos e - fa - ne - ro - sa - te.

Ὡ τοῦ ὑ - μῶν μα-ται - ό-φρο-νος συ - νε - δρί - ου! Τί πά-λιν κρῦ-ψαι συμ-βου-
 O tou i - mon ma-te - o-fro-nos si - ne - dhri - ou! Ti pa-lin kri-pse sim-vou-

- λεύ-ε-σθε, ὃ οὐ κρύ-πτε-ται; μάλ-λον δὲ παρ' ἡ - μῶν ἀ - κού-σα - τε, καὶ πι-στεῦ-σαι θε-
 - lev-e-sthe, o ou kri-pte-te? mal-lon dhe par' i - mon a - kou-sa - te, ke pi-stef-se the-

- λή-σα-τε τῶν γε - νο - μέ-νων τὴν ἀ - λή - θει - αν.
 - li - sa - te ton ghe - no - me - non tin a - li - thi - an.

Ἄγ-γε-λος ἀ-στρα-πη - φό-ρος, οὐ-ρα - νό-θεν κα - τελ - θῶν, τὸν λί - θον ἀ - πε-
 An-ge-los a-stra-pi - fo-ros, ou-ra - no-then ka - tel - thon, ton li - thon a - pe-

- κύ - λι - σεν, οὐ τῶ φό - βῳ νε - κρώ - σει συ-νε-
 - ki - li - sen, ou to fo - vo ne - kro - si si-ne-

- σχέ - θη - μεν, καὶ φω - νή - σας ταῖς κρα - ται - ό - φρο - σι Μυ - ρο - φό - ροις, ἔ - λε - γε
 - sche - thi - men, ke fo - ni - sas tes kra - te - o - fro - si Mi - ro - fo - ris, e - le - ghe

γυ - ναι - ξίν· οὐχ ό - ρᾶ - τε τῶν φυ - λά - κων τὴν νέ - κρω - σιν, καὶ τῶν σφρα -
 ghi - ne - xin; ouch o - ra - te ton fi - la - kon tin ne - kro - sin, ke ton sfra -

- γί - δων τὴν δι - ά - λυ - σιν, τοῦ ᾿Α - δου τε τὴν
 - ghi - dhon tin dhi - a - li - sin, tou A - dhou te tin

κέ - νω - σιν; Τί τὸν τὸ νί - κος τοῦ ᾿Α - δου, κα - ταρ - γή - σαν - τα, καὶ τοῦ θα -
 ke - no - sin; Ti ton to ni - kos tou A - dhou, ka - tar - ghi - san - da, ke tou tha -

- νά - του τὸ κέν - τρον συν - τρί - ψαν - τα, ὡς θνη - τὸν ἐ - πι - ζη - τεῖ -
 - na - tou to ken - dron sin - tri - psan - da, os thni - ton e - pi - zi - ti -

- τε; Εὐ - αγ - γε - λί - σα - σθε δὲ τα - χύ πο - ρευ - θεῖ - σαι τοῖς ᾿Α - πο - στό - λοις τὴν ᾿Α -
 - te? Ev - an - ge - li - sa - sthe dhe ta - chi po - ref - thi - se tis A - po - sto - lis tin A -

- νά - στα - σιν, ἄ - φό - βως κραυ - γά - ζου - σαι· Ὁν - τως ἄ -
 - na - sta - sin, a - fo - vos krav - gha - zou - se; On - dos a -

- νέ - στη ό Κύ - ρι - ος, ό ἔ - χων τὸ μέ - γα ἔ - λε - ος.
 - ne - sti o Ky - ri - os, o e - chon to me - gha e - le - os.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the designated Theotokion. See the Resurrectional Eothinon hymns at: <http://newbyz.org/orthros.html>. Consult the typikon for a festal doxasticon.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day. Doxologies in all the tones and the Resurrectional morning hymn are located at: <http://newbyz.org/orthros.html>. The Sunday Divine Liturgy then follows.

PLAGAL 2nd TONE (ΗΧΟΣ ΠΛ. Β') RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

Αλ - λη - λούϊα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὸς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,
ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Ἄ - μὴν. Θε - ὸς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν· εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -
- μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologhísthe to Kyrío, óti aghathós, óti is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἡμυνάμην αὐτούς.
(Pánda ta éthni ekílosan me, ke to onómati Kyríou iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pará Kyríou eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

APOLYTIKIA

Ἄγ - γε - λι - καὶ Δυ - νά - μεις ἐ - πὶ τὸ μνη - μά σου, καὶ οἱ φυ - λάσ - σον - τες ἄ - πε - νε -
 An - ghe - li - ke Dhi - na - mis e - pi to mni - ma sou, ke i fi - las - son - des a - pe - ne -
 - κρώ - θη - σαν, καὶ ἴ - στα - το Μα - ρί - α ἐν τῷ τά - φω, ζη - τοῦ - σα τὸ ἄ - χραν - τόν σου
 - kro - thi - san, ke i - sta - to Ma - ri - a en to ta - fo, zi - tou - sa to a - chran - don sou
 Σῶ - μα. Ἐ - σκύ - λευ - σας τὸν Ἄ - δην, μὴ πει - ρα - σθεὶς ὑπ' αὐ - τοῦ, ὑ - πὴν - τη - σας τῇ Παρ -
 So - ma. E - ski - lef - sas ton A - dhin, mi pi - ra - sthis ip' af - tou, i - pin - di - sas ti Par -
 - θέ - νω, δω - ρού - με - νος τὴν ζω - ῆν. Ὁ ἀ - να - στας ἐκ τῶν νε - κρῶν, Κύ - ρι - ε, δό - ξα σοί.
 - the - no, dho - rou - me - nos tin zo - in. O a - na - stas ek ton ne - kron, Ky - ri - e, dho - xa si.
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι* Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 Dhoxa Patri ke Io' ke Aghio Pnev - ma - ti; Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

*If there is a festal apolytikion, insert it at the asterisk, then use the “Ke nin...” and Theotokion of the tone of the festal hymn.

Pl. 2nd Tone Theotokion

Ὁ τὴν εὐ - λο - γη - μέ - νην κα - λέ - σας σου Μη - τέ - ρα ἡλ - θες ἐ - πὶ τὸ πά - θος ἐ - κου -
 O tin ev - lo - ghi - me - nin ka - le - sas sou Mi - te - ra il - thes e - pi to pa - thos e - kou -
 - σί - α βου - λῆ, λάμ - ψας ἐν τῷ Σταυ - ρῷ, ἀ - να - ζη - τῆ -σαι θε - λων τὸν Ἄ - δάμ,
 - si - a vou - li, lam - psas en to Stav - ro, a - na - zi - ti - se the - lon ton A - dham,
 λέ - γων τοῖς Ἄγ - γέ - λοις· Συγ - χά - ρη - τέ μοι, ὅ - τι εὐ - ρέ - θη ἡ ἀ - πο - λο - μέ - νη δρα -
 le - ghon tis An - gel - lis; Sigh - cha - ri - te mi, o - ti ev - re - thi i a - po - le - me - ni dhra -
 - χμή, ὁ πάν - τα σο - φῶς οἰ - κο - νο - μή - σας, δό - ξα σοί.
 - chmi, o pan - da so - fos i - ko - no - mi - sas, dho - xa si.

KATHISMATA


Kathisma 1a




Ἄ - μὴν. Τοῦ τά - φου ἄ - νε - ω - γμέ - νου, τοῦ Ἄ - δου ὀ - δυ - ρο - μέ - νου, ἡ Μα -
A - min. Tou ta - fou a - ne - o - ghme - nou, tou A - dhou o - dhi - ro - me - nou, i Ma -



- ρί - α ἐ - βό - α πρὸς τοὺς κε - κρυμ - μέ - νους Ἄ - πο - στό - λους· Ἐ - ξέλ - θε - τε
- ri - a e - vo - a pros tous ke - krim - me - nous A - po - sto - lous; E - xel - the - te



οἱ τοῦ ἄ - μπε - λῶ - νος ἐρ - γά - ται, κη - ρύ - ξα - τε τὸν τῆς Ἄ - να - στά - σε - ως λό - γον. Ἄ -
i tou am - be - lo - nos er - gha - te, ki - ri - xa - te ton tis A - na - sta - se - os lo - ghon. A -




- νέ - στη ὁ Κύ - ρι - ος, πα - ρέ - χων τῷ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
- ne - sti o Ky - ri - os, pa - re - chon to ko - smo to me - gha e - le - os.

Kathisma 1b




Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Κύ - ρι - ε, πα - ρί - στα - το τῷ
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti. Ky - ri - e, pa - ri - sta - to to




τά - φῳ σου Μα - ρί - α ἡ Μαγ - δα - λη - νή, καὶ ἔ - κλαι - ε βο - ῶ - σα· καὶ κη - που -
ta - fo sou Ma - ri - a i Magh - dha - li - ni, ke e - kle - e vo - o - sa; ke ki - pou -



- ρόν σε νο - μί - ζου - σα ἔ - λε - γει· Ποῦ ἔ - κρυ - ψας τὴν αἰ - ώ - νι - ον Ζω - ῆν; ποῦ ἔ - θη - κας
- ron se no - mi - zou - sa e - le - ghe; Pou e - kri - psas tin e - o - ni - on Zo - in? pou e - thi - das



τὸν ἐ - πὶ θρό - νου Χε - ρου - βίμ; οἱ γὰρ τοῦ - τον φυ - λάσ - σον - τες, ἀ - πό τοῦ φό - βου
ton e - pi thro - nou Che - rou - vim? i ghar tou - ton fi - las - son - des, a - po tou fo - vou



ἀ - πε - νε - κρώ - θη - σαν, ἢ τὸν Κύ - ρι - ὄν μου δό - τε μοι, ἢ σὺν ἐ - μοὶ κραν - γά - σα
a - pe - ne kro - thi - san, i ton Ky - ri - on mou dho - te mi, i sin e - mi krav - gha - sa

- τε· ὁ ἐν νε - κροῖς καὶ τοὺς νε - κρούς ἄ - να - στή - σας δό - ξα σοι.
 - te; o en ne - kris ke tous ne - krous a - na - sti - sas dho - xa si.

Kathisma 1c

Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Προ - ἱ - στο - ρεῖ ὁ Γε - δε -
 Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min. Pro - i - sto - ri o Fe - dhe -

- ὦν τὴν σύλ - λη - ψιν, καὶ ἔρ - μη - νεύ - ει ὁ Δαυ - ἴδ τὸν τό - κον σου Θε - ο -
 - on tin sil - li - psin, ke er - mi - nev - i o Dhav - id ton to - kon sou The - o -

- τό - κε· κα - τέ - βη γὰρ ὡς ὑ - ε - τὸς ἐ - πι πό - κον, ὁ Λό - γος ἐν τῇ γα -
 - to - ke; ka - te - vi ghar os i - e - tos e - pi po - kon, o Lo - ghos en ti gha -

- στρί σου, καὶ ἐ - βλά - στη - σας ἄ - νευ σπο - ρᾶς Γῆ ἄ - γί - α, τοῦ κό - σμου τὴν
 - stri sou, ke e - vla - sti - sas a - nef spo - ras Ghi a - ghi - a, tou ko - smou tin

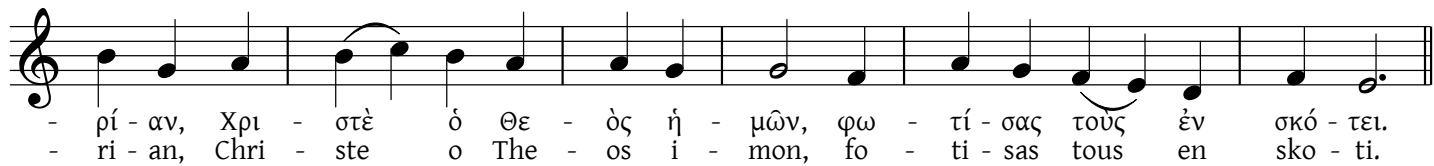
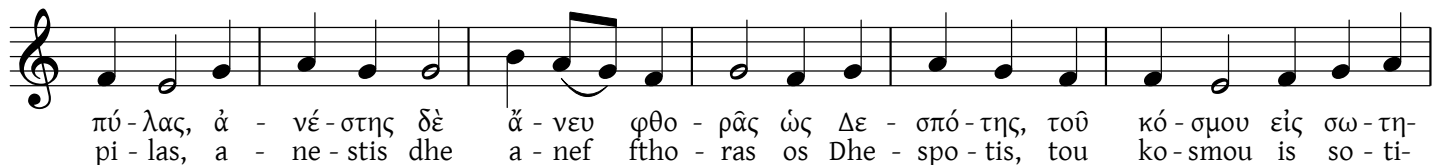
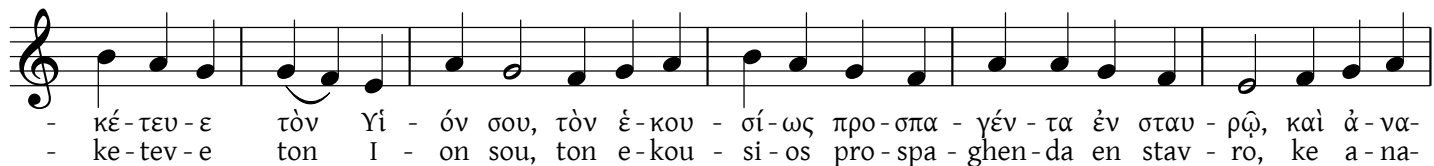
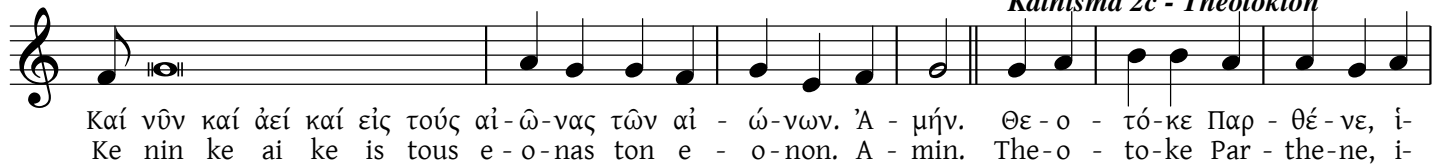
σω - τη - ρί - αν, Χρι - στὸν τὸν Θε - ὄν ἡ - μῶν ἢ Κε - χα - ρί - τω - μέ - νη.
 so - ti - ri - an, Chri - ston ton The - on i - mon i Ke - cha - ri - to - me - ni.

Kathisma 2a

Ἦ Ζω - ή, ἐν τῷ τά - φω ἄ - νέ - κει - το, καὶ σφρα - γίς ἐν τῷ λί - θῷ ἐ - πέ - κει - το,
 I Zo - i, en to ta - fo a - ne - ki - to, ke sfra - ghis en to li - tho e - pe - ki - to,

ὡς Βα - σι - λέ - α ὑ - πνοῦν - τα, στρα - τι - ῶ - ται ἐ - φύ - λατ - τον Χρι - στὸν, καὶ τοὺς ἐ -
 os Va - si - le - a i - pnoun - ta, stra - ti - o - te e - fi - lat - ton Chri - ston, ke tous e -

- χθροὺς ἀφ - τοῦ ἁ - ο - ρα - σί - α πα - τά - ξας, ἄ - νέ - στη ὁ Κύ - ρι - ος.
 - chthrous af - tou a - o - ra - si - a pa - ta - xas, a - ne - sti o Ky - ri - os.

Kathisma 2b*Kathisma 2c - Theotokion*

EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o

δῆ - μος, κα-τε - πλά-γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-

- νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν-τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon-da, ke sin e-af - to ton A - dham e-

- γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,

δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,

ὦ Μα-θή-τρι-αι κῆρ - νᾶ - τε; ὁ ἄ - στρά - πτων ἐν τῷ τά-φῳ Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-

- φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-

- τὴρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon

με τὰ δι-και - ώ-μα - τά σου. Λί - αν πρῶ - ἰ, Μυ-ρο - φό-ροι ἔ-δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to

μνή-μά σου θρη-νο-λο - γοῦ - σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,

θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἄ - νά-στα - σιν δέ, Ἄ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -

- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.

Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -

- γί-ζε-σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ-
 ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -

- γί-ω Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to

Ἄ - γι - ον Πνεῦ - μα, τὴν Ἄ - γί - αν Τρι - ά - δα, ἐν μι - ᾶ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,

σὺν τοῖς Σε-ρα-φεῖμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.

Καί νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἄ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τή Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σρες, ρεύ - σαν - τα ζω - ής, ἴ - θυ - νε προς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne pros

ταύ - την δε, ό εκ σου σαρ - κω - θεις Θε - ός και άν - θρω - πος.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α. Δό - ξα σοι ό Θε - ός.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ι - α. Δό - ξα σοι ό Θε - ός.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HΥΠΑΚΟΕ

Τῷ ἐκουσίῳ καὶ ζωοποιῷ σου θανάτῳ Χριστέ, πύλας τοῦ Ἄδου συντρίψας ὡς Θεός, ἠνοιξας ἡμῖν τὸν πάλαι Παράδεισον, καὶ ἀναστὰς ἐκ τῶν νεκρῶν, ἐρρύσω ἐκ φθορᾶς τὴν ζωὴν ἡμῶν.

(To ekousio ke zoopio sou thanato Christe, pilas tou Adhou sintripsas os Theos, inixas imin ton pale Paradhison, ke anastás ek ton nekrón, erriso ek fthoras tin zoín imón.)

ΑΝΑΒΑΤΗΜΙ

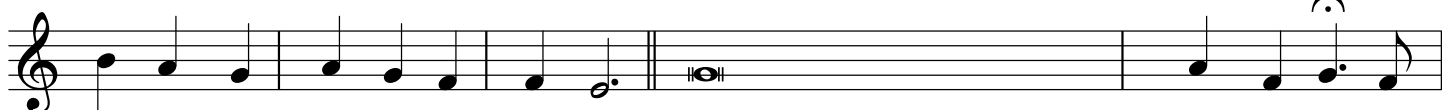
Antiphon A



Ἐν τῷ οὐ-ρα - νῶ τοὺς ὀ-φθαλ - μούς μου αἶ-ρω, πρὸς σέ Λό - γε, οἴ-κτει-ρόν με,
En to ou-ra - no tous o-fthal - mous mou e-ro, pros se Lo - ghe, i - kti - ron me,



ἴ - να ζῶ σοι. Ἐ - λέ-η-σον ἡ - μάς τοὺς ἐ-ξου - θε - νου - μέ-νους, κα-ταρ - τί-ζων
i - na zo si. E - le-i-son i - mas tous e-xou - the-nou - me-nous, ka-tar - ti-zon



εὐ-χρη-στα, σκεύ-η σου Λό - γε. Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι. Καὶ
ef-chri-sta, skev-i sou Lo-ghe. Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke



νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-ῶ-νας τῶν αἰ - ῶ-νων. Ἀ - μὴν. Ἀ - γί-ω Πνεύ-μα-τι, παν-σω-στι-
nin ke ai ke is tous e-o-nas ton e - o-non. A - min. A - ghi-o Pnev-ma-ti, pan-so-sti-



- κὴ αἰ - τί-α, εἴ τι-νι τού-των κατ' ἄ - ξι - αν πνεύ-σει, τά-χει ἐ - ξαί - ρει
- ki e - ti-a, i ti-ni tou-ton kat' a - xi - an pnev-si, ta-chi e - xe - ri

Antiphon B



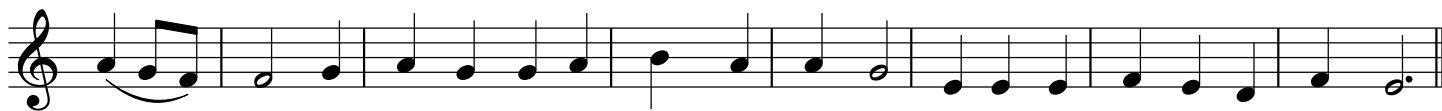
τῶν τῆς γῆς, πε-ροῖ, αὐ-ξει, τάτ-τει ἄ-νω. Εἰ μὴ ὅ-τι Κύ-ρι-ος ἦν ἐν ἡ - μῖν, οὐ-
ton tis ghis, pte-ri, af-xi, tat-ti a-no. I mi o-ti Ky-ri-os in en i - min, ou-



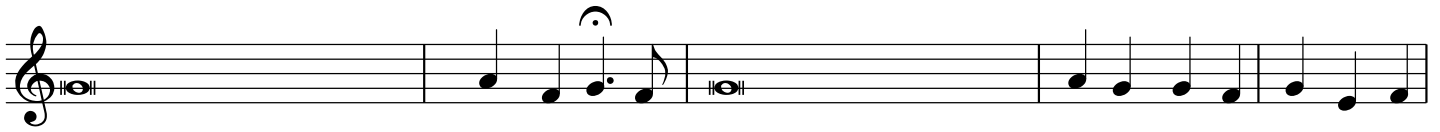
- δεῖς ἡ - μῶν ἀν-τι-σχεῖν ἡ-δύ-να - το, ἐ - χθροῦ πά-λαι-σμα· οἱ νι - κῶν-τες γὰρ ἔν-θεν ὑ-
- dhis i - mon an-di-schin i-dhi-na - to, e - chthrou pa-le-sma; i ni - kon-des ghar en-then i-



- ψοῦν-ται. Τοῖς ὀ - δοῦ - σιν αὐ-τῶν, μή μου λη - φθῆ-τω ἡ ψυ - χή, ὡς στρου-θί - ον Λό-γε,
- psoun-de. Tis o - dhou-sin af-ton, mi mou li - sfi - to i psi-chi, os strou-thi - on Lo-ghe,



οἴ - μοι! πῶς μέλ-λω τῶν ἐ - χθρῶν ῥυ - σθῆ-ναι, φι-λα-μαρ - τή-μων ὑ - πάρ-χων.
i - mi! pos mel-lo ton e-chthron ri - sthi-ne, fi-la-mar - ti-mon i - par-chon.



Δόξα Πατρί καί Υἱῷ καί Ἁγίῳ Πνεύ-μα-τι• Καί νῦν καί ἀεί καί εἰς τούς αἰ-ῶ-νας τῶν αἰ - ῶ-νων. Ἄ-
 Dhoxa Patri ke Io' ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e-o-nas ton e - o-non. A-



- μὴν. Ἀ - γί-ω Πνεύ-μα-τι, ἐν - θέ-ω - σις τοῖς πα-σιν, εὐ-δο - κί-α, σύ-νε-σις, εἰ-
 - min. A - ghi-o Pnev-ma-ti, en - the-o - sis tis pa-sin, ev-dho - ki-a, si-ne-sis, i-



- ρή-νη καί ἡ εὐ - λο - γί-α· ἰ-σοῦρ - γὸν γὰρ τῷ Πα - τρί ἐ - στι καὶ Λό-γῳ.
 - ri-ni ke i ev - lo - ghi-a; i-sour - ghon ghar to Pa - tri e-sti ke Lo-gho.

Antiphon C



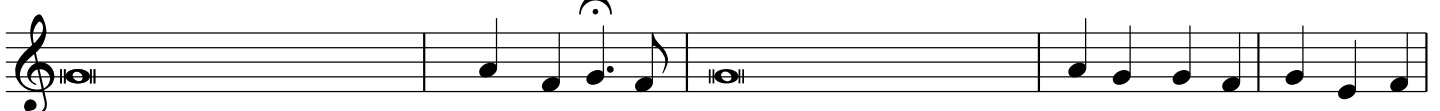
Οἱ πε-ποι - θό-τες ἐ-πὶ Κύ-ρι-ον ἐ - χθροῖς φο-βε - ροί, καὶ πα - σι
 I pe-pi - tho-tes e-pi Ky-ri-on e - chthris fo-ve - ri, ke pa - si



θαυ-μα-στι - κοί· ἄ-νω γὰρ ὁ - ρῶ-σιν. Ἐν ἄ-νο - μί-αις χεῖ - ρας αὐ - τῶν,
 thav-ma-sti - ki; a-no ghar o - ro-sin. En a-no - mi-es chi - ras af - ton,



ὁ τῶν δι - καί-ων κλη-ρος, ἐ - πί-κου-ρόν σε ἔ-χων, Σῶ-τερ οὐκ ἐ - κτεί-νει.
 o ton dhi - ke - on kli-ros, e - pi-kou-ron se e-chon, So-ter ouk e - kti - ni.



Δόξα Πατρί καί Υἱῷ καί Ἁγίῳ Πνεύ-μα-τι• Καί νῦν καί ἀεί καί εἰς τούς αἰ-ῶ-νας τῶν αἰ - ῶ-νων. Ἄ-
 Dhoxa Patri ke Io' ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e-o-nas ton e - o-non. A-



- μὴν. Ἀ - γί-ω Πνεύ - μα - τι, τὸ κρά - τος ἐ - πὶ πάν - τῶν, ὅ - περ αἰ
 - min. A - ghi-o Pnev - ma - ti, to kra - tos e - pi pan - don, o - per e



ἄ - νω Στρα - τη - γί - αι προ - σκυ - νοῦ - σι, σὺν πά - σῃ πνο - ῇ τῶν κά - τω.
 a - no Stra - ti - ghi - e pro - ski - nou - si, sin pa - si pno - i ton ka - to.

PROKEIMENON

Κύ - ρι - ε, ἐ - ξέ - γει - ρον τὴν δυ - να - στεί - αν σου, καὶ ἐλ - θε̅ εἰς τὸ
 Ky - ri - e, e - xe - ghi - ron tin dhi - na - sti - an sou, ke el - the is to

σῶ - σαι ἡ - μᾶς. * Κύ - ρι - ε, ἐ - ξέ - γει - ρον τὴν δυ - να - στεί - αν
 so - se i - mas. Ky - ri - e, e - xe - ghi - ron tin dhi - na - sti - an

σου, καὶ ἐλ - θε̅ εἰς τὸ σῶ - σαι ἡ - μᾶς.
 sou, ke el - the is to so - se i - mas.

*Intone Verse at asterisk: Ὁ ποιμαίνων τὸν Ἰσραὴλ πρόσχες.
 (O piménon ton Israîl prósches.)

KONTAKION

Τῆ ζωαρχικῆ παλάμη τοὺς τεθνεώτας, ἐκ τῶν ζοφερῶν κευθμώνων ὁ Ζωοδότης, ἀναστήσας ἅπαντας Χριστὸς ὁ Θεός, τὴν ἀνάστασιν ἐβράβευσε, τῷ βροτείῳ φυράματι· ὑπάρχει γὰρ πάντων Σωτήρ, ἀνάστασις καὶ ζωὴ, καὶ Θεὸς τοῦ παντός.

(Ti zoarchikí palámi tous tethneótas, ek ton zoferón kefthmónon o Zoodhótis, anastísas ápandas Christós o Theós, tin anástasin evrávuse, to vrotío firámati; ipárchi ghar pándon Sotír, anástasis ke zoí, ke Theós tou pandós.)

OIKOS

Τὸν Σταυρὸν καὶ τὴν Ταφὴν σου Ζωοδότα, ἀνυμνοῦμεν οἱ πιστοὶ καὶ προσκυνοῦμεν, ὅτι τὸν Ἄδην ἔδησας Ἀθάνατε, ὡς Θεὸς παντοδύναμος, καὶ νεκροὺς συνανέστησας, καὶ πύλας τοῦ Ἄδου συνέτριψας, καὶ κράτος τοῦ θανάτου καθεῖλες ὡς Θεός. Διὸ οἱ γηγενεῖς δοξολογοῦμέν σε πόθῳ τὸν ἀναστάντα, καὶ καθελόντα ἐχθροῦ τὸ κράτος τοῦ πανώλους, καὶ πάντα ἀναστήσαντα τοὺς ἐπὶ σοὶ πιστεύσαντας, καὶ κόσμον λυτρωσάμενον ἐκ τῶν βελῶν τοῦ ὄφεως, καὶ ὡς μόνον δυνατὸν, ἐκ τῆς πλάνης τοῦ ἐχθροῦ λυτρωσάμενον ἡμᾶς· ὅθεν ἀνυμνοῦμεν εὐσεβῶς τὴν Ἀνάστασίν σου, δι' ἧς ἔσωσας ἡμᾶς, ὡς Θεὸς τοῦ παντός.

(Ton Stavron ke tin Tafin sou Zoodhóta, animnoúmen i pistí ke proskinoúmen, óti ton Ádhin édhisas Athánate, os Theós pandodhínamos, ke nekroús sinanéstisas, ke pílas tou Ádhou sinétripsas, ke krátos tou thanátou kathíles os Theós. Dhió i ghighenis dhoxologhoúmen se pótho ton anastánda, ke kathelónnda echroú to krátos tou panólous, ke pándas anastísanda tous epí si pistéfsandas, ke kósmon litrosámenon ek ton velón tou ófeos, ke os mónon dhinatón, ek tis plánis tou echthroú litrosámenon imas; óthen animnoúmen efsevós tin Anástasin sou, dh' is ésosas imás, os Theós tou pandós.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>.*

The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pnémati sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ῥώλεσεν.

READER: Anástasin Christóu theasámeni,
proskínisomen Ághion Kýrion Isoúin, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoúmen ke tin aghían sou anástasin
imnoumen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christóu chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoumen tin anástasin aftoú; Stavrón ghar
ipomínas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ-νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλυ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. 2. E - pi pli - on pli - non me a -

- πὸ τῆς ἄ-νο - μί-ας μου καὶ ἄ - πὸ τῆς ἄ-μαρ - τί-ας μου κα - θά-ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ-γὼ γι - νώ-σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α-παν - τός.
Oti tin anomian mou e - gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo - no i - mar - ton ke to po - ni - ron e - no - pi - on sou e - pi - i - sa, o - pos an dhi - ke - o -

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ-νο-
- this en tis lo - ghis sou, ke ni - ki - sis en to kri - ne - sthe se. 5. I - dhou ghar en a - no -

- μί-αις συ-νε - λή-φθην, καὶ ἐν ἄ-μαρ - τί-αις ἐ-κίς-ση - σέ με ἢ μή-τηρ μου. 6. Ἴ-
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. 6. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι-α τῆς σο - φίας σου ἐ - δῆ-λω-σάς μοι.
- dhou ghar alithian i - gha - pi - sas, ta adhila ke ta kri - fi - a tis so - fi - as sou e - dhi - lo - sas mi.

7. Παν-τι - εἷς με ὑσσώπω, καὶ καθαρι - σθή-σο-μαι, πλυ-νεῖς με, καὶ ὑ-πὲρ χι - ό-να λευ-καν-
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan -

- θή-σο-μαι. 8. Ἄ-κου-τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ-νην, ἀ-γαλ-λι - ἄ-σον-ται ὁ-
- thi - so - me. 8. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - de o -

- στέ-α τε-τα-πει-νω - μέ-να. 9. Ἄ-πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ-μαρ-τι-ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, 9. A - postrepson to prosoron sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. 10. Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὅς, καὶ
 pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. 11. Μὴ ἀ-πορ - ρί-ψῃς με
 pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psiis me

ἀ - πό τοῦ προ - σώ-που σου καὶ πνεύμα σου τὸ ἅγιον μὴ ἀντα-νέ-λῃς ἀπ' ἐ - μοῦ. 12. Ἄ-
 a - po tou pro - so-pou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
 - po-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ-ψου-σι.
 Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psiou-si.

14. Ῥῥο-σαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη-ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ται ἢ
 Ri - se me ex e - ma-ton, o The-os o Theos tis soti-ri - as mou; a-ghal-li - a-se-te i

γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. 15. Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
 ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky - ri - e, ta chi - li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. 16. Ὅ - τι εἰ ἠθέλησας θυσίαν, ἔ - δω-κα ἄν·
 ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ - λο-καυ - τώ-μα-τα οὐκ εὐ - δο - κή-σεις. 17. Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
 o - lo-kaf - to-ma-ta ouk ev-dho - ki - sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὅς οὐκ ἐ-ξου-δε - νώ-σει.
 - dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no - si.

18. Ἄ - γά-θυ-νον, Κύ-ρι-ε, ἐν τῇ εὐ - δο - κί - ᾧ σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
 A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-

- θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἀ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-

- ράν καὶ ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἀ-νοΐσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.

Καὶ ἐ-λέ-η - σόν με, ὁ Θε-ός.
 Ke e - le - i - son me, o The - os. *Continue to next hymn.*

RESURRECTIONAL HYMN AFTER PSALM 50
 (This hymn may differ on certain feast days. Consult the typkion.)

Δό-ξα Πα-τρὶ καὶ Υἱ - ῶ καὶ Ἄ - γί-ω Πνεύ-μα-τι. Ταῖς τῶν Ἀ-πο - στό - λων πρεσ-βεΐ-αις,
 Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma-ti; Tes ton A-po - sto - lon pres - vi - es,

Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.

καὶ νῦν καὶ ἀ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ταῖς τῆς Θε-ο - τό - κου πρεσ-βεΐ-αις, Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ
 Tes ton The - o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta

πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των. Ἐλέησόν με, ὁ Θε-ός, κατὰ τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The - os, kata to megha eleos sou,

καὶ κα-τὰ τὸ πλή-θος τῶν οἰ-κτιρ-μῶν σου ἐ - ξά-λει-ψον τὸ ἀ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.

Ἄ-να-στάς ὁ Ἰ-η-σοὺς ἀ-πὸ τοῦ τά - φου, κα - θὼς προ - εἶ-πεν, ἔ - δω - κεν ἡ -
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -

- μὴν τὴν αἰ - ῶ - νι - ον ζω - ῆν, καὶ μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

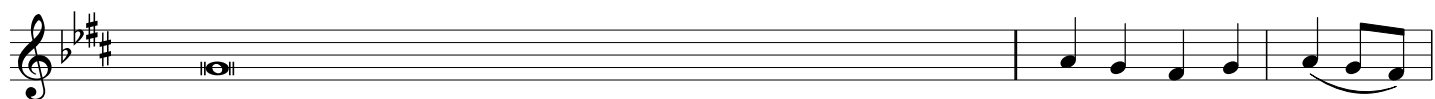
THEN RETURN HERE.

AINOI (THE PRAISES)

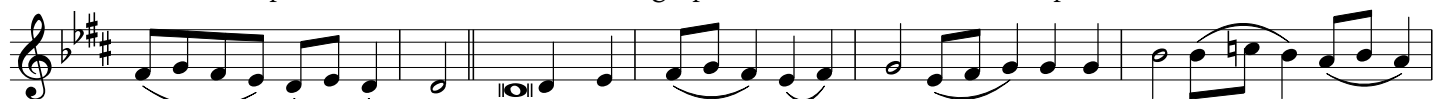
Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον. Αἰ -
Pa - sa pno - i e - ne - sa - to ton Ky - ri - on. E -
- νεῖ - τε τὸν Κύ - ρι - ον ἐκ τῶν οὐ - ρα - νῶν· αἰ - νεῖ - τε αὐ -
- ni - te ton Ky - ri - on ek ton ou - ra - non; e - ni - te af -
- τὸν ἐν τοῖς ὑ - ψί - στοις. Σοὶ πρό - πει ὕ - μνος τῷ
- ton en tis i - psi - stis. Si pre - pi i - mnos to
Θε - ῶ. Αἰ - νεῖ - τε αὐ - τόν, πάν - τες οἱ ἄγ - γε -
The - o. E - ni - te af - ton, pan - des i an - ge -
- λοι αὐ - τοῦ· αἰ - νεῖ - τε αὐ - τόν, πα - σαὶ αἱ δυ - νά -
- li af - tou; e - ni - te af - ton, pa - se e dhi - na -
- μεις αὐ - τοῦ. Σοὶ πρό - πει ὕ - μνος τῷ Θε - ῶ.
- mis af - tou. Si pre - pi i - mnos to The - o.

RESURRECTIONAL STICHERA

*The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.
The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.*



1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρίμα ἔγγραπτον. Δόξα αὐτῇ ἔσται πᾶ - σι τοῖς ὁ - σί -



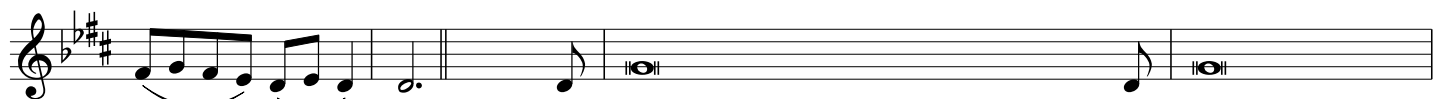
- οῖς αὐ - τοῦ. Ὁ Σταυ - ρός σου Κύ - ρι - ε, ζω - ἡ καὶ ἄ -
- is af - tou. O Stav - ros sou Ky - ri - e, zo - i ke a -



- νά - στα - σις ὑ - πάρ - χει τῶ λα - ῶ σου, καὶ ἐπ' αὐ - τῶ πε - ποι -
- na - sta - sis i - par - chi to la - o sou, ke ep' af - to pe - pi -



- θό - τες, σὲ τὸν ἀ - να - στάν - τα, Θε - ὄν ἡ - μῶν ὑ - μνοῦ - μεν, ἐ - λέ - η -
- tho - tes, se ton a - na - stan - da, The - on i - mon i - mnou - men, e - le - i -



- σον ἡ - μᾶς. **2.** Αἰ - νεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ - νεῖτε αὐτὸν ἐν στερε -
- son i - mas. **2.** E - nite ton Theon en tis Aghios aftou, e - nite afton en stere -



- ὠ - μα - τι τῆς δυ - νά - με - ως αὐ - τοῦ. Ἡ τα - φή σου Δέ - σπο - τα, Πα -
- o - ma - ti tis dhi - na - me - os af - tou. I ta - fi sou Dhe - spo - ta, Pa -



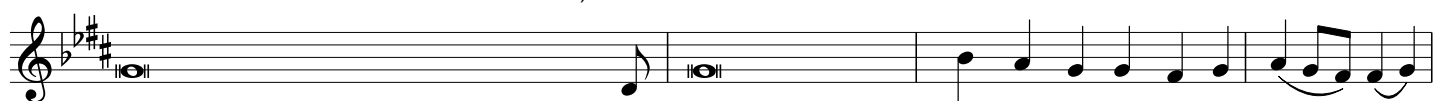
- ρά - δει - σον ἡ - νοι - ξε τῶ γέ - νει τῶν ἀν - θρώ - πων,
- ra - dhi - son i - ni - xe to ghe - ni ton an - thro - pon,



καὶ ἐκ φθο - ρᾶς λυ - τρω - θέν - τες, σὲ τὸν ἀ - να - στάν - τα, Θε - ὄν ἡ -
ke ek ftho - ras li - tro - then - des, se ton a - na - stan - da, The - on i -



- μῶν ὑ - μνοῦ - μεν, ἐ - λέ - η - σον ἡ - μᾶς. **3.** Αἰ -
- mon i - mnou - men, e - le - i - son i - mas. **3.** E -

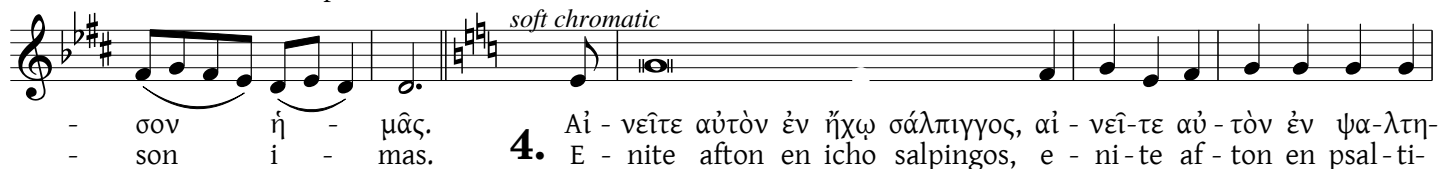


- νεῖτε αὐτὸν ἐπὶ ταῖς δυναστεῖαις αὐτοῦ, αἰ - νεῖτε αὐτὸν κατὰ τὸ πλῆ -θος τῆς με - γα - λω - σύ - νης
- nite afton epi tes dhinasties aftou, e - nite afton kata to pli - thos tis me - gha - lo - si - nis

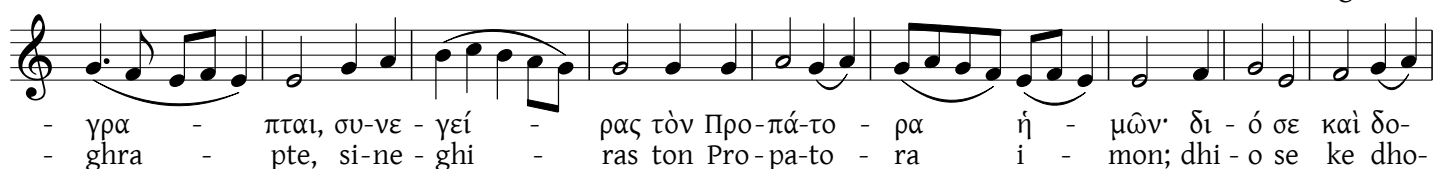

 ἀὐ - τοῦ. Σὺν Πα - τρι καὶ Πνεύ - μα - τι, Χρι - στὸν ἄ - νυ - μνή - σω -
 af - tou. Sin Pa - tri ke Pnev - ma - ti, Chri - ston a - ni - mni - so -


 - μεν, τὸν ἄ - να - στάν - τα ἐκ νε - κρῶν, καὶ πρὸς αὐ - τὸν ἐκ - βο - ῶ - μεν·
 - men, ton a - na - stan - da ek ne - kron, ke pros af - ton ek - vo - o - men;

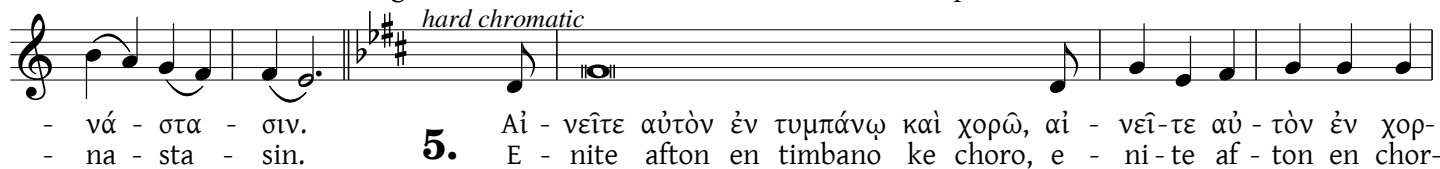

 Σὺ ζω - ἦ ὑ - πάρ - χεις, ἡ - μῶν καὶ ἄ - νά - στα - σις, ἐ - λέ - η -
 Si zo - i i - par - chis, i - mon ke a - na - sta - sis, e - le - i -


 - σον ἡ - μάς. *soft chromatic* 4. Αἰ - νεῖτε αὐτὸν ἐν ἤχῳ σάλπιγγος, αἰ - νεῖ - τε αὐ - τὸν ἐν ψα - λτη -
 - son i - mas. E - nite afton en icho salpingos, e - ni - te af - ton en psal - ti -

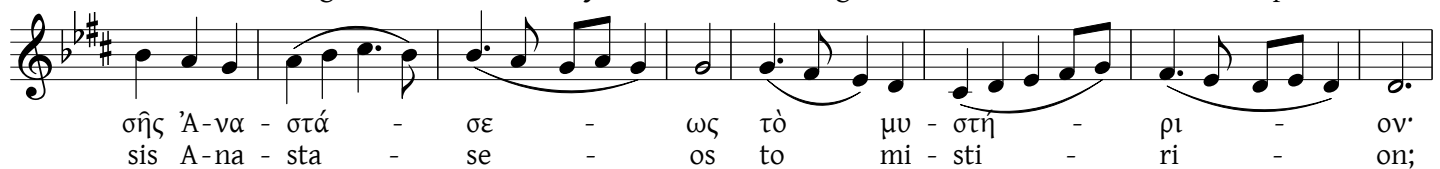

 - ρί - ω καὶ κι - θά - ρα. Τρι - ἡ - με - ρος ἄ - νέ - στης Χρι - στέ, ἐκ τά - φου κα - θῶς γέ -
 - ri - o ke ki - tha - ra. Tri - i - me - ros a - ne - stis Chri - ste, ek ta - fou ka - thos ghe -


 - γρα - πται, συ - νε - γεί - ρας τὸν Προ - πά - το - ρα ἡ - μῶν· δι - ό σε καὶ δο -
 - ghra - pte, si - ne - ghi - ras ton Pro - pa - to - ra i - mon; dhi - o se ke dho -


 - ξά - ζει, τὸ γέ - νος τῶν ἄν - θρώ - πων, καὶ ἄ - νυ - μνεῖ σου τὴν Ἄ -
 - xa - zi, to ghe - nos ton an - thro - pwn, ke a - ni - mni sou tin A -


 - νά - στα - σιν. *hard chromatic* 5. Αἰ - νεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῳ, αἰ - νεῖ - τε αὐ - τὸν ἐν χορ -
 - na - sta - sin. E - nite afton en timbano ke choro, e - ni - te af - ton en chor -


 - δαῖς καὶ ὄρ - γά - νω. Κύ - ρι - ε, μέ - γα καὶ φο - βε - ρὸν ὑ - πάρ - χει, τῆς
 - dhes ke or - gha - no. Ky - ri - e, me - gha ke fo - ve - ron i - par - chi, tis


 σῆς Ἄ - να - στά - σε - ὡς τὸ μυ - στή - ρι - ον·
 sis A - na - sta - se - os to mi - sti - ri - on;

- ον· οὐ-τω γὰρ προ-ἦλ-θες ἐκ τοῦ τά-φου, ὡς νυμ-φί-ος ἐκ πα-
 - on; ou-to ghar pro-il-thes ek tou ta-fou, os nim-fi-os ek pa-
 - στά-δος, θα-νά-τω θά-να-τον λύ-σας, ἵ-να τόν Ἀ-δάμ ἐ-λευ-θε-
 - sta-dos, tha-na-to tha-na-ton li-sas, i-na ton A-dham e-lef-the-
 - ρώ-σης; ὁ-θεν ἐν οὐ-ρα-νοῖς, Ἄγ-γε-λοι χο-ρεύ-ου-σι, καὶ ἐ-πὶ γῆς
 - ro-sis; o-then en ou-ra-nis, An-ghe-li cho-rev-ou-si, ke e-pi ghis
 ἄν-θρω-ποι δο-ξά-ζου-σι, τὴν εἰς ἡ-μᾶς γε-νο-μέ-νην, εὐ-σπλαγ-χνί-αν
 an-thro-pi dho-xa-zou-si, tin is i-mas ghe-no-me-nin, ef-splagh-chni-an
 σου φι-λάν-θρω-πε. **6.** Αἰ-νεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰ-
 sou fi-lan-thro-pe. **6.** E-nite afton en kimvalis evichis, e-
 - νεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ-σα πνο-ῆ αἰ-νε-σά-τω τὸν Κύ-ρι-
 - nite afton en kimvalis alalaghmu. Pa-sa pno-i e-ne-sa-to ton Ky-ri-
 - ον. Ὡ πα-ρά-νο-μοι, Ἰ-ου-δαῖ-οι, ποῦ εἰ-σιν αἰ σφρα-γί-δες, καὶ τὰ ἀρ-
 - on. O pa-ra-no-mi, I-ou-dhe-i, rou i-sin i sфра-ghi-dhes, ke ta ar-
 - γύ-ρι-α, ἃ ἐ-δώ-κα-τε τοῖς στρα-τι-ώ-ταις; οὐκ ἐ-κλά-πη ὁ
 - ghi-ri-a, a e-dho-ka-te tis stra-ti-o-tes? ouk e-kla-pi o
 θη-σαυ-ρός, ἀλ-λὰ ἀ-νέ-στη ὡς δυ-να-τός, αὐ-τοὶ δὲ κα-τη-
 thi-sav-ros, al-la a-ne-sti os dhi-na-tos, af-ti dhe ka-ti-
 - σχύν-θη-τε, ἀρ-νη-σά-με-νοι Χρι-στόν, τὸν Κύ-ρι-ον τῆς δό-
 - schin-thi-te, ar-ni-sa-me-ni Chri-ston, ton Ky-ri-on tis dho-

- θή-τω ἡ χεῖρ σου, μὴ ἐ-πι - λά-θῃ τῶν πε - νή-των σου εἰς τέ - λος. Σφρα-γι-
 - thi-to i chir sou, mi e-pi - la-thi ton pe - ni-ton sou is te - los. Sfra-gh-

- σθέν-τος τοῦ μνή-μα-τος, πῶς ἐ-σου - λή-θη-τε Ἰ - ου - δαῖ - οι, φύ-λα-κας κα-τα-
 - sthen-dos tou mni-ma-tos, pos e-si - li - thi-te I - ou - dhe - i fi-la-kas ka-ta-

- στή-σαν - τες, καὶ ση - μεῖ - α θέν - τες; τῶν θυ-ρῶν κε-κλει-σμέ-νων, προ-ἦλ-θεν ὁ
 - sti-san - des, ke si - mi - a then - des? ton thi-ron ke-kli-sme-non, pro - il-then o

Βα-σι - λεύς; ἢ ὡς νε-κρόν πα-ρα - στή - σα - τε, ἢ ὡς Θε - ὄν προ - σκυ-
 Va-si - lefs; i os ne-kron pa-ra - sti - sa - te, i os The - on pro - ski-

- νή - σα - τε, σὺν ἡ - μῖν με - λῶ - δοῦν - τες; Δό-ξα Κύ-ρι-ε τῷ Σταυ-
 - ni - sa - te, sin i - min me - lo - dhoun - des; Dho-xa Ky-ri-e to Stav-

- ρῶ σου, καὶ τῇ Ἄ - να - στά - σει σου. 8. Ἐ - ξο - μο - λο-
 - ro sou, ke ti A - na - sta - si sou. 8. E - xo - mo - lo-

- γήσομαί σοί, Κύριε, ἐν ὅλῃ καρδίᾳ μου, δι-η - γή-σο-μαι πάν-τα τὰ θαυ - μά - σι - ἄ σου.
 - ghisome si, Kyrie, en oli kardhia mou, dhi-i - ghi-so-me pan-da ta thav - ma - si - a sou.

Τὸ ζω-ο - δό - χον σου μνή-μα, αἱ μυ-ρο - φό - ροι Γι - ναῖ-κες, ὁ-δυ - ρό - με - ναι κα-
 To zo-o - dho-chon sou mni-ma, e mi-ro - fo - ri Ghi - ne-kes, o-di - ro - me - ne ka-

- τέ - λα - βον Κύ - ρι - ε, καὶ μύ-ρα βα - στά-ζου-σαι, τὸ Σῶ-μά σου τὸ
 - te - la - von Ky - ri - e, ke mi-ra va - sta-zou-se, to So-ma sou to

ἄ-χραν - τον μυ - ρί - σαι ἐ - πε - ζή - τουν, εὖ-ρον δὲ φω-το - φό - ρον
 a-chran-don mi - ri - sei e - pe - zi - toun, ev-ron dhe fo-to - fo - ron

Ἄγ - γε - λον, ἐν τῷ λί-θῳ κα - θή-με - νον, καὶ πρὸς, αὐ - τὰς φθεγ-γό-με-
 An - ge - lon, en to li-tho ka - thi-me - non, ke pros, af - tas fthen-go-me-

- νον καὶ λέ - γον - τα· Τί δα - κρύ - ε - τε τὸν ἐκ πλευ - ρᾶς πι - γά - σαν - τα τῶ
- non ke li - ghon - da; Ti dha - kri - e - te ton ek plev - ras pi - gha - san - da to

κό - σμω τὴν ζω - ῆν; τί ἐ - πι - ζη - τεῖ - τε ὡ - σπερ θνη - τὸν ἐν
ko - smo tin zo - in? ti e - pi - zi - ti - te o - sper thni - ton en

μνή - μα - τι τὸν Ἄ - θά - να - τον; δρα - μοῦ - σαι δὲ μᾶλ - λον, ἀ - παγ - γεί - λα - τε
mni - ma - ti ton A - tha - na - ton? dhra - mou - se dhe mal - lon, a - pan - ghi - la - te

τοῖς αὐ - τοῦ Μα - θη - ταῖς, τῆς αὐ - τοῦ ἐν - δό - ξου Ἄ - να - στά - σε - ως τὴν παγ -
tis af - tou Ma - thi - tes, tis af - tou en - dho - xou A - na - sta - se - os tin pan -

- κό - σμι - ον χαρ - μο - νὴν, ἐν ἧ καὶ ἡ - μάς Σω - τήρ φω - τί - σας,
- ko - smi - on char - mo - nin, en i ke i - mas So - tir fo - ti - sas,

δώ - ρη - σαι ἰ - λα - σμὸν καὶ τὸ μέ - γα ἔ - λε - ος.
dho - ri - se i - la - smon ke to me - gha e - le - os.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the designated Theotokion. See the Resurrectional Eothinon hymns at: <http://newbyz.org/orthros.html>. Consult the typikon for a festal doxasticon.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day. Doxologies in all the tones and the Resurrectional morning hymn are located at: <http://newbyz.org/orthros.html>. The Sunday Divine Liturgy then follows.

NEW BYZANTIUM PUBLICATIONS - newbyz.org

GRAVE TONE (ΗΧΟΣ ΒΑΡΥΣ) RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

Αλ - λη - λουΐα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὄς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,
ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Ἄ - μὴν. Θε - ὄς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν· εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -
- μέ - νος ὁ ἔρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologhísthe to Kyrío, ὅτι aghathós, ὅτι is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἡμυνάμην αὐτούς.
(Pánda ta éthni ekílosan me, ke to onómati Kyríou iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pará Kyríou eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

APOLYTIKIA

Κα - τέ-λυ-σας τῷ Σταυ - ρῷ σου τὸν θά - να - τον, ἡ - νέ-ω-ξας τῷ Λη - στῇ τὸν Πα -
 Ka - te - li - sas to Stav - ro sou ton tha - na - ton, i - ne - o - xas to Li - sti ton Pa -
 - ρά - δει - σον, τῶν Μυ - ρο - φό - ρων τὸν θρη - νον με - τέ - βα - λες, καὶ τοῖς σοῖς Ἄ - πο -
 - ra - dhi - son, ton Mi - ro - fo - ron ton thri - non me - te - va - les, ke tis sis A - po -
 - στό - λους κη - ρύτ - τειν ἐ - πέ - τα - ξας· ὅ - τι ἄ - νέ - στης Χρι - στέ
 - sto - lis ki - rit - tin e - pe - ta - xas; o - ti a - ne - stis Chri - ste
 ὁ Θε - ὄς, πα - ρέ - χων τῷ κό - σμῳ τὸ μέ - γα ἔ - λε - ὄς.
 o The - os, pa - re - chon to ko - smo to me - gha e - le - os.
 *

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μῆν.
 Dhoxa Patri ke Io ke Aghio Pnev - ma - ti; Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

*If there is a festal apolytikion, insert it at the asterisk, then use the “Ke nin...” and Theotokion of the tone of the festal hymn.

Grave Tone Theotokion

Ὡς τῆς ἡ - μῶν Ἄ - να - στά - σε - ως θη - σαύ - ρι - σμα, τοὺς ἐ - πὶ σοὶ πε - ποι - θό - τας Πα - νύ - μη - τε, ἐκ
 Os tis i - mon A - na - sta - se - os thi - sav - ri - sma, tous e - pi si pe - pi - tho - tas Pa - ni - mi - te, ek
 λάκ - κου καὶ βυ - θοῦ πται - σμά - των ἄ - νά - γα - γε· σὺ γὰρ τοὺς ὑ - πευ - θύ - νους τῇ ἁ - μαρ - τί - ᾳ,
 lak - kou ke vi - thou pte - sma - ton a - na - gha - ghe; si ghar tous i - pef - thi - nous ti a - mar - ti - a,
 ἔ - σω - σας τε - κοῦ - σα τὴν σω - τη - ρί - αν, ἢ πρὸ τό - κου Παρ - θέ - νος, καὶ ἐν τό - κῳ Παρ -
 e - so - sas te - kou - sa tin so - ti - ri - an, i pro to - kou Par - the - nos, ke en to - ko Par -
 - θέ - νος, καὶ με - τὰ τό - κον πά - λιν οὐ - σα Παρ - θέ - νος.
 - the - nos, ke me - ta to - kon pa - lin ou - sa Par - the - nos.

KATHISMATA

Kathisma 1a



Ἄ - μὴν. Ἡ Ζω - ῆ ἐν τῷ τά - φῶ ἀ - νέ - κει - το, καὶ σφρα - γίς ἐν τῷ λί - θῶ ἐ -
A - min. I Zo - i en to ta - fo a - ne - ki - to, ke sfra - ghis en to li - tho e -



- πέ - κει - το, ὡς Βα - σι - λέ - α ὑ - πνοῶν - τα, στρα - τι - ῶ - ται ἐ - φύ - λατ - τον Χρι - στὸν, καὶ
- pe - ki - to, os Va - si - le - a i - pnoun - da, stra - ti - o - te e - fi - lat - ton Chri - ston, ke



Ἄγ - γε - λοι ἐ - δό - ξα - ζον, ὡς Θε - ὄν ἀ - θά - να - τον. Γυ - ναῖ - κες δὲ ἐ - κραύ - γα - ζον Ἄ -
An - ge - li e - dho - xa - zon, os The - on a - tha - na - ton. Ghi - ne - kes dhe e - krav - gha - zon; A -



- νέ - στη ὁ Κύ - ρι - ος, πα - ρέ - χων τῷ κό - σμῳ τὸ μέ - γα ἔ - λε - ος.
- ne - sti o Ky - ri - os, pa - re - chon to ko - smo to me - gha e - le - os.

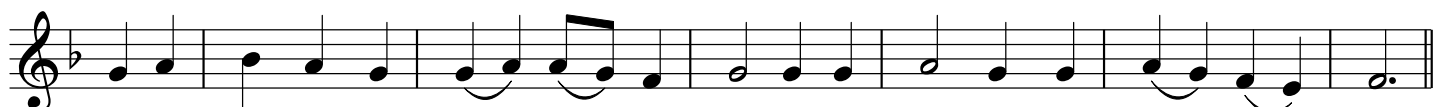
Kathisma 1b



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι • Τῇ τρι - η - μέ - ρῳ τα - φῆ σου σκυ -
Dhoxa Patri ke Io ke Aghio Pnev - ma - ti; Ti tri - i - me - ro ta - fi sou ski -



- λεύ - σας τὸν θά - να - τον, καὶ φθα - ρέν - τα τὸν ἄν - θρω - πον, τῇ ζω - η - φό - ρῳ Ἐ - γέρ - σει σου,
- lef - sas ton tha - na - ton, ke ftha - ren - da ton an - thro - pon, ti zo - i - fo - ro E - gher - si sou,



ἀ - να - στή - σας Χρι - στὲ ὁ Θε - ὄς, ὡς φι - λάν - θρω - πος δό - ξα σοί.
a - na - sti - sas Chri - ste o The - os, os fi - lan - thro - pos dho - xa si.



Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Kathisma 1c - Theokion



Τὸν σταυ - ρῶ - θέν - τα ὑ - πὲρ ἡ - μῶν, καὶ ἀ - να - στάν - τα Χρι - στὸν τὸν Θε -
Ton stav - ro - then - da i - per i - mon, ke a - na - stan - da Chri - ston ton The -

- όν, καὶ κα - θε - λόν - τα τοῦ θα - νά - του τὸ κρά - τος, ἀ - παύ - στως ἰ -
 - on, ke ka - the - lon - da tou tha - na - tou to kra - tos, a - paf - stos i -

- κέ - τε - νε, Θε - ο - τό - κε Παρ - θέ - νε, ἴ - να σώ - σῃ τὰς ψυ - χὰς ἡ - μῶν.
 - ke - te - ve, The - o - to - ke Par - the - ne, i - na so - si tas psi - chas i - mon.

Kathisma 2a

Ἐ - σφρα - γι - σμέ - νου τοῦ μνή - μα - τος, ἡ Ζω - ῆ ἐκ τά - φου ἀ -
 E - sfra - ghi - sme - nou tou mni - ma - tos, i Zo - i ek ta - fou a -

- νέ - τει - λας Χρι - στὸ Θε - ός, καὶ τῶν θυ - ρῶν κε - κλει - σμέ - νων, τοῖς Μα - θη -
 - ne - ti - las Chri - ste o The - os, ke ton thi - ron ke - kli - sme - non, tis Ma - thi -

- ταῖς ἐ - πέ - στης, ἡ πάν - των ἀ - νά - στα - σις; Πνεῦ - μα εὐ - θές δι' αὐ -
 - tes e - pe - stis, i pan - don a - na - sta - sis; Pnev - ma ef - thes dhi' af -

- τῶν ἐγ - και - νί - ζων ἡ - μῖν, κα - τὰ τὸ μέ - γα σου ἔ - λε - ός.
 - ton en - ke - ni - zon i - min, ka - ta to me - gha sou e - le - os.

Kathisma 2b

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Ἐ - πὶ τὸ μνή - μα ἔ - δρα - μον Ghi - νε - kes,
 Dhoxa Patri ke Io ke Aghio Pnev - ma - ti; E - pi to mni - ma e - dhra - mon Ghi - ne - kes,

με - τὰ δα - κρύ - ων μύ - ρα φέ - ρου - σαι, καὶ στρα - τι - ω - τῶν φυ - λασ - σόν - των σε, τὸν τῶν
 me - ta dha - kri - on mi - ra fe - rou - sai, ke stra - ti - o - ton fi - las - son - don se, ton ton

ῶ - λων Βα - σι - λέ - α, ἔ - λε - γον πρὸς ἐ - αυ - τὰς; Τίς ἀ - πο - κυ - λί - σει ἡ -
 o - lon Va - si - le - a, e - le - ghon pros e - af - tas; Tis a - po - ki - li - si i -

- μίν τόν λί - θον; ά - νέ - στη ό με - γά - λης Βου - λης Άγ - γε - λος, πα -
- min ton li - thon? a - ne - sti o me - gha - lis Vou - lis An - ge - los, pa -

- τή - σας τόν θά - να - τον; Παν - το - δύ - να - με Κύ - ρι - ε, δό - ξα σοι.
- ti - sas ton tha - na - ton; Pan - do - dhi - na - me Ky - ri - e, dho - xa si.

Καί νῦν καί αἰεί καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μήν.
Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

Kathisma 2c - Theotokion

Χαί - ρε κε - χα - ρι - τω - μέ - νη Θε - ο - τό - κε Παρ - θέ - νε, λι -
Che - re ke - cha - ri - to - me - ni The - o - to - ke Par - the - ne, li -

- μήν καί προ - στα - σί - α τοῦ γέ - νους τῶν άν - θρω - πων' έκ
- min ke pro - sta - si - a tou ghe - nous ton an - thro - pon; ek

σοῦ γάρ ἐ - σαρ - κώ - θη ό Λυ - τρω - τήs τοῦ κό - σμου' μό - νη γάρ ὑ -
sou ghar e - sar - ko - thi o Li - tro - tis tou ko - smou; mo - ni ghar i -

- πά - ρ - χειs Μή - τηρ καί Παρ - θέ - νος, ά - εἰ εὐ - λο - γη - μέ - νη
- par - chis Mi - tir ke Par - the - nos, a - i ev - lo - ghi - me - ni

καί δε - δο - ξα - σμέ - νη, πρέ - σβευ - ε Χρι - στῶ τῶ Θε - ῶ, εἰ -
ke dhe - dho - xa - sme - ni, pre - sbev - e Chri - sto to The - o, i -

- ρή - νην δω - ρή - σα - σθαι, πά - ση τῇ οἰ - κου - μέ - νη.
- ri - nin dho - ri - sa - sthe, pa - si ti i - kou - me - ni.

EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o

δῆ - μος, κα-τε - πλά-γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-

- νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν-τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon-da, ke sin e-af - to ton A - dham e-

- γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,

δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,

ὦ Μα-θή-τρι-αι κίρ - νᾶ - τε; ὁ ἄ - στρά - πτων ἐν τῷ τά-φω Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-

- φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-

- τὴρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon

με τὰ δι-και - ώ-μα - τά σου. Λί - αν πρω - ί, Μυ-ρο - φό-ροι ἔ-δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to

μνή-μά σου θρη-νο-λο - γοῦ-σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,

θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἄ - νά-στα - σιν δέ, Ἄ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -

- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.

Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -

- γί-ζε-σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρί καὶ Υἱ - ῶ καὶ Ἄ-
 ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -

- γί-ω Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to

Ἄ - γι - ον Πνεῦ - μα, τὴν Ἄ - γί - αν Τρι - ά - δα, ἐν μι - ᾷ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,

σὺν τοῖς Σε-ρα-φείμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.

Καί νῦν καὶ ἄ - εἶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἄ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τή Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σρες, ρεύ - σαν - τα ζω - ής, ἴ - θυ - νε προς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne προς

ταύ - την δε, ό εκ σου σαρ - κω - θείς Θε - ός και άν - θρω - πος.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α. Δό - ξα σοι ό Θε - ός.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ι - α. Δό - ξα σοι ό Θε - ός.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HΥΠΑΚΟΕ

Ὁ ἡμετέραν μορφὴν ἀναλαβὼν, καὶ ὑπομείνας Σταυρὸν σωματικῶς, σῶσόν με τῇ Ἀναστάσει σου, Χριστὲ ὁ Θεός, ὡς φιλόανθρωπος.

(O imetéran morfín analavón, ke ipomíνας Stavróν somatikós, sosón me ti Anastási sou, Christé o Theós, os filánthropos.)

ΑΝΑΒΑΤΗΜΙ

Antiphon A



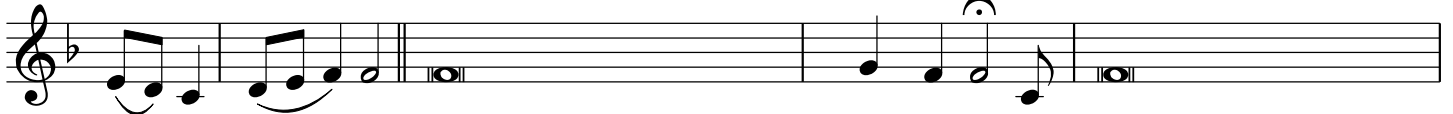
Τὴν αἰ-χμα-λω - σί - αν Σι - ών, ἐκ πλά-νης ἐ - πι - στρέ - ψας, κἀ - μέ Σω - τήρ
Tin e-chma-lo - si - an Si - on, ek pla-nis e - pi - stre - psas, ka - me So - tir



ζώ-ω-σον, ἐ - ξαί-ρων δου - λο - πα - θεί - ας. Ἐν τῷ νό - τῳ ὁ σπεί-ρων θλί-
zo-o-son, e - xe - ron dhou - lo - pa - thi - as. En to no - to o spi-ron thli-



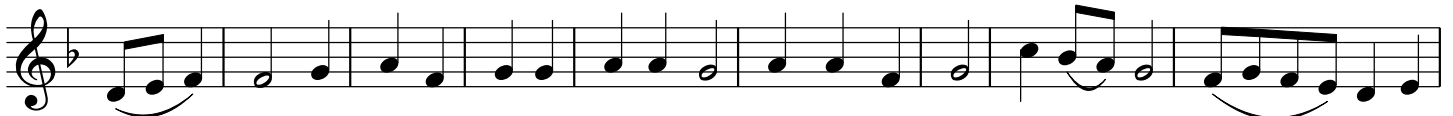
- ψεις, νη - στεί-ας με - τὰ δα - κρύ - ων, οὗ-τος χα - ρᾶς δρέ-ψε-ται, δρᾶ - γμα - τα ἀ-ει-ζω-
- psis, ni - sti - as me - ta dha - kri - on, ou-tos cha-ras dhre-pse-te, dhra-ghma-ta a-i-zo-



- ο - τρο - φί - ας. Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι. Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ-
- o - tro - psi - as. Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e-



- ῶ-νας τῶν αἰ - ώ-νων. Ἀ - μὴν. Ἀ - γί-ω Πνεύ-μα-τι, πη - γὴ τῶν θεί - ων θη - σαυ - ρι-
- o-nas ton e - o-non. A - min. A - ghi-o Pnev-ma-ti, pi - ghi ton thi - on thi - sav - ri-



- σμά - των, ἐξ οὗ σο - φία, σύ-νε-σις, φό-βος, αὐ - τῷ αἴ-νε - σις, δό - ξα, τι-
- sma - ton, ex ou so - fi-a, si-ne-sis, fo-fos, af - to e-ne - sis, dho - xa, ti-

Antiphon B



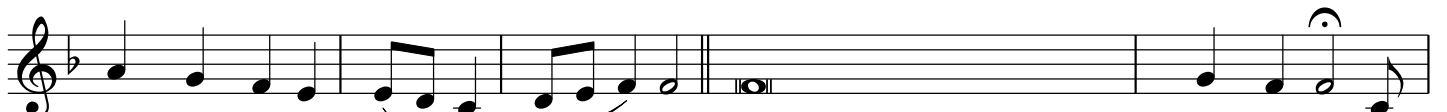
- μὴ καὶ κρά - τος. Ἐ-ὰν μὴ Κύ-ρι-ος οἰ-κο-δο - μή-ση οἶ-κον τὸν τῆς ψυ - χῆς,
- mi ke kra - tos. E-an mi Ky-ri-os i-ko-dho - mi-si i - kon ton tis psi - chis,



μά-την κο-πι - ῶ - μεν· πλὴν γὰρ αὐ-τοῦ, οὐ πρᾶ-ξις, οὐ λό - γος τε - λεί - ται. Τοῦ καρ-
ma-tin ko-pi - o - men; plin ghar af - tou, ou pra-xis, ou lo-ghos te - li - te. Tou kar-




- ποῦ τῆς γα-στρός, οἱ Ἁ-γι-οι πνευ-μα-το - κι - νή - τως, ἀ-να-βλα-στοῦ-σι πα - τρώ-α
- rou tis gha-stros, i A-ghi-i pnev-ma-to - ki - ni - tos, a-na-vla-stou-si pa - tro-a




 δό - γμα - τα υί - ο - θε - σί - ας. Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι• Καὶ

 dho - ghma - ta i - o - the - si - as. Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke



 νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ἄ - γί - ω Πνεύ - μα - τι, τὰ


 nin ke ai ke is tous e - o - nas ton e - o - non. A - min. A - ghi - o Pnev - ma - ti, ta



 σύμ - παν - τα τὸ εἶ - ναι ἔ - χει· πρὸ πάν - των γὰρ θε - ός, τῶν ὄ - λων κυ - ρι - ό - τής,

 sim - pan - da to i - ne e - chi; pro pan - don ghar The - os, ton o - lon ki - ri - o - tis,

Antiphon C



 φῶς ἀ - πρό - σι - τον, ζω - ῆ τῶν πάν - των. Οἱ φο - βού - με - νοι τὸν Κύ - ρι - ον, ὁ -

 fos a - pro - si - ton, zo - i ton pan - don. I fo - vou - me - ni ton Ky - ri - on, o -



 - δούς ζω - ῆς εὐ - ρόν - τες, νῦν καὶ ἀ - εὶ μα - κα - ρι - οὖν - ται, δό - ξη ἀ - κη - ρά - τω.

 - dhous zo - is ev - ron - des, nin ke a - i ma - ka - ri - oun - de, dho - xi a - ki - ra - to.




 Κύ - κλω τῆς τρα - πέ - ζης σου, ὡς στε - λέ - χη βλέ - πων τὰ ἔκ - γο - νά σου, χαῖ - ρε εὐ -

 Ki - klo tis tra - pe - zis sou, os ste - le - chi vle - pon to en - go - na sou, che - re ef -



 - φραί - νου, προ - σά - γων ταῦ - τα, τῷ Χρι - στῷ Ποι - με - νάρ - χα. Δόξα Πατρί καὶ Υἱῷ καὶ Ἁγίῳ

 - fre - nou, pro - sa - ghon taf - ta, to Chri - sto Pi - me - nar - cha. Dhoxa Patri ke Io ke Aghio



 Πνεύ - μα - τι• Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ἄ - γί - ω

 Pnev - ma - ti, Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min. A - ghi - o



 Πνεύ - μα - τι, βυ - θός χα - ρι - σμά - των, πλοῦ - τος δό - ξης, κρι - μά - των βά - θος

 Pnev - ma - ti, vi - thos cha - ri - sma - ton, plou - tos dho - xis, kri - ma - ton va - thos



 μέ - γα, ὁ - μό - δο - ξον Πα - τρι καὶ Υἱ - ῶ· λα - τρεῦ - τὸν γάρ.

 me - gha, o - mo - dho - xon Pa - tri ke I - o; la - tref - ton ghar.

PROKEIMENON



Ἄ - νάστηθι, Κύριε ὁ Θε - ὅς μου, ὑ - ψω - θή - τω ἡ χεῖρ σου, μὴ ἐ - πι - λά - θῃ τῶν πε -
A - nastithi, Kyrie o The - os mou, i - pso - thi - to i chir sou, mi e - pi - la - thi ton pe -
- νή - των σου εἰς τέ - λος. * Ἄ - νάστηθι, Κύριε ὁ Θε - ὅς μου, ὑ - ψω -
- ni - ton sou is te - los. A - nastithi, Kyrie o The - os mou, i - pso -
- θή - τω ἡ χεῖρ σου, μὴ ἐ - πι - λά - θῃ τῶν πε - νή - των σου εἰς τέ - λος.
- thi - to i chir sou, mi e - pi - la - thi ton pe - ni - ton sou is te - los.

*Intone Verse at asterisk: Ἐξομολογήσομαί σοι, Κύριε, ἐν ὅλῃ καρδίᾳ μου.
(Exomologhísome si, Kýrie, en óli kardhía mou.)

KONTAKION

Οὐκέτι τὸ κράτος τοῦ θανάτου, ἰσχύσει κατέχειν τοὺς βροτούς· Χριστὸς γὰρ κατήλθε συντρίβων, καὶ λύων τὰς δυνάμεις αὐτοῦ, δεσμεῖται ὁ Ἄδης, Προφήται συμφώνως ἀγάλλονται. Ἐπέστη λέγοντες Σωτήρ, τοῖς ἐν πίστει, ἐξέρχεσθε οἱ πιστοὶ εἰς τὴν ἀνάστασιν.

(Oukéti to krátos tou thanátou, ischísi katéchin tous vrotoús; Christós ghar katílthe sindrívon, ke líon tas dinámis aftoú, dhesmíte o Ádhis, Profíte simfónos aghállonde. Epésti léghondes Sotír, tis en písti, exérchesthe i pistí is tin anástasin.)

OIKOS

Ἔτρεμε κάτωθεν τὰ καταθόνια σήμερον ὁ Ἄδης καὶ ὁ θάνατος τὸν ἕνα τῆς Τριάδος, ἡ γῆ ἐκλονεῖτο, πλωροὶ δὲ Ἄδου ἰδόντες σε ἔπηξαν, ἡ κτίσις δὲ πᾶσα σὺν τοῖς Προφήταις χαίρουσα ψάλλει σοι, ἐπινίκιον ᾠδὴν τῷ λυτρωτῇ ἡμῶν Θεῷ τῷ καταλύσαντι νῦν θανάτου τὴν δύναμιν. Αἰαλάζωμεν καὶ βοήσωμεν τῷ Ἀδάμ, καὶ τοῖς ἐξ Ἀδάμ. Εὐλὸν τοῦτον εἰσήγαγεν· ἐξέρχεσθε οἱ πιστοὶ εἰς τὴν ἀνάστασιν.

(Étreme kátrothen ta katachthónia símeron o Ádhis ke o thánatos ton éna tis Triádhos, i ghi ekloníte, pilorí dhe Ádhou idhóndes se éptixan, i ktísis dhe pása sin tis Profítes chérousa psállí si, epiníkion ódhin to litrotí imón Theó to katalísandi nin thanátou tin dhínamin. Alaláxomen ke voísomen to Adhám, ke tis ex Adhám. Xílon toúton isíghagen; exérchesthe i pistí is tin anástasin.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>.*

The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pneúmatí sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ῴλεσεν.

READER: Anástasin Christóu theasámeni,
proskínisomen Ághion Kýrion Isoúin, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoúmen ke tin aghían sou anástasin
imnoúmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christóu chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoúmen tin anástasin aftoú; Stavrón ghar
ipomínas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ-νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλῦ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. 2. E - pi pli - on pli - non me a -

- πὸ τῆς ἄ-νο - μί-ας μου καὶ ἄ - πὸ τῆς ἄ-μαρ - τί-ας μου κα - θά-ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ-γὼ γι - νώ-σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α-παν - τός.
Oti tin anomian mou e-gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo-no i-mar-ton ke to po-ni - ron e-no-pi - on sou e - pi - i - sa, o-pos an dhi-ke - o -

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ-νο-
- this en tis lo-ghis sou, ke ni - ki - sis en to kri-ne - sthe se. 5. I - dhou ghar en a - no -

- μί-αις συ-νε - λή-φθην, καὶ ἐν ἄ-μαρ - τί-αις ἐ-κίς-ση - σέ με ἢ μῆ-τηρ μου. 6. Ἴ-
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. 6. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι-α τῆς σο - φίας σου ἐ - δῆ-λω-σάς μοι.
- dhou ghar alithian i-gha-pi - sas, ta adhila ke ta kri-fi - a tis so - fi - as sou e - dhi-lo - sas mi.

7. Παν-τι - εἷς με ὑσσώπω, καὶ καθари - σθή-σο-μαι, πλυ-νεῖς με, καὶ ὑ-πὲρ χι - ό-να λευ-καν-
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan -

- θή-σο-μαι. 8. Ἄ-κου-τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ-νην, ἀ-γαλ-λι - ἄ-σον-ται ὁ-
- thi - so - me. 8. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - tai o -

- στέ-α τε-τα-πει-νω - μέ-να. 9. Ἄ-πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ-μαρ-τι-ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, 9. A - postrepson to prosoron sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. **10.** Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὄς, καὶ
 pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. **11.** Μὴ ἀ-πορ - ρί-ψῃς με
 pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psiis me

ἀ - πό τοῦ προ - σώ-που σου καὶ πνευμά σου τὸ ἅγιον μὴ ἀντα-νέ-λῃς ἀπ' ἐ - μοῦ. **12.** Ἀ-
 a - po tou pro - so-pou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
 - po-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ-ψου-σι.
 Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psiou-si.

14. Ῥῥοαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη-ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ται ἢ
 Ri - se me ex e - ma-ton, o The-os o Theos tis soti-ri - as mou; a-ghal-li - a-se-te i


γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. **15.** Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
 ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky - ri - e, ta chi - li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. **16.** Ὅ - τι εἰ ἠθέλησας θυσίαν, ἔ - δω-κα ἄν·
 ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ - λο-καυ - τώ-μα-τα οὐκ εὐ - δο - κή-σεις. **17.** Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
 o - lo-kaf - to-ma-ta ouk ev-dho - ki - sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὄς οὐκ ἐ-ξου-δε - νώ-σει.
 - dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no - si.


18. Ἄ - γά-θου-νον, Κύ-ρι-ε, ἐν τῇ εὐ - δο - κί - ᾧ σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
 A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-



 - θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἀ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-



 - ράν και ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἀ-νοΐσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.



 Καὶ ἐ-λέ-η - σόν με, ὁ Θε-ός.
 Ke e - le - i - son me, o The-os. *Continue to next hymn.*

RESURRECTIONAL HYMN AFTER PSALM 50
(This hymn may differ on certain feast days. Consult the typkion.)




 Δό - ξα Πα - τρι και Υἱ - ῶ και Ἀ - γί-ω Πνεύ-μα-τι. Ταῖς τῶν Ἀ-πο - στό - λων πρεσ-βεΐ-αις,
 Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma-ti; Tes ton A-po - sto - lon pres - vi - es,




 Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.



 και νῦν και ἀ - εἰ και εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.



 Ταῖς τῆς Θε-ο - τό - κου πρεσ-βεΐ-αις, Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ
 Tes ton The-o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta



 πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των. Ἐλέησον με, ὁ Θε-ός, κατὰ τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The-os, kata to megha eleos sou,



 και κα-τὰ τὸ πλή-θος τῶν οἰ-κτιρ-μῶν σου ἐ - ξά-λει-ψον τὸ ἀ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.



 Ἀ-να-στάς ὁ Ἰ-η - σούς ἀ-πὸ τοῦ τά - φου, κα - θὼς προ - εἶ-πεν, ἔ - δω - κεν ἡ-
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -



 - μὴν τὴν αἰ - ῶ - νι - ον ζω - ῆν, και μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

THEN RETURN HERE.

AINOI (THE PRAISES)

Πᾶ-σα πνο - ἡ αἰ-νε - σά - τω τὸν Κύ-ρι - ον. Αἰ - νεῖ-τε τὸν Κύ - ρι-
Pa - sa pno - i e - ne - sa - to ton Ky - ri - on. E - ni - te ton Ky - ri-

- ον ἐκ τῶν οὐ-ρα - νῶν· αἰ - νεῖ - τε αὐ - τὸν ἐν τοῖς ὑ-
- on ek ton ou - ra - non; e - ni - te af - ton en tis i-

- ψί - στοις. Σοὶ πρέ-πει ὕ-μνος τῷ Θε - ῶ. Αἰ - νεῖ-τε αὐ - τόν,
- psi - stis. Si pre - pi i - mnos to The - o. E - ni - te af - ton,

πάν - τες οἱ ἄγ - γε - λοι αὐ - τοῦ· αἰ - νεῖ - τε αὐ - τόν, πᾶ-
pan - des i an - ge - li af - tou; e - ni - te af - ton, pa-

- σαι αἰ δυ - νά - μεις αὐ - τοῦ. Σοὶ πρέ-πει ὕ-μνος τῷ Θε - ῶ.
- se e dhi - na - mis af - tou. Si pre - pi i - mnos to The - o.

RESURRECTIONAL STICHERA

The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.
The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.



1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον. Δόξα αὕτη ἔσται πᾶσι τοῖς ὁ - σί - οῖς αὐ - τοῦ.
1. Tou piinse en aftis krima engrapton. Dhoxa afti este pa-si tis o - si - is af-tou.



Ἄ - νέ - στη Χρι - στός ἐκ νε - κρῶν, λύ - σας θα - νά - του τὰ δε - σμά, εὐ - αγ - γε - λί - ζου
A - ne - sti Chri - stos ek ne - kron, li - sas tha - na - tou ta dhe - sma, ev - an - ge - li - zou



γῆ χα - ρὰν με - γά - λην, αἰ - νεῖ - τε οὐ - ρα - νοὶ Θε - οῦ τὴν δό - ξαν.
ghi cha - ran me - gha - lin, e - ni - te ou - ra - ni The - ou tin dho - xan.



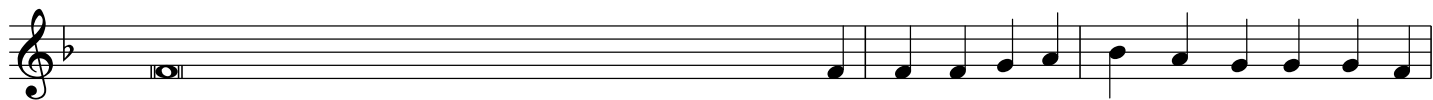
2. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ - νεῖ - τε αὐ - τὸν ἐν στε - ρε - ῶ - μα - τι τῆς δυ -
2. Enite ton Theon en tis Aghios aftou, e - ni - te af - ton en ste - re - o - ma - ti tis dhi -



- νά - με - ως αὐ - τοῦ. Ἄ - νά - στα - σιν Χρι - στοῦ θε - α - σά - με - νοι, προ - σκυ - νή - σω - μεν ἅ - γι - ον
- na - me - os af - tou. A - na - sta - sin Chri - stou the - a - sa - me - ni, pro - ski - ni - so - men a - ghi - on



Κύ - ρι - ον, Ἰ - η - σοῦν τὸν μό - νον ἄ - να - μάρ - τη - τον.
Ky - ri - on, I - i - soun ton mo - non a - na - mar - ti - ton.



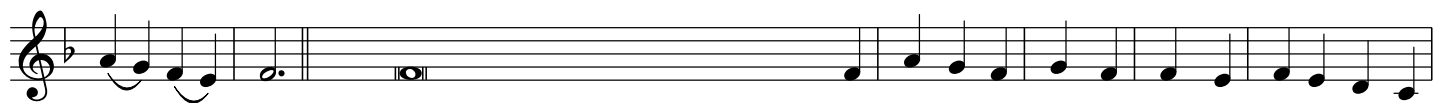
3. Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστεῖαις αὐτοῦ, αἰνεῖτε αὐ - τὸν κα - τὰ τὸ πλῆ -θος τῆς με - γα - λω -
3. Enite afton epi tes dhinasties aftou, enite af - ton ka - ta to pli - thos tis me - gha - lo -



- σύ - νης αὐ - τοῦ. Χρι - στοῦ τὴν Ἄ - νά - στα - σιν, προ - σκυ - νοῦν - τες οὐ παυ - ὀ - με - θα· αὐ - τὸς γὰρ ἦ -
- si - nis af - tou. Chri - stou tin A - na - sta - sin, pro - ski - noun - des ou pav - o - me - tha; af - tos ghar i -



- μᾶς ἔ - σω - σεν, ἐκ τῶν ἄ - νο - μι - ῶν ἡ - μῶν, ἅ - γι - ος Κύ - ρι - ος Ἰ - η - σοῦς, ὁ δεῖ - ξας τὴν Ἄ -
- mas e - so - sen, ek ton a - no - mi - on i - mon, a - ghi - os Ky - ri - os I - i - sous, o dhi - xas tin A -



- νά - στα - σιν. 4. Αἰνεῖτε αὐτὸν ἐν ἤχῳ, σάλπιγγος, αἰ - νεῖ - τε αὐ - τὸν ἐν ψα - λτη - ρί - ω καὶ κι -
 - na - sta - sin. Enite afton en icho salpingos, e - ni - te af - ton en psal - ti - ri - o ke ki -



- θά - ρα. Τί ἀν - τα - πο - δώ - σω - μεν τῷ Κυ - ρί - ω, πε - ρὶ πάν - των ὧν ἀν - τα - πέ - δω - κεν ἡ -
 - tha - ra. Ti an - da - ro - dho - so - men to Ky - ri - o, pe - ri pan - don on an - da - pe - dho - ken i -



- μῖν, δι' ἡ - μάς Θε - ὸς ἐν ἀν - θρώ - ποις, δι - ἅ τὴν κα - τα - φθα - ρεῖ - σαν φύ - σιν, ὁ
 - min, dhi' i - mas The - os en an - thro - pis, dhi - a tin ka - ta - ftha - ri - san fi - sin, o



Λό - γος σὰρξ ἐ - γέ - νε - το, καὶ ἐ - σκή - νω - σεν ἐν ἡ - μῖν, πρὸς τοὺς ἀ - χα - ρί - στους ὁ
 Lo - ghos sarx e - ghe - ne - to, ke e - ski - no - sen en i - min, pros tous a - cha - ri - stous o



εὐ - ερ - γέ - της, πρὸς τοὺς αἰ - χμα - λώ - τους ὁ Ἐ - λευ - θε - ρω - τής, πρὸς τοὺς ἐν
 Ev - er - ghe - tis, pros tous e - chma - lo - tous o E - lef - the - ro - tis, pros tous en



σκο - τει κα - θη - μέ - νους, ὁ Ἥ - λι - ος τῆς δι - και - ο - σύ - νης ἐ - πὶ τὸν Σταυ - ρόν ὁ ἀ - πα -
 sko - ti ka - thi - me - nous, o I - li - os tis dhi - ke - o - si - nis e - pi ton Stav - ron o a - pa -



- θής, ἐ - πὶ τὸν Ἄ - δην τὸ φῶς, ἐ - πὶ τὸν θά - να - τον ἡ ζω - ή, ἡ Ἀ - νά - στα - σις δι - ἅ
 - this, e - pi ton A - dhin to fos, e - pi ton tha - na - ton i zo - i, i A - na - sta - sis dhi - a



τοὺς πε - σόν - τας, πρὸς ὃν βο - ή - σω - μεν, ὁ Θε - ὸς ἡ - μῶν δό - ξα σοι.
 tous pe - son - das, pros on vo - i - so - men, o The - os i - mon dho - xa si.



5. Αἰνεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῷ, αἰ - νεῖ - τε αὐ - τὸν ἐν χορ - δαῖς καὶ ὀρ - γά - νω.
 Enite afton en timbano ke choro, e - ni - te af - ton en chor - dhes ke or - gha - no.



Πύ-λας Ἄ - δου συ - νέ-τρι-ψας Κύ-ρι-ε, καὶ θα - νά-του τὸ κρά-τος κα - τήρ-γη-σας,
 Pi - las A - dhou si - ne tri-ypsas Ky-ri-e, ke tha - na-tou to kra - tos ka - tir-ghi-sas,



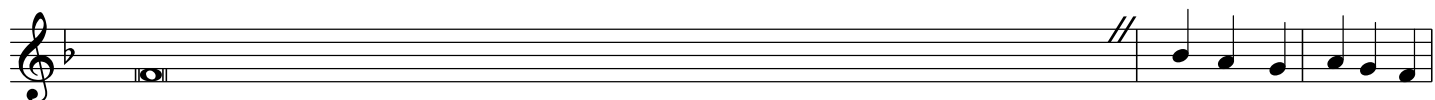
τῇ κρα-ται - ᾧ δυ - νά-μει σου, καὶ συ - νή - γει-ρας νε - κρούς, τοὺς ἀπ' αἰ - ῶ-νος ἐν
 ti kra - te - a dhi - na-mi sou, ke si - ni - ghi-ras ne - krous, tous ap' e - o-nos en



σκό - τει κα - θεύ - δον - τας, τῇ θεί - α καὶ ἐν - δό - ξω Ἄ - να - στά - σει σου,
 sko - ti ka - thev - dhon - das, ti thi - a ke ev - dho - xo A - na - sta - si sou,



ὡς Βα - σι - λεὺς τοῦ παν - τός, καὶ Θε - ὅς παν - το - δύ - να - μος.
 os Va - si - lefs tou pan - dos, ke The - os pan - do - dhi - na - mos.



6. Αἰνεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰνεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ-σα πνο - ῆ αἰ-νε-
 Enite afton en kimvalis evichis, enite afton en kimvalis alalaghmu. Pa-sa pno - i e-ne



- σά-τω τὸν Κύ-ρι-ον. Δεῦ - τε ἄ - γαλ - λι - α - σώ - με - θα τῷ Κυ - ρί - ω,
 - sa - to ton Ky - ri - on. Dhef - te a - ghal - li - a - so - me - tha to Ky - ri - o,



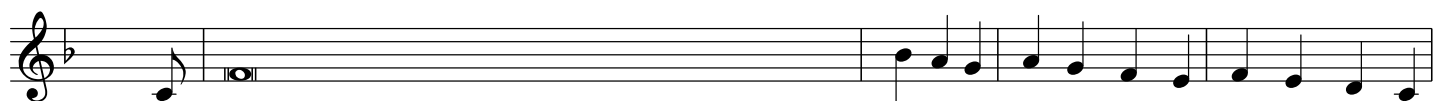
καὶ εὐ - φραν - θῶ - μεν ἐν τῇ Ἄ - να - στά - σει αὐ - τοῦ ὅ - τι συ - νή - γει - ρε νε -
 ke ef - fran - tho - men en ti A - na - sta - si af - tou o - ti si - ni - ghi - re ne -



- κρούς, ἐκ τῶν τοῦ Ἄ - δου ἄ - λύ - των δε - σμών, καὶ ἐ - δω - ρή - σα - το τῷ κό - σμῳ
 - krous, ek ton tou A - dhou a - li - ton dhe - smon, ke e - dho - ri - sa - to to ko - smo



ὡς Θε - ὅς, ζω - ῆν αἰ - ῶ - νι - ον, καὶ τὸ μέ - γα ἔ - λε - ος.
 os The - os, zo - in e - o - ni - on, ke to me - gha e - le - os.



7. Ἀνάστηθι, Κύριε, ὁ Θεός μου, ὑψωθήτω ἡ χεὶρ σου, μὴ ἐπιλάθῃ τῶν πενήτων σου εἰς
 A-nastithi, Kyrie, o Theos mou, ipsothito i chir sou, mi e-pi - la-thi ton pe - ni-ton sou is



τέλος. Ἐξαστράπτων ἄγγελος, ἐν τῷ λίθῳ ἐκάθητο τοῦ Ζωο-
 te - los. E-xa - stra - pton An - ge - los, en to li - tho e - ka - thi - to tou Zo - o-



- δόχου μνήματος, καὶ Γενεξιμιροφόροις ἐψηγήσεται
 - dho - chou mni - ma - tos, ke Ghi - ne - xi Mi - ro - fo - ris ev - in - ghe - li - ze - to



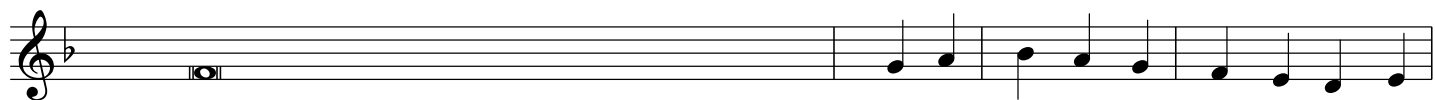
λέγων· Ἀνεστὴ ὁ Κύριος, καθὼς προεἶπεν ὑμῖν, ἀπαγγείλατε τοῖς
 le - ghon; A - ne - sti o Ky - ri - os, ka - thos pro - i - pen i - min, a - pan - gi - la - te tis



Μαθηταῖς αὐτοῦ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,
 Ma - thi - tes af - tou, o - ti pro - a - ghi i - mas is tin Gha - li - le - an,



τῷ δὲ κόσμῳ παρέχει, ζῶν ἁϊώνιον, καὶ τὸ μέγα ἔλεος.
 to dhe ko - smo pa - re - chi, zo - in e - o - ni - on, ke to me - gha e - le - os.



8. Ἐξομολογήσομαί σοί, Κύριε, ἐν ὅλῃ καρδίᾳ μου, διηγῆσομαι πάντα τὰ θαυ-
 Exomologhisome si, Kyrie, en oli kardhia mou, dhi - i - ghi - so - me pan - da ta thav -



- μάσι - ἅ σου. Τί ἀπεδοκίμασατε τὸν λίθον τὸν ἀκρογωνι-
 - ma - si - a sou. Ti a - pe - dho - ki - ma - sa - te ton li - thon ton a - kro - gho - ni -



- αἶον, ὃ παράνομοι Ἰουδαῖοι; Οὐτός ἐστιν ὁ
 - e - on, o pa - ra - no - mi I - ou - dhe - i? Ou - tos e - stin o

λί - θος, ὃν ἔ - θε - το ὁ Θε - ὄς ἐν Σι - ῶν, ὁ ἐκ πέ - τρας πη - γά - σας ἐν ἐ -
 li - thos, on e - the - to o The - os en Si - on, o ke pe - tras ti - gha - sas en e -

- ρή - μω τὸ ὕ - δωρ, καὶ ἡ - μῖν ἀ - να - βλύ - ζων ἐκ τῆς πλευ - ρᾶς αὐ - τοῦ ἀ -
 - ri - mo to i - dhor, ke i - min a - na - vli - zon ek tis plev - ras af - tou a -

- θα - να - σί - αν, οὗ - τός ἐ - στιν ὁ λί - θος, ὁ ἐξ ὄ - ρους Παρ - θε - νι - κοῦ ἀ - πο - τμη -
 - tha - na - si - an, ou - tos e - stin o li - thos, o ex o - rous Par - the - ni - kou a - po - tmi -

- θεῖς, ἄ - νευ θε - λή - μα - τος ἀν - δρός, ὁ Υἱ - ὄς τοῦ ἀν - θρώ - που, ὁ ἐρ - χό - με - νος ἐ -
 - this, a - nef the - li - ma - tos an - dhros, o I - os tou an - thro - pou, o er - cho - me - nos e -

- πὶ τῶν νε - φε - λῶν τοῦ οὐ - ρα - νοῦ, πρὸς τὸν Πα - λαί - ὄν τῶν ἡ - με - ρῶν, κα - θῶς
 - pi ton ne - fe - lon tou ou - ra - nou, pros ton Pa - le - on ton i - me - ron, ka - thos

εἶ - πε Δα - νι - ἦλ, καὶ αἰ - ῶ - νι - ος αὐ - τοῦ ἡ Βα - σι - λεί - α.
 i - pe Dha - ni - il, ke e - o - ni - os af - tou i Va - si - li - a.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the designated Theotokion. See the Resurrectional Eothinon hymns at: <http://newbyz.org/orthros.html>. Consult the typikon for a festal doxasticon.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day. Doxologies in all the tones and the Resurrectional morning hymn are located at: <http://newbyz.org/orthros.html>. The Sunday Divine Liturgy then follows.

PLAGAL 4th TONE (ΗΧΟΣ ΠΛ. Δ') RESURRECTIONAL ORTHROS HYMNS

Orthros begins with a benediction, Trisagion prayers, the Lord's Prayer, small doxology, and the reading of the Six Psalms, nos. 3, 37, 62 (63), 87 (88), 102 (103), and 142 (143). Then the following:

ALLILOUIAS

Αλ - λη - λούϊα. Αλληλούϊα. Αλληλούϊα. Δό - ξα σοι ὁ Θε - ὄς,
Al - li - louia. Allilouia. Allilouia. Dho - xa si o The - os,
ἡ ἐλ - πὶς ἡ - μῶν Κύ - ρι - ε δό - ξα σοι.
i el - pis i - mon Ky - ri - e dho - xa si.

Next follows the Great Litany and then the hymns below:

THEOS KYRIOS

Ἄ - μὴν. Θε - ὄς Κύ - ρι - ος καὶ ἐ - πέ - φα - νεν ἡ - μῖν· εὐ - λο - γη -
A - min. The - os Ky - ri - os ke e - pe - fa - nen i - min, ev - lo - ghi -
- μέ - νος ὁ ἐρ - χό - με - νος ἐν ὀ - νό - μα - τι Κυ - ρί - ου.
- me - nos o er - cho - me - nos en o - no - ma - ti Ky - ri - ou.

Verses (chant one after each of the first three refrains above):

1. Ἐξομολογεῖσθε τῷ Κυρίῳ, ὅτι ἀγαθός, ὅτι εἰς τὸν αἰῶνα τὸ ἔλεος αὐτοῦ.
(Exomologhísthe to Kyrío, óti aghathós, óti is ton eóna to éleos aftoú.)
2. Πάντα τὰ ἔθνη ἐκύκλωσάν με, καὶ τῷ ὀνόματι Κυρίου ἡμυνάμην αὐτοῦ.
(Pánda ta éthni ekílosan me, ke to onómati Kyríou iminámni aftoús.)
3. Παρὰ Κυρίου ἐγένετο αὕτη καὶ ἔστι θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν.
(Pará Kyríou eghéneto áfti ke ésti thavmastí en ofthalmís imón.)

APOLYTIKIA

Ἐξ ὑ-ψους κα - τήλ-θες ὁ εὔ - σπλαγ - χνος, τα - φήν κα-τε - δέ - ξω τρι-
 Ex i-psous ka - til-thes o ef - splagh - chnos, ta - fin ka-te - dhe-xo tri-
 - ή - με - ρον, ἴ - να ή - μάς ἐ - λευ - θε - ρώ - σης τῶν πα - θῶν. Ἡ ζω-
 - i - me - ron, i - na i - mas e - lef - the - ro - sis ton pa - thon. I zo-
 - ή καὶ ή Ἄ - νά - στα - σις ή - μῶν, Κύ - ρι - ε, δό - ξα σοι.
 - i ke i A - na - sta - sis i - mon, Ky - ri - e, dho - xa si.
 *
 Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι. Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Dhoxa Patri ke Io ke Aghio Pnev-ma-ti; Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min.

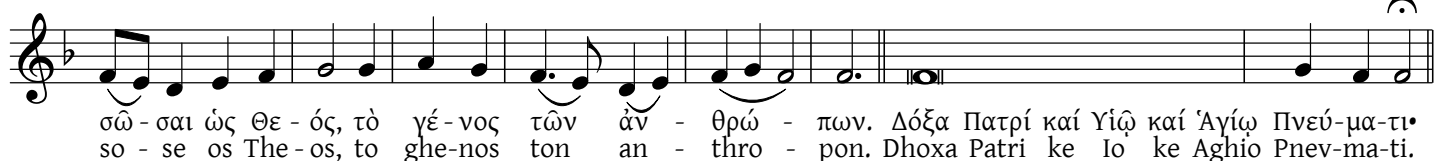
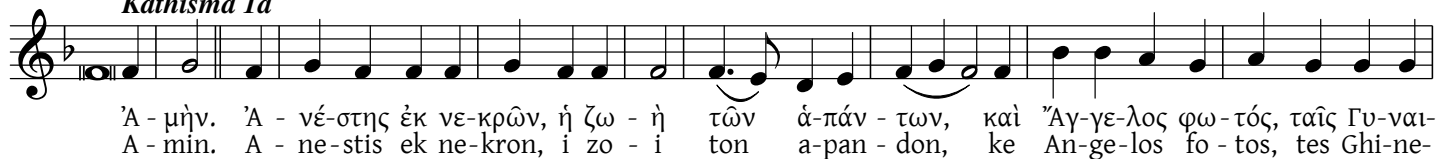
*If there is a festal apolytikion, insert it at the asterisk, then use the "Ke nin..." and Theotokion of the tone of the festal hymn.

Pl. 4th Tone Theotokion

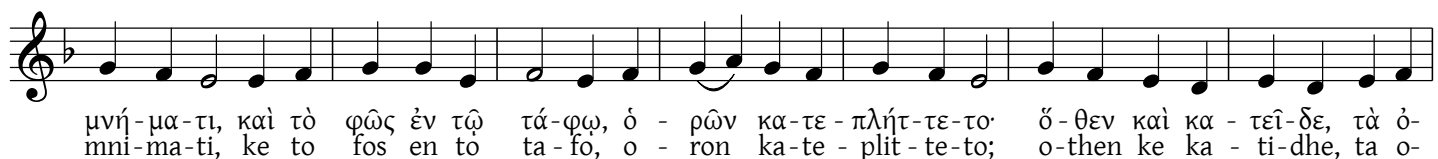
Ὁ δι' ή - μάς γεν - νη - θεις ἐκ Παρ - θέ - νου, καὶ σταύ - ρω - σιν ὑ - πο - μεί - νας ἄ - γα -
 O dhi' i - mas ghen-ni - this ek Par - the-nou, ke stav-ro-sin i-po-me-nas a-gha-
 - θε, ὁ θα - νά - τω τὸν θά - να - τον σκυ - λεύ - σας, καὶ Ἐ - γερ - σιν δει - ξας ὡς Θε-
 - the, o tha - na - to ton tha - na - ton ski - lef - sas, ke E - gher - sin dhi - xas os The-
 - ὅς, μὴ πα - ρί - δης οὐς ἔ - πλα - σας τῇ χει - ρί σου, δει - ξον τὴν φι - λαν - θρω - πί - αν σου ἐ - λε-
 - os, mi pa - ri - dhis ous e - pla - sas ti chi - ri sou, dhi - xon tin fi - lan - thro - pi - an sou e - le-
 - ἦ - μον, δέ - ξαι τὴν τε - κοῦ - σάν σε Θε - ο - τό - κον πρε - σβεύ - ου - σαν ὑ - πὲρ ή - μῶν καὶ
 - i - mon, dhe - xe tin te - kou - san se The - o - to - kon pre - sven - ou - san i - per i - mon ke
 σῶ - σον Σω - τήρ ή - μῶν, λα - ὄν ἀ - πε - γνω - σμέ - νον.
 so - son So - tir i - mon, la - on a - pe - ghno - sme - non.

KATHISMATA

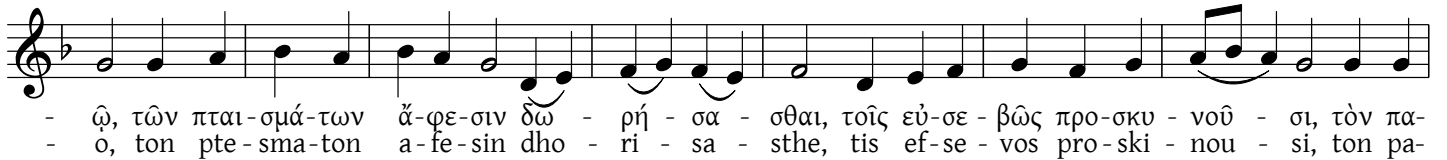
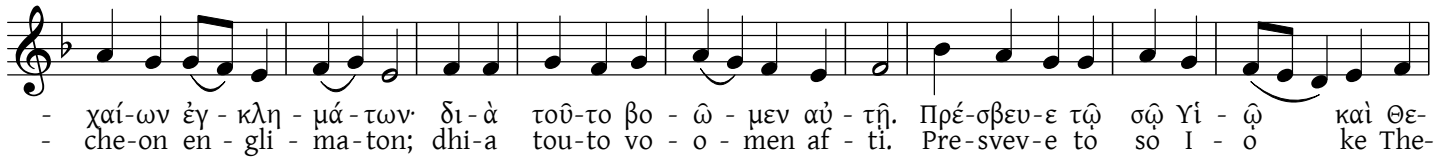
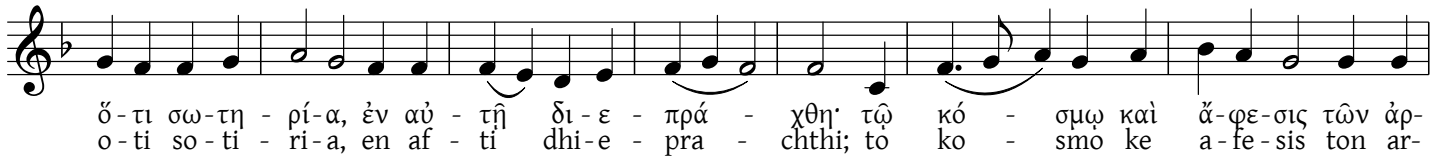
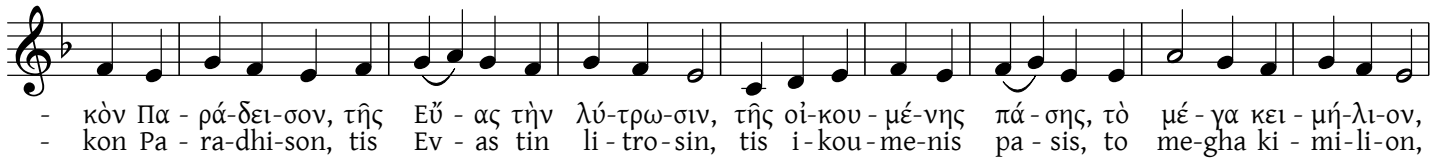
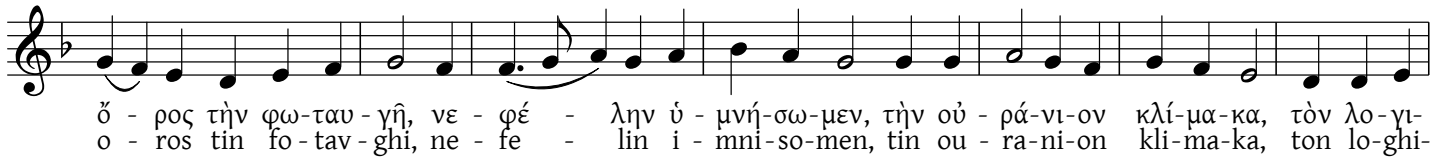
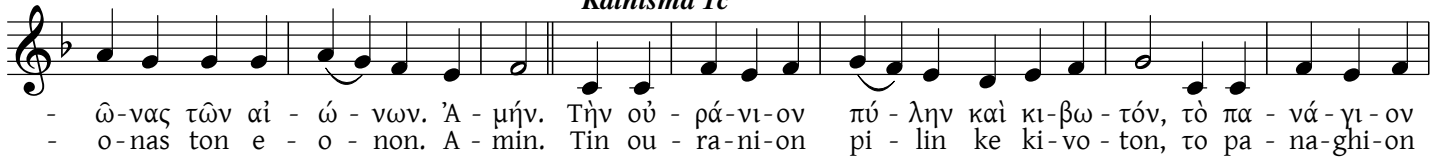
Kathisma 1a



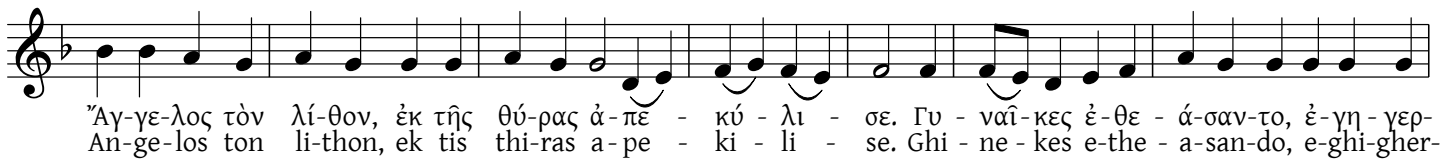
Kathisma 1b



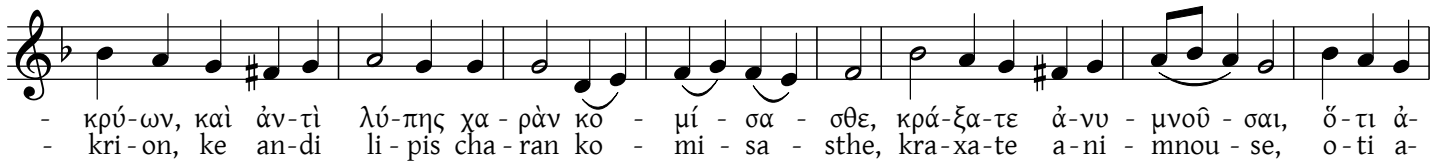
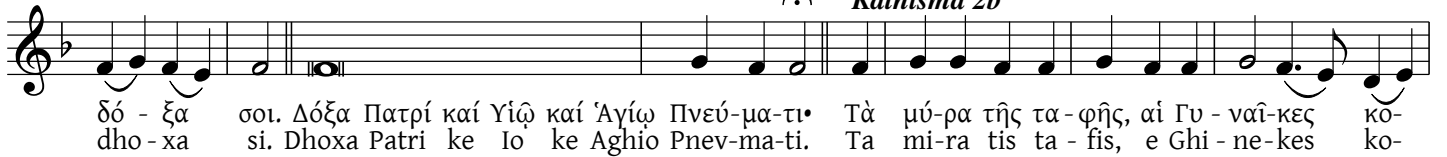
Kathisma 1c



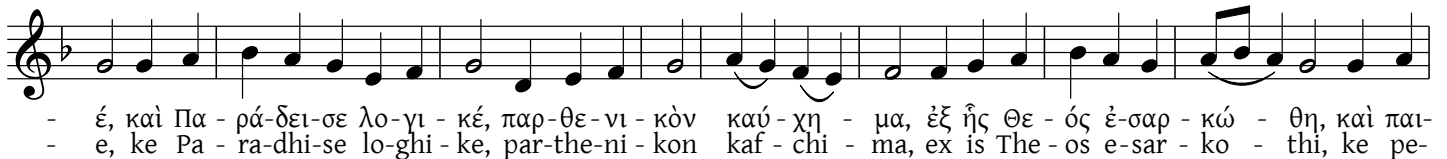
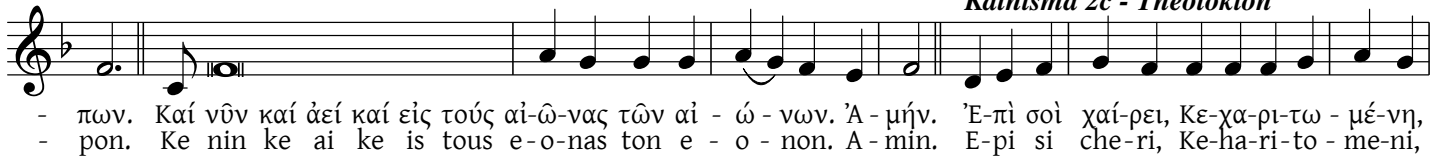
Kathisma 2a



Kathisma 2b



Kathisma 2c - Theotokion



EVLOGITARIA

Evlogitaria

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου. Τῶν Ἄγ - γέ - λων ὁ
 Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ton an - ge - lon o

δῆ - μος, κα-τε - πλά - γη ὁ - ρῶν σε, ἐν νε - κροῖς λο-γι - σθέν - τα, τοῦ θα-
 dhi - mos, ka-te - pla - ghi o - ron se, en ne - kris lo-ghi - sthen-da, tou tha-

- νά-του δὲ Σω - τήρ, τὴν ἰ - σχὺν κα-θε - λόν-τα, καὶ σὺν ἐ-αυ - τῷ τὸν Ἄ - δάμ ἐ-
 - na-tou dhe So - tir, tin i - schin ka-the - lon-da, ke sin e-af - to ton A - dham e-

- γεί-ραν-τα, καὶ ἐξ Ἄ-δου πάν-τας ἐ-λευ-θε - ρώ-σαν-τα. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε,
 - ghi-ran-da, ke ex A-dhou pan-das e-lef-the - ro-san-da. Ev-lo-ghi - tos i, Ky-ri-e,

δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου. Τὶ τὰ μύ - ρα, συμ-πα - θῶς τοῖς δά-κρυ-σιν,
 dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ti ta mi - ra, sym-pa - thos tis dha-kri-sin,

ὦ Μα-θή-τρι-αι κίρ - νᾶ - τε; ὁ ἄ - στρά - πτων ἐν τῷ τά-φω Ἄγ-γε-λος, προ-σε-
 o Ma-thi-tri-e kir - na - te; o a - stra - pton en to ta-fo An-ge-los, pro-se-

- φθέγ-γε-το ταῖς Μυ-ρο - φό-ροις, ἴ-δε-τε ὑ - μεῖς τὸν τά-φον καὶ ἦ-σθη - τε, ὁ Σω-
 - fthen-ge-to tes Mi-ro - fo - ris, I-dhe-te i - mis ton ta-fon ke i-sthi - te, o So-

- τὴρ γὰρ ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν
 - tir ghar e-xa - ne - sti tou mni-ma-tos. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon

με τὰ δι-και - ῶ-μα - τά σου. Λί - αν πρω - ί, Μυ-ρο - φό-ροι ἔ - δρα - μον, πρὸς τὸ
 me ta dhi-ke - o-ma - ta sou. Li - an pro - i, Mi-ro - fo - ri e-dhra-mon, pros to

μνή-μά σου θρη-νο-λο - γοῦ - σαι, ἀλλ' ἐ - πέ - στη, πρὸς αὐ - τὰς ὁ Ἄγ-γε-λος, καὶ εἶ - πε,
 mni-ma sou thri-no-lo - ghou-se, all' e - pe - sti, pros af - tas o An-ge-los, ke i - pe,

θρή-νου ὁ και-ρός πέ-παυ-ται, μὴ κλαί-ε-τε, τὴν Ἀ - νά-στα - σιν δέ, Ἀ-πο - στό-λοις εἴ-πα-τε.
 thri-nou o ke - ros pe-paf - te, mi kle - e - te, tin A - na - sta - sin dhe, A - po - sto - lis i - pa - te.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα - ξόν με τὰ δι-και - ώ-μα - τά σου. Μυ-ρο - φό - ροι γυ-
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Mi - ro - fo - ri ghi -

- ναῖ - κες, με-τὰ μύ-ρων ἐλ - θοῦ-σαι, πρὸς τὸ μνή-μά σου, Σῶ-τερ ἐ-νη - χοῦν - το.
 - ne - kes, me - ta mi - ron el - thou - se, pros to mni - ma - sou, So - ter e - ni - choun - do.

Ἄγ-γέ-λου τρα-νῶς, πρὸς αὐ - τὰς φθει-γο - μέ - νου. Τὶ με-τὰ νε-κρῶν, τὸν ζών-τα λο-
 An - ge - lou tra - nos, pros af - tas fthen - go - me - nou. Ti me - ta ne - kron, ton zon - da lo -

- γί-ζε-σθε; ὡς Θε - ὸς γάρ, ἐ-ξα - νέ - στη τοῦ μνή-μα-τος. Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἀ-
 ghi - ze - sthe; os The - os ghar, e - xa - ne - sti tou mni - ma - tos. Dho - xa Pa - tri ke I - ō ke a -

- γί-ω Πνεύ-μα-τι. Προ-σκυ - νοῦ-μεν Πα - τέ - ρα, καὶ τὸν τού-του Υἱ - ὄν τε, καὶ τὸ
 - ghi - ō Pnev - ma - ti. Pro - ski - nou - men Pa - te - ra, ke ton tou - tou I - on te, ke to

Ἄ - γι - ον Πνεῦ - μα, τὴν Ἀ - γί - αν Τρι - ά - δα, ἐν μι - ᾷ τῇ οὐ - σί - α,
 A - ghi - on Pnev - ma, tin A - ghi - an Tri - a - dha, en mi - a ti ou - si - a,

σὺν τοῖς Σε-ρα-φεῖμ, κρά-ζον-τες τό, Ἄ - γι - ος, Ἄ - γι - ος, Ἄ - γι - ος εἶ, Κύ-ρι - ε.
 sin tis Se - ra - fim, kra - zon - des to, A - ghi - os, A - ghi - os, A - ghi - os, i Ky - ri - e.

Καί νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ζω - ο - δό - την τε - κοῦ - σα, ἐ - λυ - τρώ - σω Παρ - θέ - νε, τὸν Ἀ-
 Zo - o - dho - tin te - kou - sa, e - li - tro - so Par - the - ne, ton A -

- δάμ ά - μαρ - τί - ας, χαρ - μο - νήν δε τή Εύ - α, άν - τι
- dham a - mar - ti - as, char - mo - nin dhe ti Ev - a, an - di

λύ - πης πα - ρέ - σρες, ρεύ - σαν - τα ζω - ής, ἴ - θυ - νε προς
li - pis pa - re - sches, pef - san - da so - is, i - thi - ne προς

τού - την δε, ό εκ σου σαρ - κω - θείς Θε - ός και άν - θρω - πος.
taf - tin dhe, o ek sou sar - ko - this The - os ke an - thro - pos.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α. Δό - ξα σοι ό Θε - ός.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a. Dho - xa si o The - os.

Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α, Άλ - λη - λού - ι - α.
Al - li - lou - i - a, Al - li - lou - i - a, Al - li - lou - i - a.

- λού - ι - α. Δό - ξα σοι ό Θε - ός.
- lou - i - a. Dho - xa si o The - os.

The Hypakoe and, later, the Kontakion, Oikos, and Synaxarion are to be read, not chanted.

HYPAKOE

Αί Μυροφόροι τοῦ Ζωοδότου ἐπιστᾶσαι τῷ μνήματι, τὸν Δεσπότην ἐζήτουν, ἐν νεκροῖς τὸν ἀθάνατον, καὶ χαρᾶς εὐαγγέλια, ἐκ τοῦ Ἀγγέλου δεξάμεναι, τοῖς Ἀποστόλοις ἐμήνουν· Ὅτι ἀνέστη Χριστὸς ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

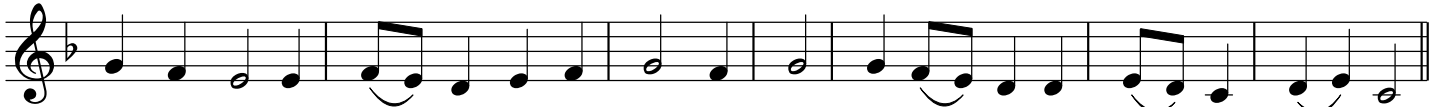
(E Mirofóri tou Zoodhótou epístase to mnímati, ton Dhespótin ezítoun, en nekrís ton athánaton, ke charás evangéλια, ek tou Angéλου dhexámene, tis Apostólis emínion; Óti anésti Christós o Theós, paréchon to kósμο to mégħa éleos.)

ΑΝΑΒΑΤΗΜΙ

Antiphon A



Ἐκ νε-ό-τη - τός μου ὁ ἐ - χθρός με πει - ρά - ζει, ταῖς ἡ - δο - ναῖς
Ek ne-o-ti - tos mou o e - chthros me pi - ra - zi, tes i-dho - nes



φλέ-γει με· ἐ - γὼ δὲ πε-ποι - θώς, ἐν σοὶ Κύ-ρι - ε τρο - ποῦ - μαι τοῦ - τον.
fle-ghi me; e - gho dhe pe-pi - thos, en si Ky-ri - e tro - pou-me tou - ton.



Οἱ μι - σοῦν - τες Σι - ὄν, γε - νη - θή - τω - σαν δὴ, πρὶν ἐκ - σπα - σθῆ - ναι ὡς
I mi - soun-des Si - on, ghe-ni - thi - to-san dhi, prin ek-spa - sthi - ne os



χόρ - τος· συγ - κό - ψει γὰρ Χρι - στός, αὐ - χέ - νας αὐ - τῶν, το - μῆ βα - σά - νων.
chor-tos; sin - go - psi ghar Chri-stos, af - che - nas af-ton, to - mi va - sa - non.



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ -
Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e - o-nas ton e -



- ὶ - νων. Ἀ - μὴν. Ἀ - γί - ῳ Πνεύ - μα - τι, τὸ ζῆν τὰ πάν - τα, φῶς ἐκ φω - τός, Θε - ὸς
- o - non. A - min. A - ghi - o Pnev-ma-ti, to zin ta pan - da, fos ek fo - tos, The - os



μέ - γας, σὺν Πα - τρὶ ὑ - μνοῦ - μεν αὐ - τὸ καὶ τῷ Λό - γῳ.
me - ghas, sin Pa - tri i - mnou - men af - to ke to Lo - gho.

Antiphon B



Ἡ καρ - δί - α μου τῷ φό - βῳ σου σκε - πέ - σθω, τα - πει - νο - φρο - νοῦ - σα, μὴ ὑ - ψω -
I kar - dhi-a mou to fo - vo sou ske - pe - stho, ta - pi - no - fro - nou - sa, mi i-psy-



- θεῖ - σα ἀ - πο - πέ - ση, ἐκ σοῦ Πα - νοι - κτίρ - μον. Ἐ - πὶ τὸν Κύ - ρι - ον ὁ ἐ - σχη - κῶς ἐλ -
- thi - sa a-po - pe - si, ek sou Pa - ni - ktir-mon. E-pi ton Ky-ri-on o e-schi-kos el-

- πί - δα, οὐ δει - σει τό - τε, ὄ - τε πυ - ρὶ τὰ πάν - τα κρι - νεῖ καὶ κο - λά - σει.
- ri - dha, ou dhi - si - to - te, o - te pi - ri ta pan - da kri - ni ke ko - la - si.

Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι • Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ -

Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke nin ke ai ke is tous e - o - nas ton e -

- ῶ - νων. Ἀ - μὴν. Ἁ - γί - ω Πνεύ - μα - τι, πᾶς τις θεῖ - ος βλέ - πει καὶ προ -

- o - non. A - min. A - ghi - o Pnev - ma - ti, pas tis thi - os vle - pi ke pro -

- λέ - γει, τε - ρα - τουρ - γεῖ ὕ - ψι - στα, ἐν τρι - σὶν ἔ - να Θε - ὄν

- le - ghi, te - ra - tour - ghi i - psi - sta, en tri - sin e - na The - on

μέλ - πων εἰ γὰρ καὶ τρι - λαμ - πεῖ, μο - ναρ - χεῖ τὸ θεῖ - ον.

mel - pon; i ghar ke tri - lam - pi, mo - nar - chi to thi - on.

Antiphon C

Ἐ - κέ - κρα - ξά σοι Κύ - ρι - ε, πρό - σχος, κλι - νόν μοι τὸ οὖς σου βο - ῶν - τι, καὶ

E - ke - kra - xa si Ky - ri - e, pro - sches, kli - non mi to ous sou vo - on - di, ke

κά - θα - ρον πρὶν ἄ - ρης με, ἀ - πό τῶν ἐν - θέν - δε. Ἐ - πὶ τὴν μη - τέ - ρα αὐ - τοῦ γῆν,

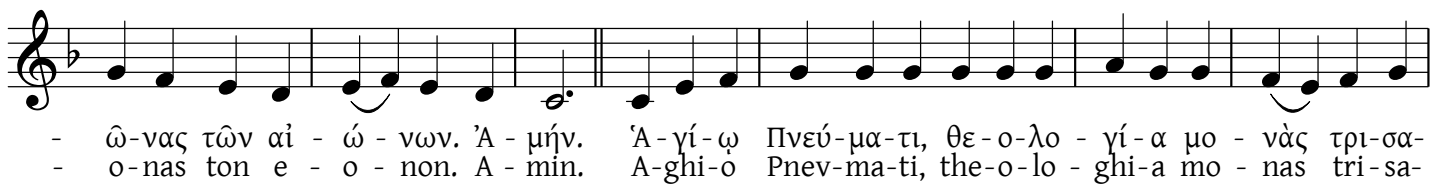
ka - tha - ron prin a - ris me, a - po ton en - then - dhe. E - pi tin mi - te - ra af - tou ghin,

δύ - νων πᾶς αὐ - θις ἀ - να - λύ - σει, τοῦ λα - βεῖν βα - σά - νους, ἢ γέ - ρα τῶν βε -

dhi - non pas af - this a - na - li - si, tou la - vin va - sa - nous, i ghe - ra ton ve -

- βι - ω - μέ - νων. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι • Καὶ νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰ -

- vi - o - me - non. Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke nin ke ai ke is tous e -



- ὦ-νας τῶν αἰ - ῶ - νων. Ἄ - μὴν. Ἄ - γί - ῳ Πνεύ - μα - τι, θε - ο - λο - γί - α μο - νὰς τρι - σα -
 - o - nas ton e - o - non. A - min. A - ghi - o Pnev - ma - ti, the - o - lo - ghi - a mo - nas tri - sa -



- γί - α; ὁ Πα - τὴρ γὰρ ἄ - ναρ - χος, ἐξ οὗ ἔ - φου ὁ Υἱ - ὸς ἄ - χρο - νως, καὶ τὸ Πνεῦ - μα
 - ghi - a; o Pa - tir ghar a - nar - chos, ex ou e - fi o I - os a - chr - nos, ke to Pnev - ma

Antiphon D



σύ - μορ - φον, σύν - θρο - νον, ἐκ Πα - τρός συ - νε - κλάμ - ψαν. Ἴ - δού δὴ τί κα - λόν, ἢ
 sim - mor - fon, sin - thro - non, ek Pa - tros si - ne - klam - psan. I - dhou dhi ti ka - lon, i



τί τερ - πνόν, ἀλλ' ἢ τὸ κα - τοι - κεῖν ἀ - δελ - φούς ἄ - μα; ἐν τού - τῳ γὰρ Κύ - ρι - ος, ἐ - πηγ -
 ti ter - pnon, all' i to ka - ti - kin a - dhel - fous a - ma; en tou - to ghar Ky - ri - os, e - pin -



- γεί - λα - το ζω - ἦν αἰ - ῶ - νί - αν. Τοῦ ἐν - δύ - μα - τος αὐ - τοῦ, ὁ τὰ κρί - να τοῦ ἁ -
 - gi - la - to zo - in e - o - ni - an. Tou en - dhi - ma - tos af - tou, o ta kri - na tou a -



- γροῦ κο - σμῶν, κε - λεύ - ει μὴ δεῖν σφρον - τί - ζειν. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ
 - ghrou ko - smon, ke - lev - i mi dhin sfron - ti - zin. Dhoxa Patri ke Io ke Aghio



Πνεύ - μα - τι. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν. Ἄ - γί - ῳ
 Pnev - ma - ti, Ke nin ke ai ke is tous e - o - nas ton e - o - non. A - min. A - ghi - o



Πνεύ - μα - τι, ἐ - νο - ει - δεῖ αἰ - τί - α, πάν - τα ἔ - χε - ται εἰ - ρη - νο - βρα - βεύ - τως. Θε -
 Pnev - ma - ti, e - no - i - dhi e - ti - a, pan - da e - che - te i - ri - no - vra - vef - tos. The -



- ὸς τοῦ - το γὰρ ἐ - στι, Πα - τρὶ τε καὶ Υἱ - ῳ, ὁ - μο - ού - σι - ον κυ - ρί - ως.
 - os tou - to ghar e - sti, Pa - tri te ke I - o, o - mo - ou - si - on ky - ri - os.

PROKEIMENON



Βα - σι - λεύσει Κύριος εἰς τὸν αἰῶνα, ὁ Θε - ὄς σου Σι - ῶν, εἰς γε - νε -
Va - si - lefsi Kyrios is ton eona, o The - os sou Si - on, is ghe - ne -
- ἄν καὶ γε - νε - ἄν. * Βα - σι - λεύσει Κύριος εἰς τὸν αἰῶνα, ὁ Θε -
- an ke ghe - ne - an. Va - si - lefsi Kyrios is ton eona, o The -
- ὄς σου Σι - ῶν, εἰς γε - νε - ἄν καὶ γε - νε - ἄν.
- os sou Si - on, is ghe - ne - an ke ghe - ne - an.

*Intone Verse at asterisk: Ὁ ποιμαίνων τὸν Ἰσραὴλ πρόσχες.
(O piménon ton Israíl prósches.)

KONTAKION

Ἐξαναστάς τοῦ μνήματος, τοὺς τεθνεώτας ἠγειρας, καὶ τὸν Ἀδὰμ ἀνέστησας, καὶ ἡ Εὐὰ χορεύει ἐν τῇ σῆ
Ἄναστάσει, καὶ κόσμου τὰ πέρατα πανηγυρίζουσι, τῇ ἐκ νεκρῶν Ἐγέρσει σου Πολυέλεε.

(Exanastás tou mnímatos, tous tethneótas íghiras, ke ton Adhám anéstisas, ke i Éva chorévi en ti si
Anastási, ke kósmou ta pérata panighirízousi, ti ek nekrón Eghérsi sou Poliélée.)

OIKOS

Τὰ τοῦ Ἄδου σκυλεύσας βασιλεία, καὶ νεκροὺς ἀναστήσας Μακρόθυμε, Γυναιξὶ Μυροφόροις συνήντησας,
ἀντὶ λύπης, χαρὰν κομισάμενος, καὶ Ἀποστόλοις σου ἐμήνυσας τὰ τῆς νίκης σύμβολα, Σωτὴρ μου ζωοδότα,
καὶ τὴν κτίσιν ἐφώτισας φιλόανθρωπε· διὰ τοῦτο καὶ κόσμος συγχαίρει, τῇ ἐκ νεκρῶν Ἐγέρσει σου πολυέλεε.

(Ta tou Adhou skiléfsas vasília, ke nekroús anástisas Makróthyme, Ghinexí Mirofóris siníntisas,
andí lípis, charán komisámenos, ke Apostólis sou emínisas ta tis níkis símvola, Sotír mou zoodhóta,
ke tin ktísιν efótisas filánthroppe; dhiá toúto ke kósmos sinchéri, ti ek nekrón Eghersi sou poliélée.)

Insert festal Kontakion and oikos here, if any.

*Read the **Synaxarion** of the day. Consult the Typikon.*

*Begin to chant the **KATAVASIAS** of the day. See **VOLUME II** or go to: <http://newbyz.org/orthros.html>.*

The katavasias are a reduced version of the canons, which are sets of odes on the Nine Canticles of the Bible. Many canons may be chanted at Orthros, however, the canon of the Theotokos provides the default katavasias for most Sundays, but the katavasias vary according to the feasts and seasons of the Church. The Megalynaria and Ninth katavasia are normally chanted later in the Orthros before the Exapostelaria. Consult the typikon for the katavasias of the day.

EOTHINON - THE GOSPEL READING

(The typikon will specify which one of the 11 Resurrectional Gospel passages to be read for the day.)

Ἄ - μὴν. Πᾶ - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον.
A - min. Pa - sa pno - i e - ne - sa - to ton Ky - ri - on.

Αἰ - νε - σά - τω πνο - ἡ πᾶ - σα τὸν Κύ - ρι - ον.
E - ne - sa - to pno - i pa - sa ton Ky - ri - on.

PRIEST: Καὶ ὑπὲρ τοῦ καταξιωθῆναι ἡμᾶς τῆς ἀκροάσεως τοῦ ἁγίου Εὐαγγελίου,
Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

PEOPLE: Κύριε, ἐλέησον. 3x (Kýrie eléison. 3x)

PRIEST: Σοφία. Ὁρθοί. Ἀκούσωμεν τοῦ ἁγίου Εὐαγγελίου. Εἰρήνη πᾶσι.

PEOPLE: Καὶ τῷ πνεύματί σου. (Ke to pnémati sou.)

PRIEST: (*Identifies Gospel passage*)...Πρόσχωμεν.

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

THE PRIEST READS THE GOSPEL

PEOPLE: Δόξα σοι, Κύριε, δόξα σοι. (Dhóxa si, Kýrie, dhóxa si.)

ΑΝΑΓΝΩΣΤΗΣ: Ἀνάστασιν Χριστοῦ θεασάμενοι,
προσκυνήσωμεν Ἅγιον Κύριον Ἰησοῦν, τὸν
μόνον ἀναμάρτητον. Τὸν Σταυρόν σου, Χριστέ,
προσκυνοῦμεν καὶ τὴν ἁγίαν σου ἀνάστασιν
ὑμνοῦμεν καὶ δοξάζομεν· σὺ γὰρ εἶ Θεὸς ἡμῶν,
ἐκτός σου ἄλλον οὐκ οἶδαμεν, τὸ ὄνομά σου
ὀνομάζομεν. Δεῦτε πάντες οἱ πιστοί,
προσκυνήσωμεν τὴν τοῦ Χριστοῦ ἁγίαν
ἀνάστασιν· ἰδοὺ γὰρ ἦλθε διὰ τοῦ Σταυροῦ χαρὰ
ἐν ὅλῳ τῷ κόσμῳ. Διὰ παντὸς εὐλογοῦντες τὸν
Κύριον, ὑμνοῦμεν τὴν ἀνάστασιν αὐτοῦ· Σταυρόν
γὰρ ὑπομείνας δι' ἡμᾶς, θανάτῳ θάνατον
ῥώλεσεν.

READER: Anástasin Christou theasámeni,
proskínisomen Ághion Kýrion Isoúin, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoúmen ke tin aghían sou anástasin
imnoúmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christou chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoúmen tin anástasin aftou; Stavrón ghar
ipomínas dhi' imás, thanáton ólesen.

PSALM 50

1. Ἐ-λέ-η-σόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλε-ός σου καὶ κα-τὰ τὸ πλῆθος τῶν οἰκτιρ-
E - le - i - son me, o Theos, kata to megha ele - os sou ke ka - ta to plithos ton iktir-

- μῶν σου ἐ - ξά-λει-ψον τὸ ἄ - νό-μη - μά μου. 2. Ἐ-πὶ πλεῖ-ον πλυ-νόν με ἄ-
- mon sou e - xa - li - pson to a - no - mi - ma mou. 2. E - pi pli - on pli - non me a -

- πὸ τῆς ἄ - νο - μί-ας μου καὶ ἄ - πὸ τῆς ἄ-μαρ - τί-ας μου κα - θά-ρι - σόν με.
- po tis a - no - mi - as mou ke a - po tis a - mar - ti - as mou ka - ta - ri - son me.

3. Ὅτι τὴν ἀνομίαν μου ἐ-γὼ γι - νώ-σκω, καὶ ἡ ἁμαρτία μου ἐνώπιόν μου ἐστι δι - α-παν - τός.
Oti tin anomian mou e - gho ghi - no - sko, ke i amartia mou enopion mou esti dhi - a - pan - dos.

4. Σοὶ μό-νω ἡ-μαρ-τον καὶ τὸ πο-νη - ρὸν ἐ-νώ-πι - ὄν σου ἐ - ποί-η-σα, ὅ-πως ἂν δι-και-ω-
Si mo - no i - mar - ton ke to po - ni - ron e - no - pi - on sou e - pi - i - sa, o - pos an dhi - ke - o -

- θῆς ἐν τοῖς λό-γοις σου, καὶ νι - κή-σης ἐν τῷ κρί-νε - σθαί σε. 5. Ἴ - δού γὰρ ἐν ἄ-νο-
- this en tis lo - ghis sou, ke ni - ki - sis en to kri - ne - sthe se. 5. I - dhou ghar en a - no -

- μί-αις συ-νε - λή-φθην, καὶ ἐν ἄ-μαρ - τί-αις ἐ-κίς-ση - σέ με ἢ μῆ-τηρ μου. 6. Ἴ-
- mi - es si - ne - li - fthin, ke en a - mar - ti - es e - kis - si - se me i mi - tir mou. 6. I -

- δού γὰρ ἀλήθειαν ἡ-γά-πη-σας, τὰ ἄδηλα καὶ τὰ κρύ-φι-α τῆς σο - φί-ας σου ἐ - δῆ-λω-σάς μοι.
- dhou ghar alithian i - gha - pi - sas, ta adhila ke ta kri - fi - a tis so - fi - as sou e - dhi - lo - sas mi.

7. Ἦν-τι - εἷς με ὑσσώπω, καὶ καθαρι - σθή-σο-μαι, πλυ-νεῖς με, καὶ ὑ-πὲρ χι - ό-να λευ-καν-
Pan - di - is me issoto, ke kathari - sthi - so - me, pli - nis me, ke i - por chi - o - na lef - kan -

- θή-σο-μαι. 8. Ἄ-κου-τι - εἷς μοι ἀγαλλίασιν καὶ εὐφρο - σύ-νην, ἀ-γαλ-λι - ἄ-σον-ται ὁ-
- thi - so - me. 8. A - kou - ti - is mi aghalliasin ke effro - si - nin, a - ghal - li - a - son - de o -

- στέ-α τε-τα-πει-νω - μέ-να. 9. Ἄ-πόστρεψον τὸ πρόσωπόν σου ἀπὸ τῶν ἄ-μαρ-τι-ῶν μου, καὶ
- ste - a te - ta - pi - no - me - na, 9. A - postrepson to prosoron sou apo ton a - mar - ti - on mou, ke

πάσας τὰς ἀνομί-ας μου ἐ - ξά-λει-ψον. 10. Καρ-δίαν καθαρὰν κτίσον ἐν ἐ-μοί, ὁ Θε - ὅς, καὶ
 pasas tas ano-mi-as mou e - xa-li-pson. Kar-dhian katharan ktison en e-mi, o The - os, ke

πνεῦ-μα εὐ-θές ἐγ - καί-νι-σον ἐν τοῖς ἐγ - κά-τοις μου. 11. Μὴ ἀ-πορ - ρί-ψῃς με
 pnev-ma ev-thes en - ke-ni-son en tis en - ka - tis mou. Mi a-por - ri-psiis me

ἀ - πό τοῦ προ - σώ-που σου καὶ πνεύμα σου τὸ ἅγιον μὴ ἀντα-νέ-λῃς ἀπ' ἐ - μοῦ. 12. Ἄ-
 a - po tou pro - so-pou sou ke pnevma sou to aghion mi anda-ne-lis ap' e - mou. A-

- πό-δος μοι τὴν ἀ-γαλ-λί-α-σιν τοῦ σω-τη - ρί-ου σου καὶ πνεύματι ἡγεμονικῶ στή-ρι-ξόν με.
 - ro-dhos mi tin a-ghal-li-a-sin tou so-ti - ri-ou sou ke pnevmati ighemoniko sti-ri-xon me.

13. Δι - δάξω ἀνόμους τὰς ὁδοὺς σου, καὶ ἀσεβεῖς ἐπὶ σὲ ἐ - πι - στρέ-ψου-σι.
 Dhi - dhaxo anomous tas odhous sou, ke aseris epi se e - pi - stre-psiou-si.

14. Ῥῥοαί με ἐξ αἰ - μά-των, ὁ Θε-ὸς ὁ Θεὸς τῆς σωτη-ρί-ας μου· ἀ-γαλ-λι - ἀ-σε-ται ἢ
 Ri - se me ex e - ma-ton, o The-os o Theos tis soti-ri - as mou; a-ghal-li - a-se-te i

γλῶσ-σά μου τὴν δι - και-ο - σύ-νην σου. 15. Κύ-ρι-ε, τὰ χεῖ-λη μου ἀ - νοί-ξεις,
 ghlos-sa mou tin dhi - ke - o - si - nin sou. Ky - ri - e, ta chi - li mou a - ni - xis,

καὶ τὸ στόμα μου ἀναγγελεῖ τὴν αἴ-νε - σίν σου. 16. Ὅ - τι εἰ ἠθέλησας θυσίαν, ἔ - δω-κα ἄν·
 ke to stoma mou anangeli tin e - ne - sin sou. O - ti i ithelisas thisian, e-dho-la an;

ὀ - λο-καυ - τώ-μα-τα οὐκ εὐ - δο - κή-σεις. 17. Θυ-σία τῷ Θεῷ πνεῦμα συντετριμ-μέ-νον, καρ-
 o - lo-kaf - to-ma-ta ouk ev-dho - ki - sis. Thi-sia to Theo pnevma sindetrim-me-non, kar-

- δί-αν συν-τε-τριμ - μέ-νην καὶ τε-τα-πει-νω - μέ-νην ὁ Θε - ὅς οὐκ ἐ-ξου-δε - νώ-σει.
 - dhi-an sin-de-trim - me-nin ke te-ta-pi-no - me-nin o The - os ouk e-xou-dhe - no - si.

18. Ἄ - γά-θου-νον, Κύ-ρι-ε, ἐν τῇ εὐ - δο - κί - ᾧ σου τὴν Σι - ῶν, καὶ οἰ-κο-δο-μη-
 A - gha-thi-non, Ky-ri-e, en ti ev-dho - ki - a sou tin Si - on, ke i - ko-dho-me-

- θή-τω τὰ τεί-χη Ἰ - ε-ρου-σα-λήμ. 19. Τότε εὐδοκήσεις θυσίαν δι-και-ο-σύ-νης, ἀ - να-φο-
 - thi-to ta ti-chi I - e-rou-sa-lim. Tote evdhokisis thisian dhi-ke-o-si-nis, a - na-fo-

- ράν και ὀ-λο-καυ - τώ-μα-τα. 20. Τό-τε ἀ-νοΐσουσιν ἐπὶ τὸ θυσιαστήρι-όν σου μό - σχους.
 - ran ke o - lo - kaf - to - ma - ta. To - te a - nisousin epi to thisiastiri - on sou mo - schous.

Και ἐ-λέ-η - σόν με, ὁ Θε-ός.
 Ke e - le - i - son me, o The - os. *Continue to next hymn.*

RESURRECTIONAL HYMN AFTER PSALM 50
 (This hymn may differ on certain feast days. Consult the typkion.)

Δό - ξα Πα - τρι και Υἱ - ῶ και Ἀ - γί - ω Πνεύ - μα - τι. Ταῖς τῶν Ἀ - πο - στό - λων πρεσ - βεί - αις,
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti; Tes ton A - po - sto - lon pres - vi - es,

Ἐ - λε - ἦ - μον, ἐ - ξά - λει - ψον τὰ πλή - θη τῶν ἐ - μῶν ἐγ - κλη - μά - των.
 E - le - i - mon, e - xa - le - pson ta pli - thi ton e - mon en - gli - ma - ton.

και νῦν και ἀ - εἰ και εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν.
 ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ταῖς τῆς Θε - ο - τό - κου πρεσ - βεί - αις, Ἐ - λε - ἦ - μον, ἐ - ξά - λει - ψον τὰ
 Tes ton The - o - to - kou pres - vi - es, E - le - i - mon, e - xa - le - pson ta

πλή - θη τῶν ἐ - μῶν ἐγ - κλη - μά - των. Ἐλέησον με, ὁ Θε - ὁς, κατα τὸ μέγα ἔλεός σου,
 pli - thi ton e - mon en - gli - ma - ton. Eleison me, o The - os, kata to megha eleos sou,

και κα - τὰ τὸ πλή - θος τῶν οἰ - κτιρ - μῶν σου ἐ - ξά - λει - ψον τὸ ἀ - νό - μη - μά μου.
 ke ka - ta to pli - thos ton i - ktir - mon sou, e - xa - li - pson to a - no - mi - ma mou.

Ἀ - να - στας ὁ Ἰ - η - σους ἀ - πό τοῦ τά - φου, κα - θὼς προ - εἶ - πεν, ἔ - δω - κεν ἡ -
 A - na - stas o I - i - sous a - po tou ta - fou, ka - thos pro - i - pen, e - dho - ken i -

- μὴν τὴν αἰ - ῶ - νι - ον ζω - ἦν, και μέ - γα ἔ - λε - ος.
 - min tin e - o - ni - on zo - in, ke me - gha e - le - os.

After the priest's prayer, intone Κύριε, ἐλέησον (Kýrie Eléison) 12 times.

PRIEST: Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγιῷ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

PEOPLE: Ἀμήν. (Amín.)

PRIEST: Τὴν Θεοτόκον καὶ μητέρα τοῦ φωτὸς ἐν ὕμνοις τιμῶντες μεγαλύνωμεν.

Chant the Megalynaria and 9th Ode Katavasia from VOLUME II. (See: <http://newbyz.org/orthros.html>.)

Then immediately go to the hymns related to the Gospel reading of the day (one of eleven Eothina) that are located in VOLUME III. (See: <http://newbyz.org/orthros.html>.)

From Volume III, chant the Aghios Kyros, Exapostelaria, and the Theotokion of the day.

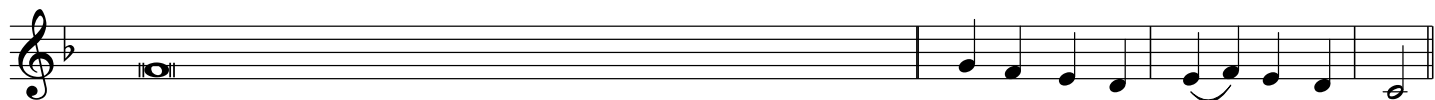
THEN RETURN HERE.

AINOI (THE PRAISES)

Πά - σα πνο - ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον. Αἰ -
Pa - sa pno - i e - ne - sa - to ton Ky - ri - on. E -
- νεῖ - τε τὸν Κύ - ρι - ον ἐκ τῶν οὐ - ρα - νῶν· αἰ - νεῖ - τε αὐ -
- ni - te ton Ky - ri - on ek ton ou - ra - non; e - ni - te af -
- τὸν ἐν τοῖς ὑ - ψί - στοις. Σοὶ πρέ - πει ὕ - μνος τῷ
- ton en tis i - psi - stis. Si pre - pi i - mnos to
Θε - ῶ. Αἰ - νεῖ - τε αὐ - τόν, πάν - τες οἱ ἄγ - γε - λοι αὐ -
The - o. E - ni - te af - ton, pan - des i an - ge - li af -
- τοῦ· αἰ - νεῖ - τε αὐ - τόν, πᾶ -σαι αἰ δυ - νά -
- tou; e - ni - te af - ton, pa - se e dhi - na -
- μεις αὐ - τοῦ. Σοὶ πρέ - πει ὕ - μνος τῷ Θε - ῶ.
- mis af - tou. Si pre - pi i - mnos to The - o.

RESURRECTIONAL STICHERA

The last four or five of the following Resurrectional stichera may be replaced by stichera for the feast(s) of the day.
The verses remain the same, but consult the typikon for any festal stichera for the feast(s) of the current date.



1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον. Δόξα αὕτη ἔσται πᾶ-σι τοῖς ὀ - σί - οῖς αὐ - τοῦ.
1. Tou piinse en aftis krima engrapton. Dhoxa afti este pa-si tis o - si - is af - tou.



Κύ - ρι-ε, εἰ καὶ κρι-τη - ρί - ω πα - ρέ - στης, ὑ-πὸ Πι - λά - του κρι-νό-με-νος, ἀλλ'
Ky - ri-e, i ke kri-ti - ri - o pa - re - stis, i-po Pi - la - tou kri-no-me-nos, all'



οὐκ ἄ-πε - λεί-φθης τοῦ θρό-νου, τῶ Πα - τρὶ συγ-κα-θε - ζό-με-νος, καὶ ἄ-να - στάς ἐκ νε-
ouk a-pe - li - fthis tou fro-nou, to Pa - tri sin - ga-the - zo-me-nos, ke a-na - stas ek ne-



- κρῶν, τὸν κό-σμον ἠ - λευ - θέ-ρω-σας, ἐκ τῆς δου - λεί - ας τοῦ ἀλ - λο - τρί - ου,
- kron, ton ko-smon i - lef - the-ro-sas, ek tis dhou - li - as tou al - lo - tri - ou,



ὡς οἰ-κτίρ-μων καὶ Φι - λάν - θρω - πος. 2. Αἰ - νεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ-
os i - ktir-mon ke Fi - lan - thro - pos. 2. E - nite ton Theon en tis Aghios aftou, e-



- νεῖτε αὐτὸν ἐν στε-ρε - ῶ-μα-τι τῆς δυ - νά-με-ως αὐ-τοῦ. Κύ - ρι-ε, εἰ καὶ ὡς νε - κρὸν ἐν μνη-
- nite afton en ste-re - o-ma-ti tis dhi - na-me-os af - tou. Ky - ri-e, i ke os ne - kron en mni-



- μεί - ω, Ἰ-ου-δαῖ-οι σε κα - τέ-θεν-το, ἀλλ' ὡς Βα-σι - λέ-α ὑ - πνοῦν - τα, στρα-τι-
- mi - o, I-ou-dhe-i se ka - te-then-do, all' os Ba-si - le-a i - pnoun - da, stra-ti-



- ὠ-ταῖ σε ἐ-φύ-λατ-τον, καὶ ὡς ζω - ῆς θη-σαυ-ρόν, σφρα-γί - δι ἐ-σφρα-γί-σαν-το ἀλ - λά ἄ-
- o - te se e-fi - lat - ton, ke os zo - is thi-sav - ron, sfra - thi-dhi e - sfra - ghi-san-do; al - la a-



- νέ - στης καὶ πα - ρέ - σches, ἄ - φθαρ - σί - αν ταῖς ψυ - χαῖς ἠ - μῶν.
- ne - stis ke pa - re - sches, a - fthar - si - an tes psi - ches i - mon.



3. Αἰ - νεῖτε αὐτὸν ἐπὶ ταῖς δυναστεῖαις αὐτοῦ, αἰ - νεῖτε αὐτὸν κατὰ τὸ πλῆ-θος τῆς με - γα-λω-
E - nite afton epi tes dhinasties aftou, e - nite afton kata to pli-thos tis me-gha-lo-



- σύ - νης αὐ - τοῦ. Κύ - ρι - ε, ὁ - πλον κα - τὰ τοῦ δι - α - βό - λου,
- si - nis af - tou. Ky - ri - e, o - plon ka - ta tou dhi - a - vo - lou,



τὸν Σταυ - ρόν σου ἡ - μῖν δέ - δω - κας; φρίτ - τει γὰρ καὶ τρέ - μει, μὴ
ton Stav - ron sou i - min dhe-dho - kas; frit - ti ghar ke tre - mi, mi



φέ - ρων κα - θο - ρᾶν αὐ - τοῦ τὴν δύ - να - μιν ὅ - τι νε - κρούς ἀ - νι - στᾶ καὶ θά - να - τον κα -
fe - ron ka - tho - ran af - tou tin dhi - na - min; o - ti ne - krous a - ni - sta ke tha - na - ton ka -



- τήρ - γη - σε δι - ἅ τοῦ - το προ - σκυ - νοῦ - μεν, τὴν Τα - φήν σου καὶ τὴν Ἔ - γερ - σιν.
- tir - ghi - se; dhi - a tou - to pro - ski - nou - men, tin Ta - fin sou ke tin E - gher - sin.



4. Αἰ - νεῖτε αὐτὸν ἐν ἤχῳ, σάλπιγγος αἰ - νεῖτε αὐτὸν ἐν ψα - λτη - ρί - ω καὶ κι - θά - ρα.
E - nite afton en icho, salpingos e - nite afton en psal - ti - ri - o ke ki - tha - ra.



Ὁ Ἄγ - γε - λός σου Κύ - ρι - ε, ὁ τὴν Ἀ - νά - στα - σιν κη - ρύ - ξας, τοὺς μὲν φύ - λα - κας ἐ -
O An - ge - los sou Ky - ri - e, o tin A - na - sta - sin ki - ri - xas, tous men fi - la - kas e -



- φό - βη - σε, τὰ δὲ Γύ - ναι - α ἐ - φώ - νη - σε λέ - γων· Τί ζη - τεῖ - τε τὸν ζῶν - τα με - τὰ τῶν νε -
- fo - vi - se, ta dhe Ghi - ne - a e - fo - ni - se le - ghon; Ti zi - ti - te ton zon - da me - ta ton ne -



- κρῶν; ἀ - νέ - στη Θε - ὁς ὢν, καὶ τῇ οἰ - κου - μέ - νη ζω - ῆν ἐ - δω - ρή - σα - το.
- kron? a - ne - sti The - os on, ke ti i - kou - me - ni zo - in e - dho - ri - sa - to.



5. Αἰ - νεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῶ, αἰ - νεῖτε αὐτὸν ἐν χορ - δαῖς καὶ ὄρ - γά - νω.
E - nite afton en timbano ke choro, e - nite afton en chor - dhes ke or - gha - no.



Ἔ - πα - θες δι - ἅ - σταυ - ροῦ, ὁ ἄ - πα - θῆς τῆ Ἐ - ὀ - τη - τι, τα - φὴν κα - τε - δέ - ξω τρι - ἡ - με - ρον,
E - pa - thes dhi - a stav - rou, o a - pa - this ti The - o - ti - ti, ta - fin ka - te - dhe - xo tri - i - me - ron,



Ἰ - να ἡ - μᾶς ἐ - λευ - θε - ρώ - σης τῆς δου - λεί - ας τοῦ ἐ - χθροῦ, καὶ ἄ - θα - να - τί - σας, ζω - ο - ποι -
i - na i - mas e - lef - the - ro - sis tis dhou - li - as tou e - chthrou, ke a - tha - na - ti - sas, zo - o - pi -



- ἡ - σης ἡ - μᾶς Χρι - στὲ ὁ Θε - ὅς, δι - ἅ τῆς Ἄ - να - στά - σε - ὡς σου φι - λάν - θρω - πε.
- i - sis i - mas Chri - ste o The - os, dhi - a tis A - na - sta - se - os sou fi - lan - thro - pe.



6. Αἰ - νεῖτε αὐτὸν ἐν κυμβάλοις εὐήχοις, αἰ - νεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ - σα πνο -
E - nite afton en kimvalis evichis, e - nite afton en kimvalis alalaghmu. Pa - sa pno -



- ἡ αἰ - νε - σά - τω τὸν Κύ - ρι - ον. Προ - σκυ - νῶ καὶ δο - ξά - ζω, καὶ ἄ - νυ - μνῶ Χρι - στέ, τὴν
- i e - ne - sa - to ton Ky - ri - on. Pro - ski - no ke dho - xa - zo, ke a - ni - mno Chri - ste, tin



σὴν ἐκ τά - φου Ἄ - νά - στα - σιν, δι' ἧς ἡ - λευ - θέ - ρω - σας ἡ - μᾶς, ἐκ τῶν τοῦ Ἄ - δου ἄ -
sin ek ta - fou A - na - sta - sin, dhi' is i - lef - the - ro - sas i - mas, ek ton tou A - dhou a -



- λύ - των δε - σμῶν, καὶ ἐ - δω - ρή - σω τῷ κό - σμῳ ὡς Θε - ὅς ζω - ἦν αἰ - ῶ - νι - ον,
- li - ton dhe - smon, ke e - dho - ri - so to ko - smo os The - os zo - in e - o - ni - on,



καὶ τὸ μέ - γα ἔ - λε - ὄς. 7. Ἄ - νά - στηθι, Κύριε, ὁ Θεός μου, ὑψωθήτω ἡ χεὶρ σου, μὴ ἐ - πι -
ke to me - gha e - le - os. 7. A - nastithi, Kyrie, o Theos mou, ipsothito i chir sou, mi e - pi -

- λά-θη τῶν πε - νή-των σου εἰς τέ - λος. Τὸ ζω-ο - δό - χον σου μνη - μα, φρου - ρούν-τες πα -
 - la-thi ton pe - ni-ton sou is te - los. To zo-o - dho-chon sou mni - ma, frou - roun-des pa -
 - ρά-νο-μοι, σὺν τῇ κου-στω - δί - α ἐ-σφρα - γί - σαν-το τοῦ-το, σὺ δὲ ὡς ἄ - θά-να-τος Θε -
 - ra-no-mi, sin ti kou-sto - dhi - a e-sfra - ghi - san-do tou-to, si dhe os a - tha-na-tos The -
 - ὅς καὶ παν-το - δύ-να-μος, ἄ - νέ-στης τρι - ἡ - με - ρος. 8. Ἐ - ξο-μο-λο-γήσομαί σοί, Κύριε,
 - os ke pan-do - dhi-na-mos, a - ne - stis tri - i - me - ros. 8. E - xo-mo-lo-ghisome si, Kyrie,
 ἐν ὅλῃ καρδιά μου, δι-η - γή-σο-μαι πάν-τα τὰ θαυ - μά - σι - ἄ σου. Πο-ρευ-θέν-τος σου ἐν
 en oli kardhia mou, dhi-i - ghi-so-me pan-da ta thav - ma - si - a sou. Po-ref-then-dos sou en
 πύ-λαις Ἄ - δου Κύ-ρι-ε, καὶ ταύ-τας συν-τρί-ψαν - τος, ὁ αἰ - χμά-λω-τος οὐ - τως ἐ - βό - α
 pi - les A - dhou Ky-ri-e, ke taf-tas sin - dri-psi-an - dos, o e-chma-lo - tos ou - tos e - vo - a;
 Τίς ἐ-στὶν οὐ - τος, ὅ-τι οὐ κα-τα-δι - κά-ζε-ται ἐν τοῖς κα-τω - τά - τοις τῆς γῆς, ἄλ -
 Tis e-stin ou - tos, o-ti - ou ka-ta-dhi - ka-ze te en tis ka-to - ta - tis tis ghis, al -
 - λά καὶ ὡς σκη-νὴν κα - τέ-λυ-σε τοῦ θα - νά-του τὸ δε-σμο - τή-ρι-ον; ἐ - δε - ξά - μην αὐ -
 - la ke os ski - nin ka - te-li-se tou tha - na-tou to dhe-smo - ti-ri-on? e-dhe - xa - min af -
 - τὸν ὡς θνη-τόν, καὶ τρέ-φω ὡς Θε - ὄν. Παν-το - δύ-να-με Σω - τήρ ἐ - λέ-η-σον ἡ - μάς.
 - ton os thni-don, ke tre - fo os The - on. Pan-do - dhi-na-me So - tir e - le-i-son i - mas.

DOXASTICON - RETURN TO VOLUME III or CHANT A FESTAL DOXASTICON

The doxasticon is associated with the Gospel reading or the feast of the day. After the doxastikon is the designated Theotokion. See the Resurrectional Eothinon hymns at: <http://newbyz.org/orthros.html>. Consult the typikon for a festal doxasticon.

THE GREAT DOXOLOGY - SEE VOLUME IV

The Doxology is usually in the tone of the week. In some cases it is in the tone of the doxasticon. The Doxology is followed by the morning hymn of the day. Doxologies in all the tones and the Resurrectional morning hymn are located at:

<http://newbyz.org/orthros.html>. The Sunday Divine Liturgy then follows.

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the following consonant blends:

GH — A guttural *g* (from γ) is represented by **gh**. The soft *g* as in “gentle” does not exist in Greek. Thus, all phonetic *g*'s are hard, as in “gate.” For example “angelos” has a hard *g*.

DH — A **d**, as in “dead,” only occurs in Greek when it is preceded by the letter *n*. A voiced *th* (from δ), as in “the,” is represented by **dh**.

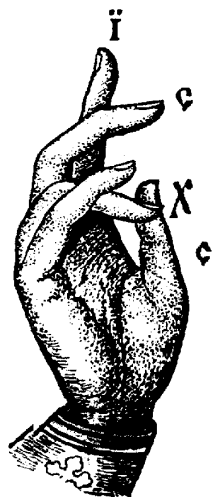
CH — A guttural *k* (from χ), represented by **ch**. The English *ch* blend, as in “church” does not exist in Greek.

The five Greek vowel sounds are represented as follows:

A, a = *ah*, as in “aqua” **E, e** = *eh*, as in “every” **I, i** or **Y, y** = *ee*, as in “equal”

O, o = *oh*, as in “omen” **Ou, ou** = long *oo*, as in “ooze”

Other consecutive vowels, such as **ei**, **oi**, **ii**, **ai**, etc., should be pronounced separately. For example, **zoin** would be pronounced *zoh-eeen*, not *zoyen* and **eleison** is pronounced *eh-leh-ee-sohn*.



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The
Sunday Orthros Anastasimatarion
of
Nicholas Roubanis

from the 1895 Anastasimatarion of Andreas Tsiknopoulos

In Greek with Phonetic Transliteration



VOLUME II

The Katavasias and Megalynaria

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KATAVASIAS FOR THE THEOTOKOS

Ἦχος δ' — Fourth Tone

Tsiknopoulos / Roubanis

Ὦδή α'.

Ἄ - νοί-ξω τὸ στό-μα μου, καὶ πλη-ρω - θή - σε-ται Πνεύ-μα-τος, καὶ λό-γον ἐ-
 A - ni-xo to sto-ma mou, ke pli-ro - thi - se-te pnev-ma-tos, ke lo-ghon e-

- ρεύ-ξο - μαι, τῇ Βα-σι - λί-δι Μη - τρί· καὶ ὀ - φθή-σο-μαι, φαι - δρῶς πα - νη-γυ-
 - rev-xo - me, ti Va-si - li-dhi Mi - tri, ke o - fthi-so-me, fe - dhros pa - ni-ghi-

- ρί - ζων, καὶ ἅ - σω γη - θό - με - νος, ταύ - της τὰ θαύ - μα - τα.
 - ri - zon, ke a - so ghi - tho-me-nos, taf - tis ta thav - ma - ta.
 *ταύ - της τὴν Εἶ - σο - δον.
 *taf - tis tin I - so - dhon.
 †ταύ - της τὴν Κοί - μη - σιν.
 †taf - tis tin Ki - mi - sin.

Ὦδή γ'.

Τοὺς σοὺς ὑ-μνο - λό-γους, Θε-ο - τό - κε, ἡ ζω - σα καὶ ἄ-φθο-νος πη-γή,
 Tous sous i-mno - lo-ghous The-o - to - ke, i zo - sa ke a-fttho-nos pi-ghi,

θί - α - σον συγ - κρο - τή - σαν - τας, πνευ - μα - τι - κὸν στε - ρέ - ω - σον·
 thi - a - son sin - gro - ti - san - das, pnev - ma - ti - kon ste - re - o - son,

καὶ ἐν τῇ θεί - α δό - ξη σου, στε - φά - νων δό - ξης ἅ - ξί - ω - σον.
 ke en ti thi - a dho - xi sou, ste - fa - non dho - xis a - xi - o - son.
 *κὰν τῇ σε - πτῇ Εἶ - σο - δῶ σου,
 *kan ti se - pti I - so - dho sou,
 †κὰν τῇ σε - πτῇ Κοι - μή - σει σου,
 †kan ti se - pti Ki - mi - si sou,

*For the Entry of the Theotokos in the Temple

†For the Dormition of the Theotokos

Ὦδὴ δ'.



Τὴν ἀ - νε - ξι - χνί - α - στον θεί - αν βου - λήν, τῆς ἐκ τῆς Παρ - θέ - νου σαρ -
Tin a - ne - xi - chni - a - ston thi - an vou - lin, tis ek tis Par - the - nou sar -



- κώ - σε - ως, Σοῦ τοῦ Ἰ - ψί - στου, ὁ προ - φή - τῆς Ἀβ - βα - κούμ, κα -
- ko - se - os, Sou tou I - psi - stou, o pro - fi - tis Av - va - koum, ka -



- τα - νο - ῶν ἐ - κραύ - γα - ζεῖ· Δό - ξα τῇ δυ - νά - μει Σου Κύ - ρι - ε.
- ta - no - on e - krav - gha - ze; Dho - xa ti dhi - na - mi Sou Ky - ri - e.

Ὦδὴ ε'.



Ἐ - ξέ - στη τὰ σύμ - παν - τα, ἐ - πὶ τῇ θεί - α δό - ξῃ σου· σὺ γάρ, ἀ - πει - ρό - γα - με Παρ -
E - xe - sti ta sim - pan - da, e - pi ti thi - a dho - xi sou; si ghar, a - pi - ro - gha - me Par -

*ἐν τῇ σε - πτῇ Εἰ - σό - δω σου·
*en ti se - pti I - so - dho sou;

†ἐν τῇ σε - πτῇ Κοι - μῆ - σει σου;
†en ti se - pti Ki - mi - si sou;



- θεί - νε, ἔ - σχες ἐν μή - τρα, τὸν ἐ - πὶ πάν - των Θε - ὄν, καὶ τέ - το - κας
- the - ne, e - sches en mi - tra, ton e - pi pan - don The - on, ke te - to - kas

*ἐν - δον εἰ - σὴλ - θες, ἐν τῷ να - ῶ τοῦ Θε - οῦ, ὡ - σπερ κα - θα -
*en - dhon i - sil - thes, en to na - o tou The - ou, o - sper ka - tha -

†γῆ - θεν με - τέ - στης, πρὸς αἰ - ω - νί - ουσ μο - νάς, καὶ πρὸς ἀ - τε -
†ghi - then me - te - stis, pros e - o - ni - ous mo - nas, ke pros a - te -



ἄ - χρο - νον Υἱ - ὄν, πᾶ - σι τοῖς ὑ - μνοῦ - σί Σε, σω - τη - ρί - αν βρα - βεύ - ου - σα.
a - chro - non I - on, pa - si tis i - mnou - si se, so - ti - ri - an vra - ve - vou - sa.

- *ῥώ - τα - τος να - ὄς,
- *ro - ta - tos na - os,

- †λεύ - τη - τον ζω - ήν,
- †lef - ti - ton zo - in,

*For the Entry of the Theotokos in the Temple

†For the Dormition of the Theotokos

Ὦδή στ'.



Τὴν θεί-αν ταύ-την καὶ πάν-τι - μον, τε - λοῦν-τες Ἐ-ορ - τὴν οἱ θε - ό-φορ-νες, τῆς Θε-ο-
Tin thi-an taf-tin ke pan-di-mon, te-loun-des e-or-tin i the-o-fro-nes, tis The-o-



- μή-το-ρος, δεῦ-τε τὰς χεῖ-ρας κρο - τή-σω-μεν, τὸν ἐξ Αὐ - τῆς τε - χθέν - τα, Θε-
- mi-to-ros, dhéf-te tas chi-ras kro-ti-so-men, ton ex af-tis tech-then-da, The-

Ὦδή ζ'.



- ὄν δο-ξά-ζον-τες. Οὐκ ἐ - λά-τρευ-σαν, τῇ κτί-σει οἱ θε - ό-φορ-νες, πα-ρὰ τὸν κτί-σαν-
- on dho-xa-zon-des. Ouk e-la-trev-san, ti kti-si i the-o-fro-nes, pa-ra ton kti-san-



- τὰ ἀλ-λά πυ - ρὸς ἀ-πει-λήν, ἀν - δρεί-ως πα - τή-σαν-τες, χαί-ρον-τες ἔ-ψαλ-λον· Ὑ-πε-
- da al-la pi-ros a-pi-lin, an-dhri-os pa-ti-san-des, che-ron-des e-psal-lon. I-pe-



- ρύ-μνη - τε, ὁ τῶν πα-τέ-ρων Κύ-ρι-ος, καὶ Θε - ός εὐ-λο - γη - τὸς εἶ. Αἰ-
- ri-mni-de, O ton Pa-te-ron Ky-ri-os, ke The-os ev-lo-ghi-tos i. E-

Ὦδή η'.



- νοῦ - μεν, εὐ-λο - γοῦ - μεν, καὶ προ-σκυ - νοῦ - μεν τὸν Κύ-ρι-ον. Παῖ - δας εὐ-α-
- nou-men, ev-lo-ghou-men, ke pro-ski-nou-men ton Ky-ri-on. Pe-dhas ev-a-



- γεῖς ἐν τῇ κα - μί - νῳ, ὁ τό - κος τῆς Θε-ο - τό - κου δι-ε - σώ-σα-το,
- ghis en ti ka-mi-no, o to-kos tis The-o-to-kou dhi-e-so-sa-to,



τό - τε μὲν τυ - πού-με-νος· νῦν δὲ ἐ-νερ - γού-με - νος, τὴν οἰ-κου-μέ-νην
to-te men ti-prou-me-nos nin dhe e-ner-ghou-me-nos; tin i-kou-me-nin



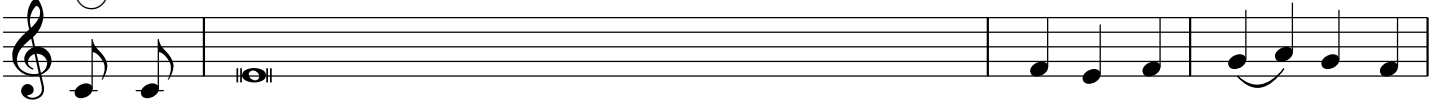
ἄ-πα-σαν, ἀ-γεί-ρει ψάλ - λου - σαν· Τὸν Κύ-ρι-ον ὑ - μνεῖ-τε τὰ ἔρ-γα, καὶ ὑ-πε-ρυ-
a-pa-san, a-ghi-ri psal-lou-san, ton Ky-ri-on i-mni-te ta er-gha, ke i-pe-ri-



- ψοῦ - τε, εἰς πάν - τας τοὺς αἰ - ῶ - νας.
- psou-te, is pan-das tous e-o-nas.

MEGALYNARIA AND NINTH ODE

①




Με - γα - λύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεύμά μου ἐ - πὶ τῷ Θε - ᾧ τῷ σω -
 Me - gha - lyni i psichi mou ton Kyrion, ke ighalliase to pnevma mou e - pi to The - o to so -

Refrain

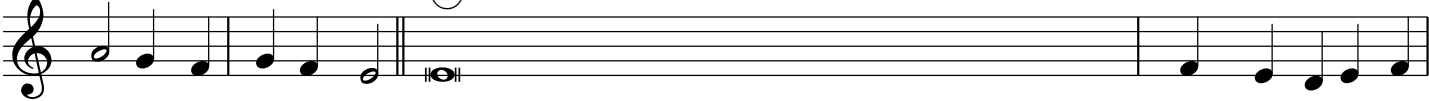


- τή - ρί μου. Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο - τέ - ραν ἄ - συγ - κρί - τως τῶν
 - ti - ri mou. Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo - te - ran a - sing - kri - tos ton




Σε - ρα - φείμ, τὴν ἄ - δι - α - φθό - ρως Θε - ὄν Λό - γον τε - κου - σαν, τὴν ὄν - τως Θε - ο - τό - κον,
 Se - ra - fim, tin a - dhi - a - ftho - ros The - on Lo - ghon te - kou - san, tin on - dos The - o - to - kon,

②




σὲ με - γα - λύ - νο - μεν. Ὅ - τι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ, ἰ - δοὺ γὰρ ἀ - πό τοῦ
 se me - gha - li - no - men. Oti epevlepsi eni tin tapinosin tis dhoulis aftou, i - dhou ghar a - po tou

③




Repeat Refrain

νὺν μα - κα - ρι - ού - σί με πᾶ - σαι αἰ γε - νε - αί. Ὅ - τι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ
 nin ma - ka - ri - ou - si me pa - se e ghe - ne - e. Oti epiise mi meghalia o Dhinatos, ke



ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γε - νε - ἄν, καὶ γε - νε - ἄν τοῖς φο - βου - μέ - νοις αὐ - τόν.
 aghion to onoma aftou, ke to eleos aftou is ghe - ne - an, ke ghe - ne - an tis fo - vou - me - nis af - ton.

④



Repeat Refrain

Ἐ - ποίησε κράτος ἐν βραχίονι αὐτοῦ, δι - ε - σκόρπισεν ὑπερηφάνους δι - α - νοί - α καρ -
 E - piise kratos en vrachioni aftou, dhi - e - skorpisen iperifanous dhi - a - ni - a kar -

⑤



Repeat Refrain

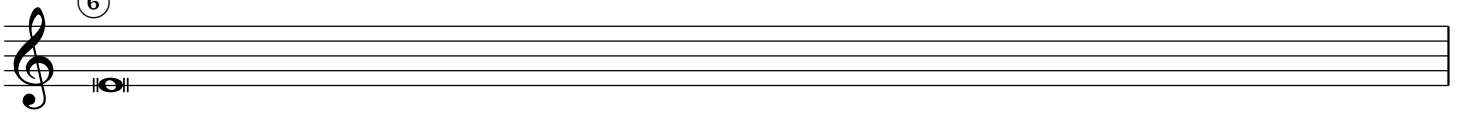
- δί - ας αὐ - τῶν. Κα - θεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινοὺς, πει -
 - dhi - as af - ton. Ka - thile dhinastas apo thronon, ke ipsose tapinous, pi -



Repeat Refrain

- νῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου - τῶν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
 - nondas eneplisen agha - thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.

6



Ἄντελάβετο Ἰσραὴλ παῖδός αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡ-
Antelaveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous pateras i-



- μῶν, τῷ Ἀ - βρα - ἀμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
- mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o - nos.

ᾠδή θ'.



Ἄ - πας γη - γε - νῆς, σκιρ - τά - τω τῷ πνεύ - μα - τι, λαμ - πα - δου - χού - με - νος.
A - pas ghi - ghe - nis, skir - ta - to to pnev - ma - ti, lam - ba - dhou - chou - me - nos,



πα - νη - γυ - ρι - ζέ - τω δέ, ἄ - ὑ - λων Νό - ων, φύ - σις γε - ραί - ρου - σα,
pa - ni - ghi - ri - ze - to dhe, a - i - lon No - on, fi - sis ghe - re - rou - sa,



τὰ ἰ - ε - ρὰ θαν - μά - σι - α, τῆς Θε - ο - μί - το - ρος, καὶ βο - ἄ - τω. Χαί - ρις παμ - μα -
ta i - e - ra than - ma - si - a, tis The - o - mi - to - ros, ke vo - a - to. Che - ris pam - ma -
*τὰ ἰ - ε - ρὰ Εἰ - σό - δι - α,
*ta i - e - ra I - so - dhi - a,
†τὴν ἰ - ε - ρὰν Με - τά - στα - σιν,
†tin i - e - ran Me - ta - sta - sin,



- κά - ρι - στε, Θε - ο - τό - κε ἄ - γνή, ἄ - ει - πά - ρ - θε - νε.
- ka - ri - ste, The - o - to - ke a - ghni, a - i - par - the - ne.

*For the Entry of the Theotokos in the Temple

†For the Dormition of the Theotokos

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

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Katavasias - 6

KATAVASIAS FOR THE HOLY CROSS

Ἦχος πλ. δ' — Plagal 4th Tone

Tsiknopoulos/Roubanis

Ὦδή α'.



Σταυ-ρόν χα - ρά-ξας Μω-σῆς, ἐπ' εὐ - θεί - ας ράβ-δω, τὴν Ἐ-ρυ-θράν δι - έ-τε
Stav-ron cha - ra-xas Mo - sis ep ef - thi - as rav-dho tin E-ri-thran dhi - e-te



- με, τῷ Ἰσ-ρα - ἦλ πε - ζεύ-σαν-τι τὴν δέ έ - πι-στρε-πτι-κῶς, Φα-ρα - ῶ τοῖς ἄρ-μα-σι, κρο-
- me, to Is-ra - il pe - zef-san-di; tin dhe e - pi-stre-pti-kos, Fa-ra - o tis ar-ma-si, kro-



- τή-σας ἦ-νω-σεν' ἐπ' εὖ-ρους δι-α - γρά-ψας, τό ά - ἦτ - τη-τον ὀ - πλον' δι-
- ti-sas i-no-sen; ep ev-rous dhi-a - ghra-psas, to a - it - ti-ton o - plon; dhi-



- ό Χρι - στῷ ἄ-σω-μεν, τῷ Θε - ῶ ἡ - μῶν' ὀ-τι δε - δό - ξα-σαι.
- o Chr - sto a-so-men, to The - o i - mon; o-ti dhe-dho-xa-ste.

Ὦδή γ'.



Ράβ-δος εἰς τύ-πον τοῦ Μυ-στη - ρίου πα-ρα-λαμ - βά - νε - ται τῷ βλα-στῷ γάρ προ-
Pav-dhos is ti-pon tou My-sti - ri-ou pa-ra-lam - va - ne - te; to vla-sto ghar pro-



- κρί-νει τόν ἰ - ε-ρέ - ά τῆ στει-ρευ - ού - ση δέ πρό-ην, Ἐκ-κλη - σία νῦν, έ-
- kri-ni, ton i - e-re - a; ti sti-rev - ou - si dhe pro-ni, Ek - kli - si-a nin, e-

Ὦδή δ'.



- ξήν-θη - σε, ξύ-λον Σταυ-ροῦ, εἰς κρά-τος καί στε - ρέ - ω - μα. Εἰ-σα-
- xin-thi - se, xi-lon Stav-rou, is kra-tos ke ste - re - o - ma. I - sa-



- κή - κο-α Κύ-ρι-ε, τῆς οἰ-κο-νο - μί - ας σου τὸ μυ - στή-ρι-ον, κα-τε - νό-η-σα τὰ
- ki - ko-a Ky-ri-e, tis i-ko-no - mi - as sou to mi - sti-ri-on, ka-te - no-i-sa ta

Ὦδή ε'.



ἔρ-γα σου, καὶ έ-δό-ξα - σά σου τὴν Θε - ό - τη - τα. Ω τρι-σμα - κά - ρι - στον
er-gha sou, ke e-dho-xa - sa sou tin The - o - ti - ta. O tri-sma - ka - ri - ston

- τά - θη Χρι-στός, ό Βα-σι - λεύς και Κύ-ρι - ος; δι' οὐ πέ-πτω-κεν ό ξύ - λω ά-πα-
 - ta - thi Chri-stos, o Va-si - lefs ke Ky-ri - os; di ou pe-ptō-ken o xi - lō a-pa-

- τή-σας, τῶ ἐν σοί δε-λε-α - σθείς, Θε - ῶ τῶ προ-σπα - γέν - τι σαρ - κί, τῶ πα - ρέ - χον-
 - ti-sas, tō en si dhe-le-a - sthis, The - ō tō pro-sma-ghen-ti sar - ki, tō pa - re - chon-

Ὡδή στ'.
 - τι, τήν ει - ρή-νην ταῖς ψυ - χαῖς ἡ - μῶν. Νο - τί-ου θη - ρός ἐν
 - di, tin i - ri-nin tes psi - ches i - mon. No - ti-ou thi - ros en

σπλά - χνοις, πα - λά - μας Ἰ-ω - νᾶς, σταυ-ρο-ει-δῶς δι - εκ - πε-τά - σας, τό σω-
 spla - chnis, pa - la - mas I - o - nas, stav - ro - i - dhos dhi - ek - pe - ta - sas, to so-

- τή-ρι-ον πά-θος προ-δι - ε - τύ-που σα-φῶς; ὁ - θεν τρι - ἡ-με-ρος ἐκ - δύς, τήν ὑ-περ-
 - ti-ri-on pa-thos pro-dhi - e - ti-prou sa-fos; o - dhen tri - i-me-ros ek-dhis, tin i-per-

- κό-σμι-ον Ἄ - νά-στα-σιν ὑ-πε - ζω - γρα-φῆ - σε, τοῦ σαρ - κί προ-σπα - γέν - τος Χρι-
 - ko-smi-on A - na-sta-sin i-pe - zo - gra-fi - se, tou sar - ki pro-spa-ghen-dos Chri-

- στοῦ τοῦ Θε - οῦ, και τρι-η - μέ-ρω ἐ - γέρ - σει, τόν κό - σμον φω-
 - stou tou The - ou, ke tri-i - me-ro e - gher - si, ton ko - smon fo-

Ὡδή ζ'.
 - τί - σαν - τος. Ἐκ-νο - ον πρό-στα - γμα τυ - ράν-νου δυσ - σε - βούς, λα-
 - ti - san - dos. Ek - no - on pro - sta - ghma ti - ran-nou dhis - se - vous, la-

- οὐς ἐ-κλό-νη-σε, πνέ-ον ά-πει - λῆς και δυ-σφη - μί - ας θε-ο-στυ-γοῦς; ὁ-μως τρεῖς
 - ous e-klo-ni-se, pne-on a-pi - lis ke dhi-sfi - mi - as the-o-sti-ghous; o-mos tris



 Παῖ - δας οὐκ ἐ - δει - μά-τω - σε, θυ - μὸς θη-ρι - ῶ - δης, οὐ πῦρ βρό-μι-

 Pe - dhas ouk e - dhi - ma-to - se, thi - mos thi-ri - o - dhis, ou pir vro-mi-



 - ον· ἀλλ' ἀν-τη - χοῦν - τι δρο-σο-βό-λω πνεύ-μα-τι, πυ - ρὶ συ-νόν - τες ἔ - ψαλ-

 - on; all' an-ti - chon-di dhro-so-vo-lo pnev-ma-ti, pi - ri si-non-des e - psal-



 - λον, ὁ ὑ-πε - ρύ-μνη - τος, τῶν Πα - τέ - ρων καὶ ἡ - μῶν, Θε - ὸς εὐ-λο - γη - τὸς εἶ.

 - lon, o i-pe - ri-min - dos, ton Pa - te - ron ke i - mon, The - os ev-lo - ghi - tos i.



 Αἰ - νοῦ - μεν, εὐ - λο - γοῦ - μεν, καὶ προ - σκυ - νοῦ - μεν τὸν Κύ - ρι - ον.

 E - nou - men, ev - lo - ghou - men, ke pro - ski - nou - men ton Ky - ri - on.

Ὡδή η'.




 Εὐ-λο - γεῖ - τε Παῖ - δες, τῆς Τρι - ά - δος ἰ - σά-ρι-θμοι, δη-μι-ουρ-γὸν Πα-

 Ev-lo - ghi - te Pe - thes, tis Tri - a - dhos i - sa-ri-thmi, dhi-mi-our-ghon Pa-



 - τέ - ρα Θε - ὄν, ὑ - μνεῖ - τε τὸν συγ-κα-τα - βάν-τα Λό - γον, καὶ τὸ πῦρ εἰς

 - te - ra The - on, i - mni - te ton sin-ga-ta - van-da Lo - ghon, ke to pir is



 δρό - σον με-τα-ποι - ῆ-σαν-τα, καὶ ὑ-πε-ρυ - ψοῦ - τε, τὸ πᾶ - σι ζω-ὴν πα - ρέ - χον,

 dhro-son me-ta-pi - i-san-da, ke i-pe-ri - psou - te, to pa - si zo-in pa - re-chon,

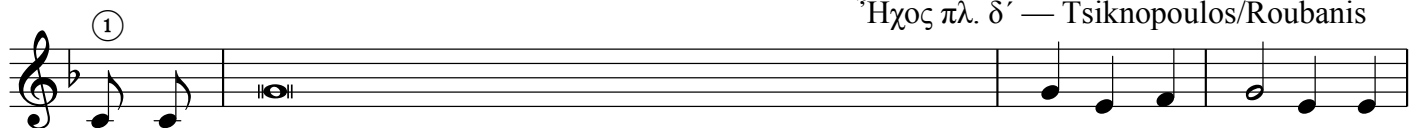


 Πνεῦ - μα πα - νά - γι - ον εἰς τοὺς αἰ - ῶ - νας.

 Pnev - ma pa - na-ghi-on is tous e - o - nas.

HOLY CROSS MEGALYNARIA AND NINTH ODE

Ἦχος πλ. δ' — Tsiknopoulos/Roubanis



Με - γα - λύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεύμά μου ἐ - πὶ τῷ Θε - ᾧ τῷ σω -
 Me - gha - lyni i psichi mou ton Kyrion, ke ighalliase to pnevma mou e - pi to The - o to so -



- τή - ρί μου. Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο - τέ - ραν ἁ - συγ -
 - ti - ri mou. Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo - te - ran a - sing -



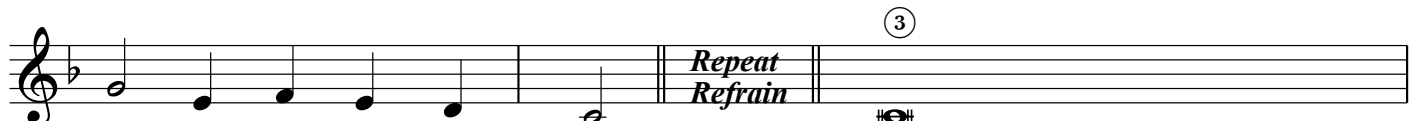
- κρί - τως τῶν Σε - ρα - φείμ, τὴν ἁ - δι - α - φθό - ρως Θε - ὄν Λό - γον τε -
 - kri - tos ton Se - ra - fim, tin a - dhi - af - tho - ros The - on Lo - ghon te -



- κοῦ - σαν, τὴν ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
 - kou - san, tin on - dos The - o - to - kon, se me - gha - li - no - men.



Ἵτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ, ἰ - δοῦ γὰρ ἁ - πό τοῦ νῦν μα - κα - ρι - οῦ - σί με
 Oti epevlepsen epi tin tapinosin tis dhoulis aftou, i - dhou ghar a - po tou nin ma - ka - ri - ou - si me

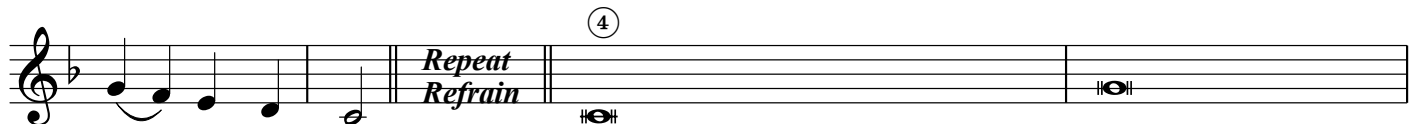


πᾶ - σαι αι - γε - νε - αί.
 pa - se e - ghe - ne - e.

Ἵτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ
 Oti epiise mi megalia o Dhinatos, ke



ἅγιον τὸ ὄνομα αὐ - τοῦ, καὶ τὸ ἔ - λε - ος αὐ - τοῦ εἰς γε - νε - ἄν, καὶ γε - νε - ἄν τοῖς φο - βου -
 aghion to onoma af - tou, ke to e - le - os af - tou is ghe - ne - an, ke ghe - ne - an tis fo - vou -



- μέ - νοις αὐ - τόν.
 - me - nis af - ton.

Ἵποίησε κράτος ἐν βραχίονι αὐτοῦ, διε - σκόρπισεν ὑπερῆφανους
 Epiise kratos en vrachioni aftou, dhie - skorpisen iperifanous

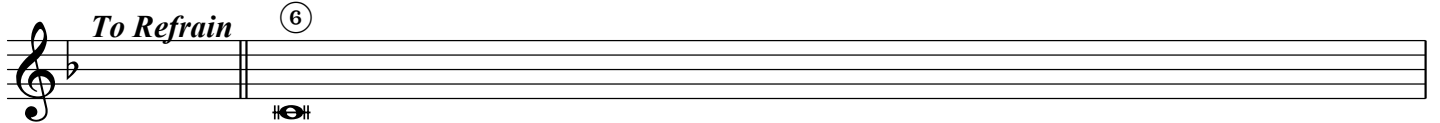


δι - α - νοί - α καρ - δί - ας αὐ - τῶν.
 dhi - a - ni - a kar - dhi - as af - ton.

Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ
 Kathile dhinastas apo thronon, ke



ὑψωσε ταπεινούς, πεινῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου - τῶν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
 ipsose tapinous, pinondas enepლისen agha - thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.



To Refrain ⑥

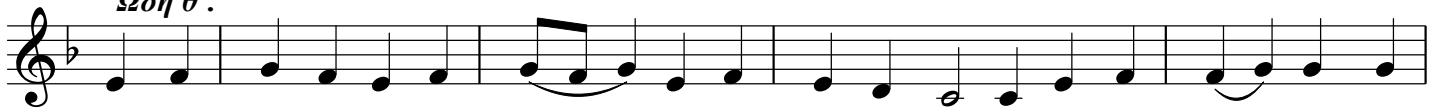
Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡ -
 Antelaveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous pateras ἡ -



To Refrain

- μῶν, τῷ Ἀ - βρα - ἀμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
 - mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o - nos.

Ὡδή θ'.



Μυ - στι - κός εἶ Θε - ο - τό - κε Πα - ρά - δει - σος, ἀ - γε - ωρ - γή - τως βλα -
 My - sti - kos i The - o - to - ke Pa - ra - dhi - sos, a - ghe - or - ghi - tos vla -



- στή - σα - σα Χρι - στὸν, ὑφ' οὗ τό του Σταυ - ροῦ ζω - η - φό - ρον ἐν γῆ, πε - φυ -
 - sti - sa - sa Chri - ston, if' ou to tou Stav - rou zo - i - fo - ron en ghi, pe - fi -



- τούρ - γη - ται δέν - δρον· δι' οὗ νῦν ὑ - ψου - μέ - νου, προ - σκυ -
 - tour - ghi - te dhen - dhron; dhi ou nin i - psou - me - nou, pro - ski -



- νοῦν - τες αὐ - τόν, σέ με - γα - λύ - νο - μεν.
 - noun - des af - ton, se me - gha - ly - no - men.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS OF THE NATIVITY OF CHRIST

Ἦχος α', A. (Nov. 22-Dec. 25) and B. (Dec. 25-31)

Tsiknopoulos/Roubanis

Ὦδή α'.



Χρι-στός γεν - νᾶ-ται· δο - ξά-σα-τε. Χρι - στός ἐξ οὐ-ρα - νῶν· ἅ-παν - τή-σα-τε. Χρι-
Chri-stos ghen-na-te; dho-xa-sa-te. Chri-stos ex ou-ra-non; a-pan-di-sa-te. Chri-



- στός ἐ-πί γῆς· ὑ - ψώ-θη-τε. Ἄι-σα-τε τῷ Κυ - ρί-ω πᾶ-σα ἡ γῆ, καὶ ἐν εὐ-φρο-
- stos e-pi ghis; i-psyo-thi-te. A-sa-te to Ky-ri-o pa-sa i ghi, ke en ef-fro-



- σύ - νη, ἀ-νυ - μνή-σα-τε λα-οί· ὅ-τι δε - δό - ξα - σται.
- si-ni, a-ni-mni-sa-te la-i; o-ti dhe-dho-xa-ste.

Ὦδή α'.



Ἔ-σω-σε λα - όν, θαυ-μα-τουρ-γῶν Δε - σπό-της Ἰ-γρὸν θα - λάσ-σης, κῦ-μα χερ-
E-so-se la-on, thav-ma-tour-ghon Dhe-spo-tis I-ghron tha-las-sis, ki-ma cher-



- σώ - σας πά - λαι. Ἐ - κὼν δὲ τε - χθεις ἐκ Κό-ρης, τρί-βον βα-τήν Πό-λου
- so-sas pa-le. E-kon dhe te-chthis ek Ko-ris, tri-von va-tin Po-lou



τί-θη-σιν ἡ-μῖν· ὄν κατ' οὐ-σί - αν Ἰ-σόν τε Πα - τρί, καὶ βρο-τοῖ δο-
ti-thi-sin i-min; dhi kat' ou-si-an I-son te Pa-tri, ke vro-ti dho-



- ξά - ζο - μεν.
- xa-zo-men.

Ὦδή γ'.



Τῷ πρὸ τῶν αἰ - ώ-νων, ἐκ Πα - τρὸς γεν - νη - θέν - τι ἀρ - ρεύ - στως Υἱ - ῶ, καὶ ἐπ' ἐ -
To pro ton e - o-non, ek Pa - tros ghen-ni - then-di ar - ref - stos Ii - ō, ke ep' e -



- σχά - των ἐκ Παρ - θέ - νου, σαρ - κω - θέν - τι ἀ - σπό - ρως, Χρι - στῷ τῷ Θε - ῶ βο - ή - σω -
- scha-ton ek Par - the-nou, sar - ko - then-di a - spo-ros, Chri - sto tō The - ō vo-i-so-

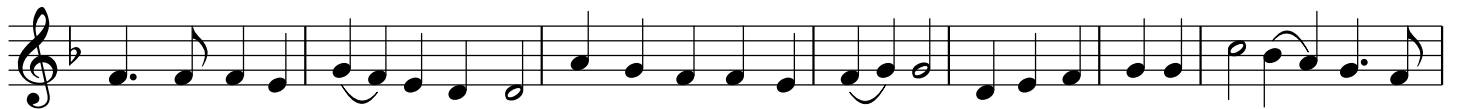


- μεν' Ὁ ἀ - νυ - ψώ - σας τὸ κέ - ρας ἡ - μῶν, ἅ - γι - ος εἶ Κύ - ρι - ε.
- men; O a-ni - pso-sas to ke - ras i-mon, a-ghi-os i Ky - ri - e.

Ὦδή γ'.



Νεϋ - σον πρὸς ἕ - μνους, οἱ - κε - τῶν Εὐ - ερ - γέ - τα Ἐ - χθροῦ τα - πει -
Nef-son pros i - mnous, i - ke - ton Ev-er - ghe - ta E - chthrou ta - pi -



- νῶν, τὴν ἐ - πηρ - μέ - νην ὀ - φρύν' φέ - ρων τε παν - τε - πό - πτα, τῆς ἀ - μαρ - τί - ας Ὑ - περ - θεν ἀ -
- non, tin e-pir - me-nin o-frin; fe-ron te pan-de - po-pta, tis a-mar - ti-as I - per-then a -



- κλό - νη - τον, ἐ - στη - ρι - γμέ - νους Μά - καρ με - λω - δούς, τῇ βά - σει τῆς πί - στε - ως.
- klo-ni-ton, e - sti - ri - ghme-nous Ma-kar me-lo - dhous, tē va-si tis pi - ste - os.

Ὦδή δ'.



Ῥάβ-δος ἐκ τῆς ῥί-ζης Ἴ-εσ - σαί, καὶ ἄν-θος ἐξ αὐ-τῆς Χρι - στέ, ἐκ τῆς Παρ-
Rav-dhos ek tis ri-zis I-es - se, ke an-thos ex af-tis Chri - ste, ek tis Par-



- θέ-νου ἀ-νε - βλά-στη-σας, ἐξ ὄ-ρους ὁ αἰ-νε - τός, κα-τα - σκί-ου δα - σέ-ος,
- the-nou a - ne - vla-sti - sas, ex o-rous o e-ne - tos, ka-ta - ski-ou dha - se-os,



ἦλ-θες σαρ-κω - θεὶς ἐξ ἀ - πει - ράν - δρου, ὁ ἄ - ὕ-λος καὶ Θε - ὁς. Δό - ξα τῆ δυ-
il-thes sar-ko - this ex a - pei - ran-dhrou, o a - i - los ke The-os. Dho-xa ti dhi-



- νά-μει σου Κύ - ρι - ε.
- na-mi sou Ky - ri - e.

Ὦδή δ'.



Γέ - νους βρο - τεί - ου, τὴν ἀ - νά - πλα-σιν πά - λαι Ἄ - δων Προ-
Ghe-nous vro - ti - ou, tin a - na - pla - sin pa - le A - dhon Pro-



- φή-της, Ἄβ-βα-κοῦμ προ-μη - νύ - ει Ἴ - δεῖν ἀ - φρά-στως, ἀ-ξι-ω - θεὶς τὸν τύ - πον;
- fi - tis, Av - va - koum pro - mi - ni - i I - dhin a - fra - stos, a - xi - o - this ton ti - pon;



Νέ-ον βρέ-φος γάρ, ἐξ ὄ-ρους τῆς Παρ - θέ - νου Ἐ - ξῆλ-θε λα - ῶν, εἰς ἀ - νά-πλα-σιν
Ne-on vre-fos ghar, ex o-rous tis Par - the-nou E - xil - the la - on, is a - na-pla-sin

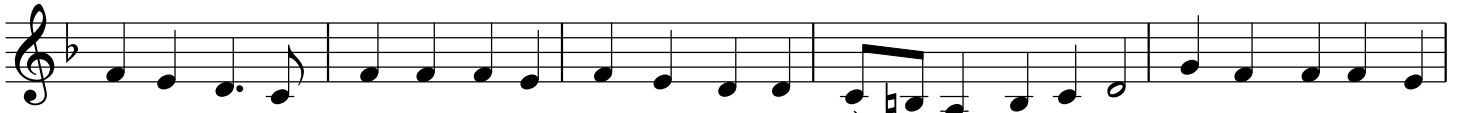


Λό - γος.
Lo - ghos.

Ὦδή ε΄.



Θε - ὄς ὢν εἰ - ρή-νης, Πα - τῆρ οἰ-κτιρ-μῶν, τῆς με - γά-λης Βου - λῆς σου τὸν
The - os on i - ri - nis, Pa - tir i - ktir - mon, tis me - gha - lis Vou - lis sou ton



Ἄγ-γε-λον, εἰ - ρή-νην πα-ρε - χό - με - von, ἀ - πε - στει-λας ἡ-μῖν· ὁ-θεν θε - ο - γνω
An - ge - lon, i - ri - nin pa - re - cho - me - non, a - pe - sti - las i - min; o - then the - o - gno



- σί - ας, πρὸς φῶς ὁ-δη-γη - θέν - τες, ἐκ νυ - κτὸς ὀρ - θρί - ζον - τες, δο - ξο - λο - γοῦ - μέν σε Φι -
- si - as, pros fos o - dhi - ghi - then - des, ek ni - ktos or - thri - zon - des, dho - xo - lo - ghou - men se Fi -



- λάν - θρω - πε.
- lan - thro - pe.

Ὦδή ε΄.



Ἐκ νυ - κτὸς ἔρ - γων, ἐ - σκο-τι-σμέ-νης πλά-νης Ἰ-λα-σμὸν ἡ-μῖν, Χρι - στὲ τοῖς ἐ-γρη-
Ek ni - ktos er - ghon, e - sko - ti - sme - nis pla - nis I - la - smon i - min, Chri - ste tis e - ghri -



- γό - ρως Νῦν σοι τε - λοῦ - σιν, ὅ - μνον ὡς εὐ - ερ - γέ - τη Ἐλ - θοῖς πο -
- gho - ros Nin si te - lou - sin, i - mnon os ef - er - ghe - ti El - this po -

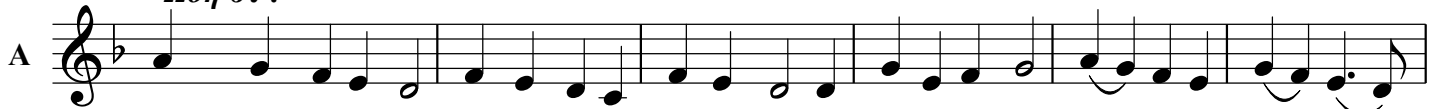


- ρί - ζων, εὐ - χε - ρῆ τε τὴν τρί - βον· Καθ' ἣν ἀ - να - τρέ - χον - τες,
- ri - zon, ef - che - ri te tin tri - von; Kath' in a - na - tre - chon - des,



εὐ-ροι-μεν κλέ - ος.
ev - ri - men kle - os.

Ὡδή στ'.



Σπλάγ-χνων Ἰ-ω-νᾶν, ἔμ-βρυ-ον ἄ - πῆ-με-σεν, ἐ - νά-λι-ος θήρ, οἶ - ον ἐ - δέ - ξα-
Splagh-chnon I-o-nan, em-vri-on a - pi-me-sen, e - na-li-os thir, i - on e - dhe-xa-



- το· τῆ Παρ-θέ-νω δέ, ἐ-νοι-κή-σας ὁ Λό-γος καὶ σάρ-κα λα-βών, δι-ε - λή-λυ-θε, φυ-
- to; ti Par-the-nō dhe, e-ni - ki-sas o Lo-ghos ke sar - ka la - von, dhi-e - li - li-the, fi-

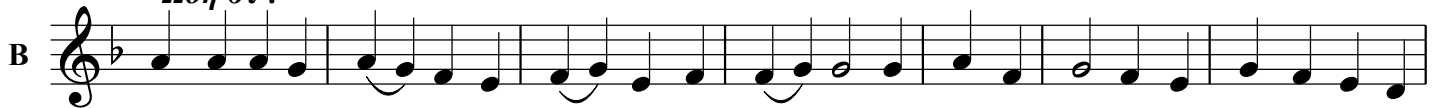


- λά - ξας ἀ-δι - ἀ-φθο-ρον· ἦς γάρ, οὐχ ὑ-πέ-στη ρεύ-σε-ως, τὴν τε - κοῦ-σαν κα-
- la - xas a-dhi - a-fto-ron; is ghar, ouch i-pe-sti ref-se-os, tin te - kou-san ka-



- τέ-σθεν ἄ - πῆ - μαν - τον.
- te-schen a - pi - man - don.

Ὡδή στ'.



Ναί-ων Ἰ-ω - νᾶς ἐν μυ - χοῖς θα-λατ - τί - οἰς, ἐλ - θεῖν ἐ - δεῖ-το καὶ ζά-λην ἀ-παρ-
Ne-on I-o - nas en mi - chis tha-lat - ti - is, el - thin e - dhi-to ke za-lin a-par-



- κέ - σαι. Νυ - γεῖς ἐ - γὼ δέ τῷ τυ-ραν-νοῦν-τος βέ - λει, Χρι - στὲ προ-σαυ-δῶ, τὸν κα-
- ke - se. Ni - ghis e - gho dhe tō ti-ran-noun-dos ve - li, Chri - ste pro-sav-dho, ton ka-



- κῶν ἀ-ναί - ρέ - την, Θᾶτ-τον μο - λείν σε τῆς ἐ - μῆς ρα - θυ - μί - ας.
- kon a-ne - re - tin, That-ton mo - lin se tis e - mis ra - thi - mi - as.

Ὦδή ζ'.



Οἱ Παῖ-δες εὐ-σε - βεί-α συν-τρα - φέν-τες, δυσ-σε - βούς προ-στά - γμα - τος κα-τα-φρο-
I Pe-dhes ef-se - vi-a sin - tra - fen-des, dis-se - vous pro-sta-ghma-tos ka-ta-fro-



- νή-σαν-τες, πυ - ρὸς ἀ-πει - λὴν οὐκ ἐ-πτο - ῆ-θη-σαν, ἀλλ' ἐν μέ-σω τῆς φλο-γὸς ἐ-
- ni-san-des, pi - ros a-pi - lin ouk e-ptō - i-thi-san, all' en me-sō tis flo-ghos e-



- στῶ-τες ἔ-ψαλ-λον· Ὁ τῶν Πα - τέ-ρων Θε - ὸς εὐ-λο-γη - τὸς εἶ.
- sto-tes e-psal-lon: O ton Pa - te-ron The - os ev-lo-ghi - tos i.

Ὦδή ζ'.



Τῷ παν - τά-να-κτος, ἐ-ξε - φαύ-λι-σαν πό - θω Ἄ-πλη-τα θυ - μαί - νον - τος, ἡγ-κι-στρω-
Tō pan - da-na-kτος, e-xe - fav - li-san po - tho A - pli - ta thi - me - non - dos, in-ki-stro-



- μέ - νοι Παῖ - δες τυ - ράν-νου, δύ - σθε-ον γλωσ-σαλ - γί - αν· Οἷς εἶ - κα-θε πῦρ,
- me - ni Pe - dhes ti - ran-nou, dhi - sthe-on ghlos-sal - ghi - an; Is i - ka-the pir,



ἄ-σπε-τον τῷ Δε - σπό-τῃ Λέ-γου-σιν· Εἰς αἰ-ῶ-νας, εὐ-λο-γη - τὸς εἶ.
a-spe-ton tō Dhe - spo-ti Le-ghou-sin; Is e-o-na, ev-lo-ghi - tos i.

Ὦδή η'.



Αἰ - νοῦ-μεν, εὐ-λο - γοῦ - μεν, καὶ προ-σκυ-νοῦ-μεν τὸν Κύ-ρι-ον. Θαύ-μα-τος ὑ-περ-φύ-
E - nou-men, ev-lo-ghou-men, ke pro-ski-nou-men ton Ky-ri-on. Thav-ma-ton i-per-fi-



- οὓς ἢ δρο - σο - βό-λος, ἐ-ξει - κό-νι-σε κά-μι-νος τύ - πον· οὐ γὰρ οὓς ἐ - δέ-ξα-το
- ous i dhro-so - vo-los, e-xi - ko-ni-se ka-mi-nos ti - pon; ou ghar ous e - dhe-xa-to



φλέ-γει νέ-ους, ὡς οὐ-δὲ πῦρ τῆς Θε - ό-τη-τος, Παρ - θέ-νου ἦν ὑ - πέ - δυ νη-δύν· δι-
 fle - ghi ne-ous, os ou-dhe pir tis The - o-thi-tos, Par - the-nou ἦν ὑ - πέ - dhi ni-dhin; dhi-



- ὃ ἀ-νυ - μνοῦν - τες ἀ-να - μέλ-ψω-μεν· Εὐ-λο - γεί-τω ἡ κτί-σις πᾶ - σα τὸν Κύ-ρι-ον,
 - o a-ni - mnoun-des a-na - mel-psyomen; Ev-lo - ghi-to i kti-sis pa - sa ton Ky-ri-on,

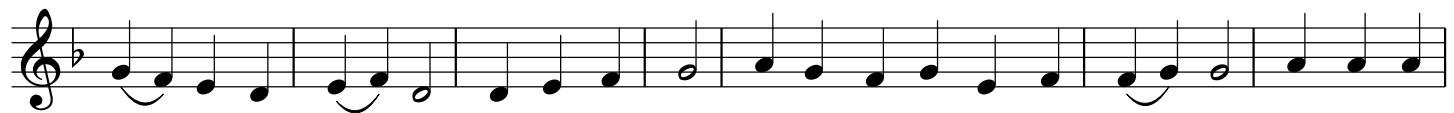


καὶ ὑ-πε-ρυ - ψού-τω, εἰς πάν-τας τοὺς αἰ - ῶ - νας. - ῶ - νας.
 ke i-pe-ri - psou-to, is pan-das tous e - o - nas. - o - nas.

Ὁδὴ η'.



Μή - τραν ἀ - φλέ - κτως, εἰ-κο - νί - ζου-σι Κό - ρης Οἱ τῆς πα-λαι - ᾶς, πυρ-πο-
 Mi - tran a - fle - ktos, i-ko - ni - zou-si Ko - ris I tis pa-le - as, pir-po-



- λού - με-νοι νέ - οἱ Ὑ-περ-φυ - ῶς κύ-ου-σαν, ἐ-σφρα-γι - σμέ - νην. Ἄμ-φω δὲ
 - lou - me-ni ne - i I - per - fi - os ki-ou-san, e - sfra - ghi - sme - nin. Am - fo dhe



δρῶ - σα, θαυ - μα-τουρ-γί-α μι - ᾶ Λα - οὺς πρὸς ὕ - μνον, ἐ-ξα - νί - στη-σι
 dhro - sa, thav - ma-tour-ghi-a mi - a La - ous pros i - mnon, e-xa - ni - sthi-si



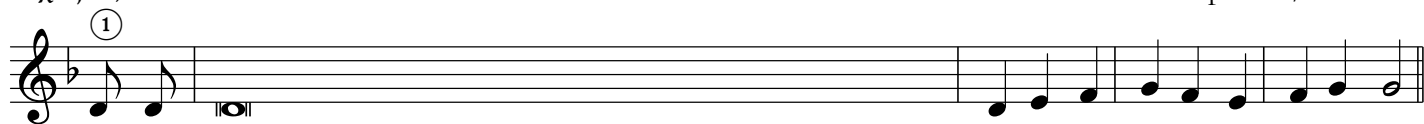
χά - ρις.
 cha - ris.

**On December 25 do not chant the “Tin Timioteras” (pp. 8-9),
 but go directly to the Ninth Odes (pp. 9-10).**

NATIVITY OF CHRIST MEGALYNARIA AND NINTH ODES

ῥηχος α', for both A. and B.

Tsiknopoulos/Roubanis



Με - γα - λύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐ - πὶ τῷ Θε - ῶ τῷ σω - τή - ρί μου.
Me - gha - lyni i psichi mou ton Kyrion, ke ighalliasse to pnevma mou e - pi to The - o to so - ti - ri mou.

Refrain



Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο - τέ - ραν ἀ - συγ -
Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo - te - ran a - sing -



- κρί - τως τῶν Σε - ρα - φείμ, τὴν ἀ - δι - α - φθό - ρως Θε - ὄν Λό - γον τε - κοῦ - σαν, τὴν
- kri - tos ton Se - ra - fim, tin a - dhi - a - ftho - ros The - on Lo - ghon te - kou - san, tin



ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
on - dos The - o - to - kon, se me - gha - li - no - men.

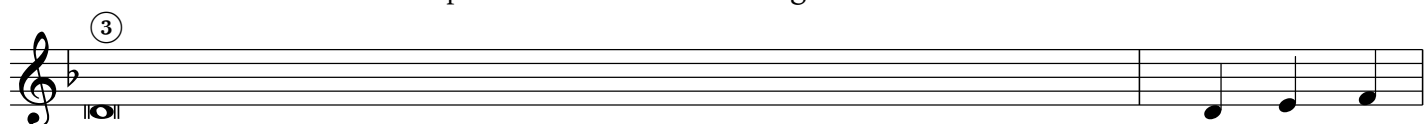


Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ, ἰ - δού γὰρ ἀ - πό τοῦ νῦν μα - κα - ρι -
Oti epevlepsi en ti tin tapinosin tis dhoulis aftou, i - dhou ghar a - po tou nin ma - ka - ri -



*Repeat
Refrain*

- οὐ - σί με πᾶ - σαι αἱ γε - νε - αί.
- ou - si me pa - se e ghe - ne - e.



Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γε - νε -
Oti epiise mi meghalia o Dhinatos, ke aghion to onoma aftou, ke to eleos aftou is ghe - ne -



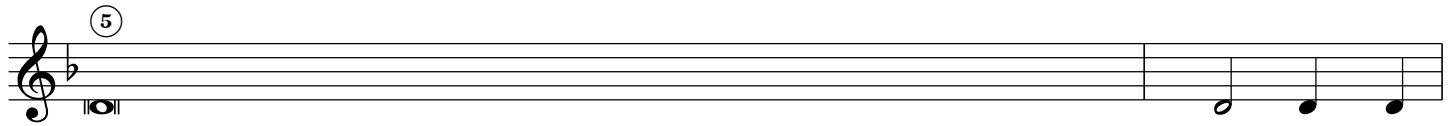
*Repeat
Refrain*

- ἄν, καὶ γε - νε - ἄν τοῖς φο - βου - μέ - νοις αὐ - τόν. Ἐποίησε κράτος ἐν
- an, ke ghe - ne - an tis fo - vou - me - nis af - ton. Epiise kratos en

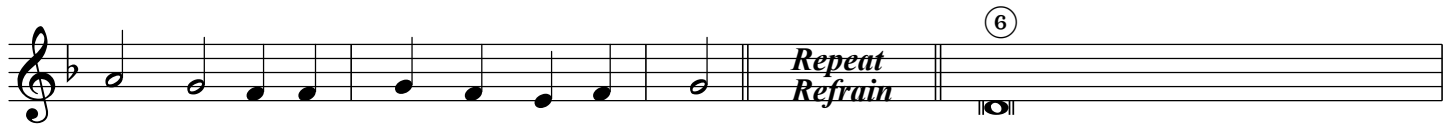


*Repeat
Refrain*

βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους δι - α - νοί - α καρ - δί - ας αὐ - τῶν.
vrachioni aftou, dhieskorpisen iperifanous dhi - a - ni - a kar - dhi - as af - ton.

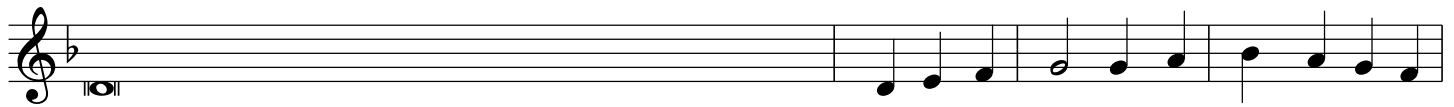


5
Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινοὺς, πεινῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου -
Kathile dhinastas apo thronon, ke ipsose tapinous, pinondas eneplesen agha - thon, ke plou-



6
- τοῦν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
- toun - das e - xa - pe - sti - le ke - nous.

Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
Antelaveto Israil pedhos aftou,



μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀ - βρα - ἀμ, καὶ τῷ σπέρ - μα - τι αὐ -
mnisthine eleous, kathos elalise pros tous pateras imon, to A - vra - am, ke to sper - ma - ti af-



Repeat
Refrain
- τοῦ ἕ - ως αἰ - ῶ - νος.
- tou e - os e - o - nos.

ᾠδὴ θ'.



A
Με - γά - λυ - νον ψυ - χή μου τὴν τι - μι - ω - τέ - ραν καὶ ἐν - δο - ξο - τέ - ραν τῶν
Me - gha - li - non psi - chi ou tin ti - mi - o - te - ran ke en - dho - xo - te - ran ton



ἄ - νω στρα - τευ - μά - των. Μυ - στή - ρι - ον ξέ - νον, ὁ - ρῶ καὶ πα - ρά - δο - ξον! οὐ - ρα -
a - no stra - tev - ma - ton. Mi - sti - ri - on xe - non, o - ra ke pa - ra - dho - xon! ou - ra -



- νὸν τὸ σπῆ - λαι - ον· θρό - νον Χε - ρου - βι - κόν, τὴν Παρ - θέ - νον· τὴν φάτ - νην χω -
- non to spi - le - on; thro - non Che - rou - vi - kon, tis Par - the - non; tin fat - nis cho -



- ρι - ον· ἐν ᾧ ἄ - νε - κλί - θη ὁ ἄ - χώ - ρη - τος, Χρι - στός ὁ Θε - ός· ὃν ἄ - νυ -
- ri - on; en o a - ne - kli - thi o a - cho - ri - tos, Chri - stos o The - os: on a - ni -



Normal ending
- μνοῦν - τες με - γα - λύ - νο - μεν.
- mnoun - des me - gha - li - no - men.

Dec. 25
- λύ - νο - μεν.
- li - no - men.

Ὦδὴ θ'.



Με - γά-λυ-νον ψυ - χή μου τὸν ὑ-πὸ τῶν Μά-γων Θε - ὄν προ-σκυ-νη - θέν - τα.
Me - gha-li - non psi - chi mou ton i-po ton Ma-ghon The - on pro-ski-ni - then-da.



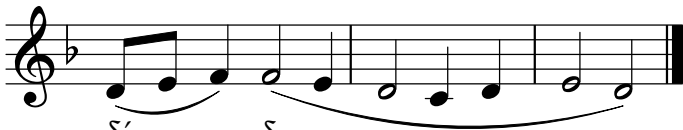
Στέρ-γειν μὲν ἡ - μάς, ὡς ἀ - κίν - δυ-νον φό - βω Ῥᾱ-ον σι-ω - πῆ; τῷ πό-θῳ δὲ Παρ-
Ster-ghin men i - mas, os a - kin-dhi-non fo - vō Rā-on si-o - pi; tō po-thō dhe Par-



- θέ - νε Ὑ-μνους ὑ - φαί-νειν, συν - τό-νωσ τε-θη - γμέ - νους Ἐρ - γῶ - δεσ ἐ-
- the - ne I - mnous i - fe - nin, sin - do - nos te - thi - ghme - nous Er - gho - dhes e-



- στίν; ἀλ - λά καὶ Μή - τηρ σθέ - νος Ὁ - ση πέ - φυ - κεν, ἡ προ - αί - ρε - σις
- stin; al - la ke Mī - tir sthe - nos O - si pe - fi - ken, i pro - e - re - sis



δί - δου.
dhi - dhou.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS OF THEOPHANY

A: hard chromatic (Jan.1-6) and B: Iambic, soft chromatic (Jan. 1, 6-12)

ᾠχος β' — Second Tone

Tsiknopoulos/Roubanis

ᾠδή α'.

A

Βυ - θοῦ ἄ - νε - κά - λυ - ψε πυ - θμέ - να καὶ δι - ἄ - ξη - ρᾶς οἰ - κεί - οὺς
 Vi - thou a - ne - ka - li - pse pi - thme - na ke dhi - a xi - ras i - ki - ous

ἔλ - κει, ἐν αὐ - τῷ κα - τα - κα - λύ - ψας ἀν - τι - πά - λους, ὁ κρα - ται - ὅς, ἐν πο - λέ - μοις
 el - ki, en af - to ka - ta - ka - li - psas an - di - pa - lous, o kra - te - os, en po - le - mis

Κύ - ρι - ος, ὃ - τι δε - δό - ξα - σται.
 Ky - ri - os, o - ti dhe - dho - xa - ste.

ᾠδή α' Iambic.

B

Στί - βει θα - λάσ - σης, κυ - μα - τού - με - νον σά - λον, Ἦ - πει - ρον
 Sti - vi tha - las - sis, ki - ma - tou - me - non sa - lon, I - pi - ron


αὐ - θις, Ἰ - σρα - ἦλ δε - δει - γμέ - νον, Μέ - λας δὲ πόν - τος, τρι -
 af - this, I - sra - il dhe - dhi - ghme - non, Me - las dhe pon - dos, tri -

- στά - τας Αἰ - γυ - πτί - ων, Ἐ - κρυ - ψεν ἄρ - δην, ὕ - δα - τό - στρω - τος τά - φος,
 - sta - tas E - ghi - pti - on, E - kri - psen ar - dhin, i - dha - to - stro - tos ta - fos,

Ῥώ - μη κρα - ται - ᾶ, δε - ξι - ᾶς τοῦ Δε - σπό - του.
 Ro - mi kra - te - a, dhe - xi - as tou Dhe - spo - tou.

Ὦδὴ γ'.

A 
Ἰ - σχὺν ὁ δι - δούς τοῖς Βα - σι - λεῦ - σιν ἡ - μῶν Κύ - ρι - ος, καὶ κέ - ρας χρι -
I - schin o dhi-dhous tis Va-si - lef - sin i - mon Ky - ri - os, ke ki - ras chri -



- στῶν αὐ - τοῦ ὑ - ψῶν, Παρ - θέ - νου ἀ - πο - τί - κτε - ται, μο - λει δὲ πρὸς τὸ Βά - πτι - σμα· δι -
- ston af - tou i - pson, Par - the - nou a - po - ti - kte - te, mo - li dhe pros to Va - pti - sma; dhi -



- ὁ πι - στοὶ βο - ῆ - σω - μεν, οὐκ ἔ - στιν Ἄ - γι - ος, ὡς ὁ Θε - ὸς ἡ - μῶν, καὶ οὐκ ἔ - στι
- o pi - sti vo - i - so - men, ouk e - stin A - ghi - os os o The - os i - mon, ke ouk e - sti



δί - και - ος πλὴν σοῦ Κύ - ρι - ε.
dhi - ke - os plin sou Ky - ri - e.

Ὦδὴ γ' Iambic.

B 
Ὅ - σοι πα - λαί - ῳ ἐ - κλε - λύ - με - θα βρό - χων, βο - ρῶν λε - ὄν - των συν - τε - θλα - σμέ - νων
O - si pa - le - on e - kle - li - me - tha vro - chon, vo - ron le - on - don sin - de - thla - sme - non



μύ - λας, ἀ - γαλ - λι - ῶ - μεν, καὶ πλα - τύ - νω - μεν στό - μα, Λό - γω πλέ - κον - τες ἐκ
mi - las, a - ghal - li - o - men, ke pla - ti - no - men sto - ma, Lo - gho ple - kon - des ek



λό - γων με - λω - δί - αν, Ὅ - τι τῶν πρὸς ἡ - μᾶς ἤ - δε - ται δω - ρη - μά - των.
lo - ghon me - lo - dhi - an, O ton pros i - mas i - dhe - te dho - ri - ma - ton.

Ὦδὴ δ'.

A

Ἄ - κή - κο - ε Κύ - ρι - ε φω - νῆς σου, ὄν εἶ - πας, Φω - νῆ βο - ὦν - τος
A - ki - ko - e Ky - ri - e fo - nis sou, on i - pas, Fo - ni vo - on - dos

ἐν ἐ - ρή - μω, ὅ - τε ἐ - βρόν - τη - σας πολ - λῶν ἐ - πί ὑ - δά - των, τῷ σῶ μαρ - τυ -
en e - ri - mo, o - te e - vron - di - sas pol - lon e - pi i - dha - ton, to so mar - ti -

- ρού - με - νος Υἱ - ῶ, ὁ - λος γε - γο - νῶς τοῦ πα - ρόν - τος, Πνεύ - μα - τος δὲ ἐ -
- rou - me - nos Ii - o, o - los ghe - gho - nos tou pa - ron - dos, Pnev - ma - tos dhe e -

- βό - η - σε· Σὺ εἶ Χρι - στός, Θε - οῦ Σο - φί - α καὶ Δύ - να - μις.
- vo - i - se: Si i Chri - stos, The - o So - fi - a ke Dhi - na - mis.

Ὦδὴ δ' Iambic.

B

Πυρ - σῶ κα - θαρ - θεῖς μυ - στι - κῆς θε - ω - ρί - ας, Ὑ - μῶν Προ - φή - τῆς τὴν βρο -
Pir - so ka - thar - this mi - sti - kis the - o - ri - as, I - mnon Pro - fi - tis tin vro -

- τῶν και - νουρ - γί - αν, Ῥή - γνυ - σι γῆ - ρυν, Πνεύ - μα - τι κρο - του - μέ - νην, Σάρ - κω - σιν ἐμ -
- ton ke - nour - ghi - an, Ri - ghni - si ghi - ron, Pnev - ma - ti kro - tou - me - nin, Sar - ko - sin em -

- φαί - νου - σαν ἀρ - ρή - του Λό - γου, Ὡ τῶν δυ - να - στῶν τὰ κρά - τη συ - νε - τρί - βη.
- fe - nou - san ar - ri - του Lo - ghou, O ton dhi - na - ston ta kra - ti si - ne - tri - vi.

Ὦδή ε'.

A 

Ἰ-η - σοῦς ὁ ζω - ῆς ἀρ-χη - γός, λῦ-σαι τὸ κα - τά-κρι-μα ἦ - κει, Ἄ-
I - i - sous o zo - is ar-chi-ghos, li - se to ka - ta-kri-ma i - ki, A-



- δάμ τοῦ πρω-το - πλά - στου, κα-θαρ - σί-ων δέ, ὡς Θε - ὸς μὴ δε-
- dham tou pro-to - pla - stou, ka-thar - si-on dhe, os The - os mi dhe-



- ὀ - με-νος, τῷ πε - σόν-τι κα - θαί - ρε-ται ἐν τῷ Ἰ - ὀρ - δά-νῃ, ἐν ᾧ τὴν ἔ - χθραν
- o - me-nos, to pe - son-di ka - the - re - te en to I - or - dha-ni, en o tin e-chthran



κτεί-νας, ὑ-πε - ρέ - χου-σαν, πάν-τα νοῦν εἰ - ρή - νην χά - ρί - ζε-ται.
kti - nas, i - pe - re - chou-san, pan-da noun i - ri - nin cha - ri - ze - te.

Ὦδή ε' Iambic.

B 

Ἐ - χθροῦ ζο - φώ-δους καὶ βε - βορ-βο-ρω - μέ - νου, Ἰ - ὄν κα - θάρ-σει
E - chthrou zo - fo-dhous ke ve - vor-vo-ro - me - nou, I - on ka - thar - si



Πνεύ-μα-τος λε-λου - μέ - νοι, Νέ-αν προ-σωρ - μί-σθη-μεν ἀ-πλα - νῆ τρί - βον,
Pnev-ma-tos le - lou - me - ni, Ne-an pro - sor - mi - sthi - men a - pla - ni tri - von,



Ἄ-γου-σαν ἀ - πρό-σι-τον εἰς θυ - μη - δί-αν, Μό - νοις προ-σι - τὴν, οἷς Θε-
A-ghou-san a - pro-si-ton is thi - mi - dhi-an, Mo - nis pro-si - tin, is The-



- ὸς κα - τηλ - λά-γη.
- os ka - til - la-ghi.

Ὦδή στ'.



Ἡ φω - νή τοῦ λό - γου, ὁ λύ - χνος τοῦ φω - τός, ὁ ἐ - ω - σφό - ρος, ὁ
I fo - ni tou lo - ghou o li - chnos tou fo - tos, o e - o - sfo - ros, o



τοῦ Ἡ - λίου Πρό - δρο - μος, ἐν τῇ ἐ - ρή - μῳ. Με - τα - νο - εῖ - τε, πᾶ - σι βο -
tou I - li - ou Pro - dhro - mos, en ti e - ri - mo. Me - ta - no - i - te, pa - si vo -



- ἄ τοῖς λα - οῖς, καὶ προ - κα - θαί - रे - σθε· ἰ - δού γὰρ πά - रे - στι Χρι - στός, ἐκ φθο - ρᾶς τὸν
- a tis la - is, ke pro - ka - the - re - sthe; i - dhou ghar pa - re - sti Chri - stos, ek ftho - ras ton



κό - σμον λυ - τρου - με - νος.
ko - smon li - trou - me - nos.

Ὦδή στ' Iambic.



Ἰ - μερ - τὸν ἐ - ξέ - φη - νε σὺν πα - νολ - βί - ω, Ἰ - χῶ Πα - τήρ, ὃν γα - στρός ἐ - ξη -
I - mer - ton e - xe - fi - ne sin pa - nol - vi - o, I - cho Pa - tir, on gha - stros e - xi -



- ρεύ - ξα - το, Ναὶ φη - σιν οὗ - τος, συμ - φυ - ῆς γό - νος πέ - λων, Φώ - ταυ - γος ἐ - ξώ - ρου - σεν ἄν -
- ref - xa - to, Ne fi - sin ou - tos, sim - fi - is gho - nos pe - lon, Fo - tav - ghos e - xo - rou - sen an -



- θρώ - πων γέ - νους, Λό - γος τε μου ζῶν, καὶ βρο - τὸς προ - μη - θεί - α.
- thro - pon ghe - nous, Lo - ghos te mou zon, ke vro - tos pro - mi - thi - a.

Ὦδὴ ζ'.

A



Νέ-ους εὐ-σε-βείς, κα - μί-νω πυ - ρὸς προ - σο-μι - λή-σαν-τας, δι-α-συ - ρί - ζον
Ne-ous ef-se - vis, ka - mi-nō pi - ros pro - so-mi - li - san-das, dhi-a-si - ri - zon

πνεῦ-μα δρό-σου, ἀ-βλα - βείς δι-ε - φύ-λα-ξε, καὶ θεί - ου Ἄγ - γέ-λου συγ - κα-
pnev-ma dhro-sou, a-vla - vis dhi-e - fi - la-xe, ke thi - ou An - ge-lou sin - ka-

- τά-βα-σις; ὁ - θεν ἐν φλο - γὶ δρο-σι - ζό - με - νοι, εὐ-χα - ρί - στως ἀ-
- ta - va-sis; o - then en flo - ghi dhro-si - zo - me - ni, ef-cha - ri - stos a-

- νέ-μελ-πον. Ὑ - πε - ρύ-μνη-τε, ὁ τῶν Πα - τέ - ρων Κύ-ρι-ος, καὶ Θε-
- ne-mel-pon. I - pe - ri-mni-te, o ton Pa - te - ron Ky-ri-os, ke The-

- ὸς εὐ-λο-γη - τὸς εἶ.
- os ev-lo-ghi - tos i.

Ὦδὴ ζ' Iambic.

B



Ἔ-φλε-ξε ρεί-θρω τῶν δρα - κόν-των τὰς κά - ρας. Ὁ τῆς κα - μί-νου τὴν με-
E - fle - xe ri - thro ton dhra - kon-don tas ka - ras. O tis ka - mi-nou tin me-

- τάρ-σι-ον φλό-γα, Νέ-ους φέ-ρου-σαν εὐ-σε-βείς κα-τεν - νά - σας, Τὴν δυ - σκά-θε-κτον ἀ-
- tar-si-on flo-gha, Ne-ous fe-rou-san ef-se - vis ka-tev - na - sas, Tin dhi - ska-the-kton a-

- χλὺν ἐξ ἀ - μαρ - τί-ας, Ὅ-λην πλύ-νει δέ, τῇ δρό-σω τοῦ Πνεύ - μα-τος.
- chlin ex a - mar - ti-as, O - lin pli - ni dhe, ti dhro-so tou Pnev - ma-tos.

Ὦδή η'.

A

Αἰ - νοῦ - μεν, εὐ - λο - γοῦ - μεν, καὶ προ - σκυ - νοῦ - μεν τὸν Κύ - ρι - ον.
 E - nou - men, ev - lo - ghou - men, ke pro - ski - nou - men ton Ky - ri - on.

Μυ - στή - ρι - ον πα - ρά - δο - ξον, ἢ Βα - βυ - λῶ - νος ἔ - δει - ξε κά - μι - νος, πη -
 Mi - sti - ri - on pa - ra - dho - xon, i Va - vi - lo - nos e - dhi - xe ka - mi - nos, pi -

- γά - σα - σα, δρό - σον, ὅ - τι ρεί - θροις ἔ - μελ - λεν, ἄν - λον πῦρ εἰς - δέ - χε - σθαι ὁ
 - gha - sa - sa, dhro - son, o - ti ri - thris e - mel - len, a - flon pir is - dhe - che - sthe o

Ἰ - ορ - δά - νης, καὶ στέ - γειν σαρ - κί, βα - πτι - ζό - με - νον τὸν κτί - στην,
 I - or - dha - nis, ke ste - ghin sar - ki, ba - pti - zo - me - non ton Kti - stin,

Short ending

ὄν εὐ - λο - γοῦ - σι Λα - οί, καὶ ὑ - πε - ρυ - ψοῦ - σιν, εἰς πάν - τας τοὺς αἰ -
 on ev - lo - ghou - si La - i, ke i - pe - ri - psou - sin, is pan - das tous e -

Long ending

- ὠ - νας. καὶ ὑ - πε - ρυ - ψοῦ - σιν, εἰς πάν - τας τοὺς αἰ - ὠ - νας.
 - o - nas. ke i - pe - ri - psou - sin, is pan - das tous e - o - nas.

Ὦδή η' Iambic.

B

Ἐ - λευ - θέ - ρα μὲν ἢ κτί - σις γνω - ρί - ζε - ται, Ἰ - οὶ δὲ φω - τός, οἱ πρὶν ἐ - σκο - τι - σμέ -
 E - le - fthe - ra men i kti - sis ghno - ri - ze - te, li - i dhe fo - tos, i prin e - sko - ti - sme -

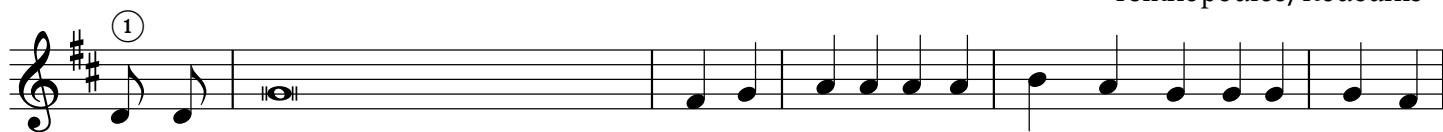
- νοι. Μό - νος στε - νά - ζει, τοῦ σκό - τους ὁ προ - στά - τής. Νῦν εὐ - λο - γεί - τω συν - τό - νως τὸν
 - ni, Mo - nos ste - na - zi, tou sko - tous o pro - sta - tis. Nin ev - lo - ghi - to sin - do - nos ton

αἴ - τι - ον Ἡ πρὶν τά - λαι - να τῶν Ἐ - θνῶν παγ - κλη - ρί - α.
 e - ti - on: I prin ta - le - na ton E - thnon pan - kli - ri - a.

MEGALYNARIA FOR THEOPHANY

(On January 1, skip these Megalynaria and go to p. 10.)

Tsiknopoulos/Roubanis



Με - γα - λύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠ-γαλ - λί - α - σε τὸ πνεύ - μα μου ἐ - πὶ τῷ Θε -
 Me - gha - lyni i psichi mou ton Kyrion, ke i - ghal - li - a - se to pnev - ma mou e - pi to The -

Refrain



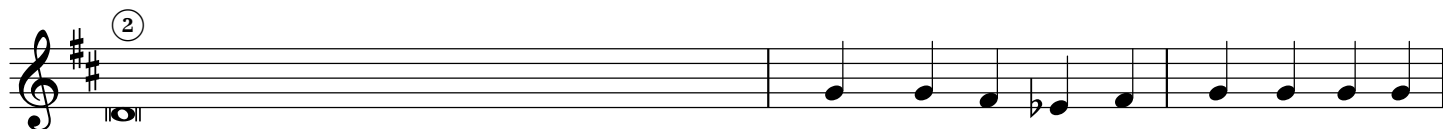
- ᾧ τῷ σω - τή - ρί μου. Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο -
 - o to so - ti - ri mou. Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo -



- τέ - ραν ἀ - συγ - κρί - τως τῶν Σε - ρα - φείμ, τὴν ἀ - δι - α - φθό - ρως Θε - ὄν
 - te - ran a - sing - kri - tos ton Se - ra - fim, tin a - dhi - af - tho - ros The - on



Λό - γον τε - κοῦ - σαν, τὴν ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
 Lo - ghon te - kou - san, tin on - dos The - o - to - kon, se me - gha - li - no - men.



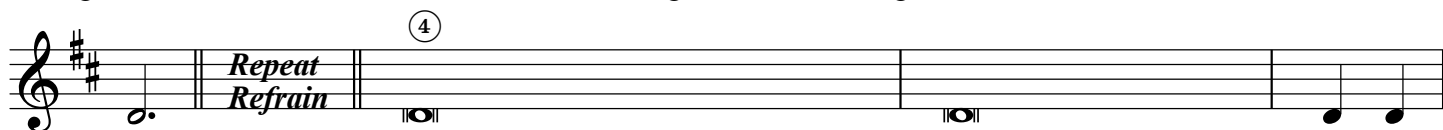
᾽Οτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ, ἰ - δοὺ γὰρ ἀ - πό τοῦ νῦν μα - κα - ρι -
 Oti epeblepsen epi tin tapinosin tis dhoulis aftou, i - dhou ghar a - po tou nin ma - ka - ri -



- οὐ - σί με πᾶ -σαι ε - γε - νε - αί. ᾽Οτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ
 - ou - si me pa - se e - ghe - ne - e. Oti epiise mi meghalia o Dhinatos, ke



ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐ - τοῦ εἰς γε - νε - ἄν, καὶ γε - νε - ἄν τοῖς φο - βου - μέ - νοις αὐ -
 aghion to onoma aftou, ke to eleos af - tou is ghe - ne - an, ke ghe - ne - an tis fo - vou - me - nis af -



- τόν. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, διε - σκόρπισεν ὑπερηφάνους δι - α -
 - ton. Epiise kratos en vrachioni aftou, dhie - skorpisen iperifanous dhi - a -

⑤

- νοί - α καρ - δί - ας αὐ - τῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ
 - ni - a kar - dhi - as af - ton. Kathile dhinastas apo thronon, ke

ὑψωσε ταπεινούς, πεινῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου - τοῦν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
 ipsose tapinous, pinondas eneplesen agha - thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.

⑥

Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡ-
 Antelaveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous pateras i-

- μῶν, τῷ Ἀ - βρα - ἄμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἔ - ως αἰ - ῶ - νος.
 - mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o - nos.

Continue to Ode Nine (Ὠδὴ θ') on page 13.

MEGALYNARIA AND TROPARIA FOR JANUARY 1

For the Circumcision of our Lord

☐ Με - γά-λυ-νον ψυ - χή μου, τὴν τι-μι-ω - τέ-ραν, τῶν ἄ-νω στρα-τευ - μά-των.
 Me - gha-li-non psi - chi mou, tin ti-mi-o - te-ran, ton a-no stra-tev - ma-ton.

Refrain

Ἦ τὸν πρό ἡ - λίου φω - στη - ρα, τὸν Θε - ὄν ἐ - ξά-να - τεί-λαν-τα, σω-μα - τι - κῶς ἡ -
 I ton pro i - li-ou fo - sti - ra, ton The-on e - xa-na - ti-lan-da, so-ma - ti - kos i -

- μῖν ἐ-πι - δη - μή-σαν-τα, ἐκ λα - γό-νων παρ - θε-νι - κῶν, ἀ - φρά-στως σω-μα - τώ-σα-σα,
 - min e-pi-dhi - mi-san-da, ek la - gho-non par-the-ni - kon, a - fra-stos so-ma - to-sa-sa,

εὐ-λο-γη - μέ-νη πά-να-γνε σὲ Θε-ο - τό-κε με-γά - λυ - νο-μεν. Με - γά-λυ-νον ψυ -
 ev-lo-ghi - me-ni pa-na-ghe se The-o - to-ke me-gha - li - no-men. Me - gha-li-non psi -

Repeat refrain

- χή μου, τὸν κα - τὰ τὸν Νό-μον, σαρ - κὶ πε-ρι-τμη - θέν - τα.
 - chi mou, ton ka - ta ton No-mon, sar - ki pe-ri-tmi - then-da.

Με - γά-λυ-νον ψυ - χή μου, τὸν ἐν τῇ ὄγ - δῶν, πε - ρι-το - μὴν λα - βόν-τα. Ὑ-περ -
 Me - gha-li-non psi - chi mou, ton en ti ogh - dhon, pe - ri-to - min la - von-da. I-per -

- βὰς τοὺς ὄ - ρους Χρι-στός, τῆς ἀν-θρω - πί-νης ὀ-λῆς φύ-σε-ως, ὑ-περ - φυ -
 - vas tous o - rous Chri-stos, tis an-thro - pi-nis o - lis fi-se-os, i-per - fi -

- ὡς ἐκ Παρ - θέ-νου ἀ - πο - τί-κτε-ται, καὶ τὸ γράμ - μα τὸ νο-μι-κόν, κα-θὼς δι - α-κε -
 - os ek Par-the-nou a - po - ti-kte-te, ke to ghram-ma to no-mi-kon, ka-thos dhi - a ke -

- λεύ - ε-ται, τὴν σάρ-κα πε-ρι - τέ-μνε-ται, καὶ πλη-ρω - τῆς τοῦ Νό-μου δεί-κνυ-ται.
 - lef - e-te, tin sar-ka pe-ri - te-mne-te, ke pli-ro - tis tou No-mou dhi-kni-te.



□ Σή-με-ρον ό Δε - σπό-της, σαρ - κί πε-ρι-ε - τμή-θη, και 'Ι-η - σους έ - κλή-θη.
Si-me-ron o Dhe - spo - tis, sar - ki pe-ri-e - tmi-thi, ke I - i - sous e - kli-thi.



Δεϋ-τε του Δε - σπό - του τα έν-δο-ξα, Χρι-στοϋ ό - νο-μα - στη - ρι-α, έν ά - γι-
Dhef-te tou Dhe - spo - tou ta en-dho-xa, Chri-stou o - no-ma - sti - ri-a, en a - ghi-



- ό-τη-τι πα - νη - γυ-ρί-σω - μεν' 'Ι-η - σους γάρ θε - ο-πρε-πώς, ά-νη-γό - ρευ - ε-ται
- o-ti-ti pa - ni - ghi-ri - so - men; I - i - sous ghar the - o-pre-pos, e-ni-gho - rev - e-te



σή - με-ρον' σϋν τού-τοις και την μνή-μην δέ, του 'Ι-ε - ράρ-χου με-γά - λύ-νω-μεν.
si - me-ron; sin tou-tis ke tin mni-min dhe, tou I - e - rar-chou me-gha - li - no-men.

For St. Basil the Great.



□ Με - γά-λυ-νον ψυ - χή μου, τον έν 'Ι-ε - ράρ-χαις, Βα - σί-λει-ον τον Μέ-γαν.
Me - gha-li-non psi - chi mou, ton en I - e - rar-ches, Va - si - li-on ton Me-ghan,



Του 'Αρ-χι-ποι-με-νος ως πρό-βα-τον, πι - στον Χρι-στοϋ Βα-σί-λει - ε, τοίς ζω - η - φό-ροις
Του Ar-chi-pi-me-nos os pro-va-ton, pi - ston Chri-stou Va-si - li - e, tis zo - i - fo - ris



ΐ - χνε - σιν έ-πη - κο - λού - θη-σας' τώ τυ - ράν-νω γάρ την σου - του, ψυ - χήν
i - chne - sin e - pi - ko - lou - thi - sas; to ti - ran - no ghar tin saf - tou, psi - chin



Πά - τερ προ - δέ - δω - κας, προ-κιν - δυ - νεύ-ων ά-ρι-στα, της 'Εκ-κλη-
Pa - ter pro - dhe-dho - kas, pro-kin - dhi - nef - on a - ri - sta, tis Ek - kli-



- σί-ας παμ-μα - κά - ρι-στε. ♦ Με - γά-λυ-νον ψυ - χή μου, τον έκ Και-σα - ρεί-ας, Βα-
- si - as pam-ma - ka - ri - ste. Me - gha-li-non psi - chi mou, ton ek Ke - sa - ri - as, Va-

- σί-λει-ον τὸν Μέ-γαν. Τὸ τῆς Ἐκ-κλη-σί-ας πα-νί-ε-ρον, Χρι-στοῦ κα-τι-

 - si-li-on ton Me-ghan. To tis Ek-kli-si-as pa-ni-e-ron, Chri-stou ka-ti-

- δὼν σύ-στη-μα, ὑ-πὸ τῆς σῆς κο-σμοῦ-με-νον Ἰ-ε-ραρ-χί-ας σο-φέ, ὁ πα-

 - dhon si-sti-ma, i-po tis sis ko-smou-me-non I-e-rar-chi-as so-fe, o pa-

- νώ-λης ἐμ-βρον-τη-θείς, κα-τα-πέ-πτω-κε τύ-ραν-νος; τὴν γὰρ ἐν σοὶ τοῦ

 - no-lis em-vron-di-this, ka-ta-pe-ptō-ke ti-ran-nos; tin ghar en si tou

Πνεύ-μα-τος, αἴ-γλην οὐκ ἦ-νεγ-κε Βᾶ-σί-λει-ε. **M** Δό-ξα Πα-τρι καὶ Υἱ-

 Pnev-ma-tos, e-ghlin ouk i-nen-ke Va-si-li-e. Dho-xa Pa-tri ke I-

- ᾧ καὶ Ἀ-γί-ω Πνεύ-μα-τι. Με-γά-λυ-νον ψυ-χή μου, τῆς τρι-συ-πο-στά-του,

 - ō ke A-ghi-o Pnev-ma-ti; Me-gha-li-non psi-chi mou, tis tri-si-po-sta-tou,

καὶ ἁ-δι-αι-ρέ-του, Θε-ό-τη-τος τὸ κρά-τος. Τῆς τῶν Ἀ-πο-στό-λων κα-

 ke a-dhi-e-re-tou, The-o-ti-tos to kra-tos. Tis ton A-po-sto-lon ka-

- θέ-δρας, τῆς χο-ρεί-ας τε τῶν Ἀ-θλο-φό-ρων, Χρι-στοῦ Πα-τρι-αρ-χῶν σκη-

 - the-dhras, tis cho-ri-as te ton A-thlo-fo-ron, Chri-stou Pa-tri-ar-chon ski-

- νῆς, καὶ τῶν Δι-καί-ων τρυ-φῆς, τῆς χο-ρεί-ας τε τῶν Προ-φη-τῶν, ἡ-ξι-ώ-θης Βᾶ-

 - nis, ke ton Dhi-ke-on tri-fis, tis cho-ri-as te ton Pro-fi-ton, i-xi-o-this Va-

- σί-λει-ε; τῆς Θε-ο-τό-κου μύ-στης γὰρ, καὶ τῆς Τρι-ά-δος λά-τρης γέ-γο-νας.

 - si-li-e; tis The-o-to-kou mi-stis ghar, ke tis Tri-a-dhos la-tris ghe-gho-nas.

□ Καὶ νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Με - γά - λυ - νον ψυ - χή μου, τὴν λυ - τρω - σα - μέ - νην, ἡ - μᾶς ἐκ τῆς κα - τὰ - ρας.
Me - gha - li - non psi - chi mou, tin li - tro - sa - me - nin, i - mas ek tis ka - ta - ras.

Ὁ τὰ ὑ - πε - ρῶ - α ἐν ὕ - δα - σι, στε - γά - ζων μό - νος Κύ - ρι - ος, ἄ - να - χαι - τί - ζων
O ta i - pe - ro - a en i - dha - si, ste - gha - zon mo - nos Ky - ri - os, a - na - che - ti - zon

θά - λασ - σαν ἀ - βύσ - σους τε, ὁ ξη - ραί - νων ἐκ σου Ἄ - γνή τὴν σάρ - κα προ - σλα -
tha - las - san a - vis - sous te, o xi - re - non ek sou A - ghni tin sar - ka Pro - sla -

- βό - με - νος, ἐκ Βη - θλε - ἐμ ἐ - πεί - γε - ται, πρὸς Ἴ - ορ - δά - νην βα - πτι - σθῆ - ναι σαρ - κί.
- vo - me - nos, ek Vi - thle - em e - pi - ghe - te, pros I - or - dha - nin va - pti - sthi - ne sar - ki.

NINTH ODE KATAVASIAS

ᾠδή θ'.

A
◆ Με - γά - λυ - νον ψυ - χή μου, τὴν τι - μι - ω - τέ - ραν, τῶν ἄ - νω στρα - τευ -
Me - ga - li - non psi - chi - mou, tin ti - mi - o - te - ran, ton a - no stra - tev -

- μά - των. Ἄ - πο - ρεῖ πᾶ - σα γλῶσ - σα, εὐ - φη - μείν πρὸς ἄ -
- ma - ton. A - po - ri - pa - sa glos - sa, ef - fi - min pros a -

- ξί - αν ἰ - λιγ - γι - ᾶ δὲ νοῦς καὶ ὑ - περ - κό - σμι - ος, ὑ - μνεῖν σε Θε - ο - τό - κε,
- xi - an i - lin - gi - a de nous ke i - per - ko - smi - os, i - mnin se The - o - to - ke,



 ὄ-μως ἄ-γα - θὴ ὑ - πάρ - χου - σα, τὴν πί-στιν δέ - χου, καὶ γὰρ τὸν πό - θον
 o - mos a - gha - thi i - par - chou - sa, tin pi - stin dhe - chou, ke ghar ton po - thon



 οἱ - δας, τὸν ἔν - θε - ον ἡ - μῶν· σὺ γὰρ Χρι - στι - α - νῶν εἶ προ - στά - τις,
 i - dhas, ton en - the - on i - mon: si ghar Chri - sti - a - non i pro - sta - tis,




 σὲ με - γα - λύ - νο - μεν. - λύ - νο - μεν.
 se me - gha - li - no - men. - li - no - men.

Ὦδὴ θ'. Iambic.



 Με - γά - λυ - νον ψυ - χή μου, τὴν λυ - τρω - σα - μέ - νην, ἡ - μάς ἐκ τῆς κα - τά - ρας.
 Me - gha - ly - non psi - chi mou, tin li - tro - sa - me - nin, i - mas ek tis ka - ta - ras.



 ὦ τῶν ὑ - πὲρ νοῦν, τοῦ τό - κου σου θαυ - μά - των! Νύμ - φη πά - να - γνε, Μη - τερ εὐ - λο - γη -
 O ton i - per noun, tou to - kou sou thav - ma - ton! Nim - fi pa - na - ghne, Mi - ter ev - lo - ghi -



 - μέ - νη, Δι' ἧς τυ - χόν - τες παν - τε - λούς σω - τη - ρί - ας, Ἐ - πά - ξι - ον κρο -
 - me - ni, Di' is ti - chon - des pan - de - lous so - ti - fi - as, E - pa - xi - on kro -



 - τοῦ - μεν ὡς εὐ - ερ - γέ - τη, Δῶ - ρον φέ - ρον - τες ὕ - μνον εὐ - χα - ρι -
 - tou - men os ev - er - ghe - ti, Dho - ron fe - ron - des i - mnon ef - cha - ri -



 - στί - ας.
 - sti - as.

Continue to the Eothinon hymns Agchos Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS OF THE PRESENTATION OF CHRIST IN THE TEMPLE

ᾠχος γ' — Third Tone

Tsiknopoulos/Roubanis

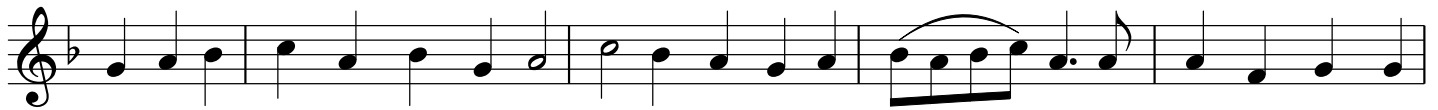
ᾠδή α'.



Χέρ - σον ἄ - βυσ - σο - τό - κον πέ - δον ἡ - λι - ος, ἐ - πε - πό - λευ - σέ πο - τε ὦ - σεῖ
Cher - son a - vis - so - to - kon pe - hon i - li - os, e - pe - po - lef - se po - te; o - si



τεῖ - χος γὰρ ἐ - πά - γη, ἐ - κα - τέ - ρω - θεν ὕ - δωρ, λα - ῶ πε - ζο - πον - το - πο - ροῦν - τι,
ti - chos ghar e - pa - ghi, e - ka - te - ro - then i - dhor, la - o pe - zo - pon - do - po - roun - di,



καὶ θε - α - ρέ - στως μέλ - πον - τι. Ἄι - σω - μεν τῷ Κυ - ρί - ῳ ἐν - δό - ξως γὰρ δε -
ke the - a - re - stos mel - pon - ti A - so - men tō Ky - ri - o: ev - dho - xos ghar dhe -

ᾠδή γ'.



- δό - ξα - σται. Τὸ στε - ρέ - ω - μα, τῶν ἐ - πί σοὶ πε - ποι - θό - των, στε - ρέ - ω - σον
- dho - xa - ste. To ste - re - o - ma, ton e - pi si pe - pi - tho - ton, ste - re - o - son



Κύ - ρι - ε τὴν Ἐκ - κλη - σί - αν, ἣν ἐ - κτή - σω, τῷ τι - μί - ῳ σου αἶ - μα - τι.
Ky - ri - e tin Ek - kli - si - an, in e - kti - so, tō ti - mi - o sou e - ma - ti.

ᾠδή δ'.



Ἐ - κά - λυ - ψεν οὐ - ρα - νούς, ἢ ἄ - ρε - τή σου Χρι - στέ; τῆς κι - βω - τοῦ γὰρ προ - ελ -
E - ka - li - psen ou - ra - nis, i a - re - ti sou Chri - ste; tis ki - vo - tou ghar pro - el -



- θῶν, τοῦ ἀ - γι - ἁ - σμα - τός σου, τῆς ἀ - φθό - ρου Μη - τρός, ἐν τῷ να - ῶ τῆς δό - ξης σου,
- thon, tou a - ghi - a - sma - tos sou, tis a - ftho - rou Mi - tros, en tō na - o tis dho - xis sou,



ὠ - φθης ὡς βρέ - φος, ἀγ - κα - λο - φο - ρού - με - νος, καὶ ἐ - πλη - ρώ - θη τὰ
o - fthis os vre - fos, an - ka - lo - fo - rou - me - nos, ke pe - li - ro - thi ta

Ὦδή ε΄.



πάν-τα τῆς σῆς αἰ - νέ - σε - ως. Ὡς εἶ-δεν Ἥ-σα - ἰ - ας συμ-βο-λι - κῶς, ἐν
pan-da tis sis e - ne - se - os. Os i-dhen I-sa - i - as sim-vo-li - kos, en



θρό-νω ἐ-πηρ - μέν - ω Θε - όν, ὑπ' Ἄγ - γέ-λων δό - ξης δο-ρυ-φο - ρού-με - νον, ὦ
thro-no e-pir - me - no The-on, ip' An - ge-lon dho-xis dho-ri-fo - rou-me - non, o



τά - λας! ἐ - βό - α, ἐ - γώ· πρὸ γάρ εἶ - δον σω-μα - τού-με - νον Θε - όν, φω
ta - las! e - vo - a, e - gho; pro ghar i - dhon so-ma - tou-me-non, The-on, fo

Ὦδή στ΄.



- τὸς ἄ - νε - σπέ-ρου, καὶ εἰ - ρή - νης δε - σπό - ζον - τα. Ἐ - βό-η - σέ σοι, ἰ -
- tos a - ne - spe-rou, ke i - ri - nis dhe - spo - zon - da. E - vo-i - se si, i -



- δὼν ὁ Πρέ - σβυς, τοῖς ὀ-φθαλ - μοῖς τὸ σω - τή-ρι - ον, ὁ λα - οῖς ἐ -
- dhon o Pre - svis, tis o-ftal - mis to so - ti-ri - on, o la - is e -

Ὦδή ζ΄.



- πέ-στη· Ἐκ Θε - οῦ Χρι - στὲ σὺ Θε - ός μου. Σὲ τὸν ἐν πυ-ρὶ δρο - σί-σαν-τα,
- pe - sti: Ek The - ou Chri - ste si The - os mou. Se ton en pi-ri dhro - si-san-da,



Παῖ - δας θε - ο - λο - γή-σαν - τας, καὶ Παρ - θέ-νω, ἄ-κη - ρά-τω, ἐ-νοι - κή-σαν-τα, Θε -
Pe - dhas the - o - lo - ghi-san - das, ke Par - the-no, a - ki - ra - to, e - ni - ki-san-da, The -



- ὄν Λό - γον ὑ - μνοῦ - μεν, εὐ-σε - βῶς με - λω - δοῦν - τες· Εὐ-λο-γη - τὸς ὁ Θε -
- on Lo - ghon i - mnou - men, ev - se - vos me - lo - dhoun - des: Ev - lo - ghi - tos o The -

Ὡδή η΄.



- ός, ό τών Πα - τέ - ρων ή - μών. Αί - νοῦ - μεν, εὐ - λο - γοῦ - μεν, καὶ προ - σκυ -
- os, o ton Pa - te - ron i - mon. E - nou - men, ev - lo - ghou - men, ke pro - ski -



- νοῦ - μεν τὸν Κύ - ρι - ον. Ἄ - στέ - κτω πυ - ρὶ ἐ - νο - θέν - τες, οἱ θε - ο - σε -
- nou - men ton Ky - ri - on. A - ste - kto pi - ri e - no - then - des, i the - o - se -



- βεί - ας προ - ε - στῶ - τες Νε - α - νί - αι, τῇ φλο - γὶ δὲ μὴ λω - βη - θέν - τες,
- vi - as pro - es - to - tes Ne - a - ni - e, ti flo - ghi dhe mi lo - vi - then - des,

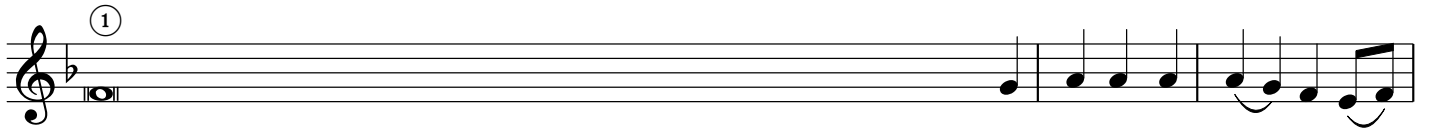


θεῖ - ον ὕ - μνον ἔ - μελ - πον· εὐ - λο - γεῖ - τε πάν - τα τὰ ἔρ - γα Κυ - ρί - ου τὸν Κύ - ρι - ον,
the - on i - mnon e - mel - pon; Ev - lo - ghi - te pan - da ta er - gha Ky - ri - ou ton Ky - ri - on,



καὶ ὑ - πε - ρυ - ψοῦ - τε, εἰς πάν - τας τοὺς αἰ - ῶ - νας.
ke i - pe - ri - psou - te, is pan - das tous e - o - nas.

MEGALYNARIA AND NINTH ODE



Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐ - πὶ τῷ Θε - ῶ τῷ σω-
 Meghalyni i psichi mou ton Kyrion, ke ighalliasse to pnevma mou e - pi to The - o to so-



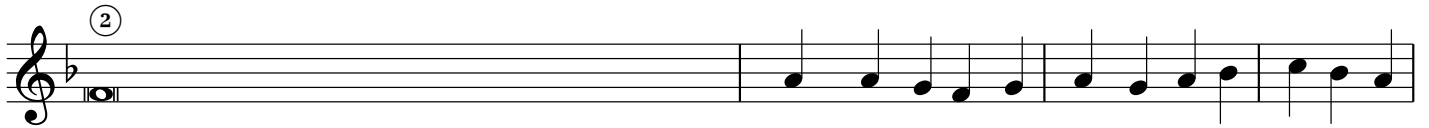
- τή-ρί μου. Τὴν τι-μι-ω - τέ - ραν τῶν Χε-ρου-βείμ, καὶ ἐν-δο-ξο - τέ-ραν ἀ-συγ-
 - ti-ri mou. Tin ti-mi-o - te - ran ton Che-rou-vim, ke en-dho-xo - te-ran a-sing-



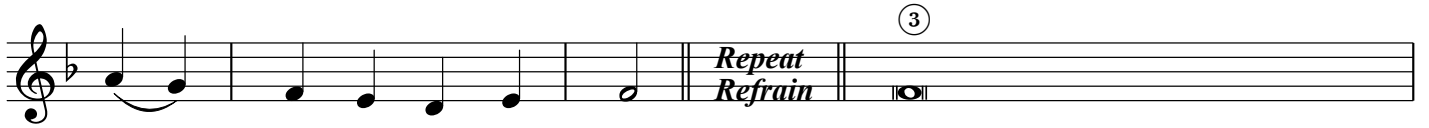
- κρί - τως τῶν Σε-ρα - φείμ, τὴν ἀ - δι - α - φθό - ρως Θε - ὄν Λό - γον τε-
 - kri - tos ton Se-ra - fim, tin a-dhi-af - tho - ros The - on Lo - ghon te-



- κοῦ - σαν, τὴν ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
 - kou - san, tin on - dos The - o - to - kon, se me - gha - li - no - men.



Ἵτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ, ἰ-δοὺ γὰρ ἀ-πὸ τοῦ νῦν μα-κα-ρι - οὐ-σί με
 Oti epevlepsi en ti tin tapinosin tis dhoulis aftou, i - dhou ghar a-po tou nin ma-ka-ri - ou-si me

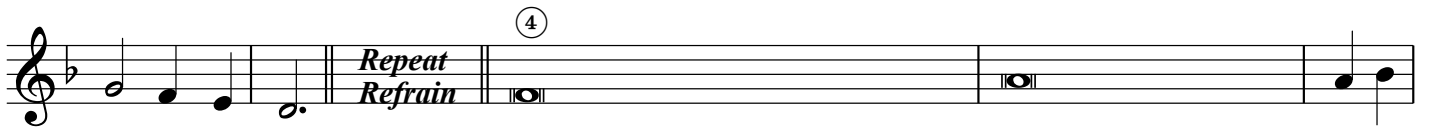


πα - σαι αι - γε - νε - αί.
 pa - se e - ghe - ne - e.

Ἵτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ
 Oti epiise mi meghalia o Dhinatos, ke



ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐ - τοῦ εἰς γε - νε - ἄν, καὶ γε - νε - ἄν τοῖς φο - βου-
 aghion to onoma aftou, ke to eleos af - tou is ghe - ne - an, ke ghe - ne - an tis fo - vou-



- μέ-νοις αὐ - τόν.
 - me-nis af - ton.

Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, διε-σκόρπισεν ὑπερηφάνους δι-α-
 Epiise kratos en vrachioni aftou, dhie - skorpisen iperifanous dhi-a-

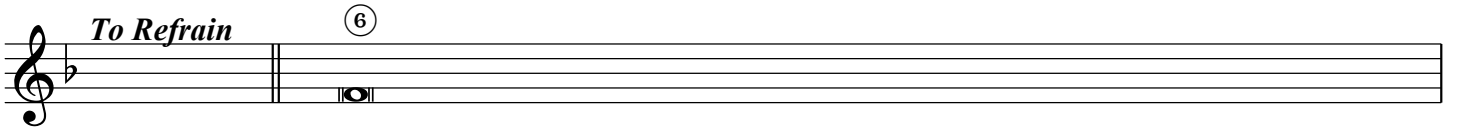


- νοί - α καρ - δί - ας αὐ - τῶν.
 - ni - a kar - dhi - as af - ton.

Κα - θεῖλε δυνάστας ἀπὸ θρόνων, καὶ
 Ka - thile dhinastas apo thronon, ke



ὑψωσε ταπεινούς, πεινῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου - τῶν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
 ipsose tapinous, pinondas enerplisen agha - thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.



To Refrain

⑥

Ἄντελάβετο Ἰσραὴλ παῖδος αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς
 Antelaveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous



To Refrain

πατέρας ἡμῶν, τῷ Ἀβρα - ἄμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
 pateras imon, to Avra - am, ke to sper - ma - ti af - tou e - os e - o - nos.

ᾠδή θ'. Slower



Θε - ο - τό - κε ἡ ἐλ - πὶς, πάν - των τῶν Χρι - στι - α - νῶν, σκέ - πε φρού - ρει
 The - o - to - ke i el - pis, pan - don ton Chri - sti - a - non, ske - pe frou - ri



φύ - λατ - τε, τοὺς ἐλ - πί - ζον - τας εἰς σέ. Ἐν νό - μῳ, σκι - ᾶ καὶ γράμ - μα - τι,
 fi - lat - te, tous el - pi - zon - das is se. En no - mo, ski - a ke ghram - ma - ti,



τύ - πον κα - τί - δω - μεν οἱ πι - στοί, πάν ἄρ - σεν τὸ τὴν μή - τραν δι - α - νοῖ - γον,
 ti - pon ka - ti - dho - men i pi - sti, pan ar - sen to tin mi - tran dhi - a - ni - ghon,



ἄ - γι - ον Θε - ῶ· δι - ὀ πρω - τό - το - κον Λό - γον, Πα - τρὸς ἄ - νάρ - χου Υἱ -
 a - ghi - on The - o; dhi - o pro - to - to - kon Lo - ghon, Pa - tros a - nar - chou Yi -



- ὄν, πρω - το - το - κού - με - νον Μη - τρί, ἄ - πει - ράν - δρω, με - γα - λύ - νο - μεν.
 - on, pro - to - to - kou - me - non Mi - tri, a - pi - pan - dhro, me - gha - li - no men.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS FOR SUNDAY OF THE PUBLICAN AND THE PHARISEE
AND THE SUNDAY OF FORGIVENESS (CHEESEFARE)

Ἦχος πλ. β' — Plagal Second Tone

Tsiknopoulos/Roubanis

Ὦδή α'.



Ὡς ἐν ἡ - πεί-ρω πε - ζεύ - σας ὁ Ἰσ-ρα - ἦλ, ἐν ἀ - βύσ-σω ἴ-χνε-σι, τὸν δι-
Os en i - pi-ro pe - zev - sas o Is-ra - il, en a - vis-so i-chne-si, ton dhi-



- ὠ-κτιν Φα - ρα - ὠ, κα-θο-ρῶν πον-τού-με-νον, Θε - ῶ ἐ-πι - νί-κι-ον ὠ - δὴν, ἐ-βό-α,
- o-ktin Fa - ra - o, ka-tho-ron pon-dou-me-non, The - o e-pi - ni-ki-on o-dhin, e-vo-a,

Ὦδή γ'.



ἄ - σω - μεν. Οὐκ ἔ-στιν ἄ - γι - ος ὡς σύ, Κύ-ρι-ε ὁ Θε - ὅς μου, ὁ ὑ-
a - so - men. Ouk e-stin a - ghi - os os si, Ky-ri-e o The - os mou, o i-



- ψώ - σας τὸ κέ - ρας, τῶν πι - στῶν σου Ἀ - γα - θε, καὶ στε-ρε - ὠ - σας αὐ - τούς, ἐν τῇ
- pso - sas to ke - ras, ton pi - ston sou A-gha - the, ke ste-re - o - sas af - tous, en ti

Ὦδή δ'.



πέ - τρα τῆς ὁ-μο-λο - γί - ας σου. Χρι-στός μου δύ-να - μισ, Θε-ὸς καὶ
pe - tra tis o-mo-lo - ghi - as sou. Chri-stos mou di-na - mis, The-os ke



Κύ-ρι-ος, ἢ σε - πτή Ἐκ-κλη - σί - α θε - ο-πρε-πῶς, μέλ-πει ἀ - να - κρά-ζου-σα, ἐκ δι-α-
Ky-ri-os, i se - pti Ek-kli - si - a the - o-pre-pos, mel-pi a-na - kra-zou-sa, ek dhi-a-

Ὦδή ε'.



- νοί-ας κα - θα - ράς, ἐν Κυ - ρί - ῶ ἐ-ορ - τά-ζου - σα. Τῷ θεί-ῳ φέγ - γει σου
- ni - as ka - tha - ras, en Ky - ri - o e-eor - ta-zou - sa. To thi-o fen - gi sou



Ἀ - γα - θε, τὰς τῶν ὀρ-θρι - ζόν-των σοὶ ψυ-χάς, πό-θω κα - ταύ-γαυ-σον δέ-ομαι, σὲ εἰ-
A-gha-the, tas ton or-thri - zon-don si psi-chas, po-tho ka - tav-ghaf-son dhi-o-me, se i-



- δέ - ναι Λό - γε Θε - οῦ, τὸν ὄν - τως Θε - ὄν, ἐκ ζό-φου τῶν πται-σμά-των ἀ-να-κα-
- dhe - ne Lo - ghe The - ou, ton on - dos The - on, ek zo-fou ton pte-sma-ton a-na-ka-

Ὠδή στ'.



- λού-με - νον. Τοῦ βί - ου τὴν θά-λασ-σαν, ὑ-ψου-μέ-νην κα-θο-ρῶν, τῶν πει-ρα-σμῶν τῶ
- lou-me - non. Tou vi - ou tin tha-las-san, i-psou-me-nin ka-tho-ron, ton pi-ra-smon to



κλύ-δω-νι, ἐν εὐ - δί-ω λι - μέ - νι σου προσ-δρα-μῶν, βο - ῶ σοί, Ἄ - νά-γα - γε ἐκ φθο-
kli-dho-ni, en ev - dhi-ō li - me - ni sou pros-dhra-mon, vo - o si, A - na-gha-ghē ek ftho-

Ὠδή ζ'.



- ρὰς τὴν ζω - ῆν μου Πο-λυ - έ-λε - ε. Δρο-σο - βό-λον μὲν τὴν κά-μι-νον εἰρ - γά-σα-το,
- ras tin zo - in mou Po-li - e-le - e. Dro-so - vo-lon men tin ka-mi-non ir - gha-sa-to,



Ἄγ - γε - λος τοῖς Ὁ - σί - οῖς Παι - σί, τοὺς Χαλ - δαί-ους δὲ κα-τα - φλέ - γον
An - ge - los tis O - si - is Pe - si, tous Chal-dhe-ous dhe ka-ta - fle - ghon



πρό-στα - γμα Θε - οῦ, τὸν Τύ - ραν-νον ἔ-πει-σε βο - ᾶν. Εὐ-λο-γη - τὸς εἶ ὁ Θε-
pro - sta-ghma The - ou, ton Ti - ran-non e-pi-se vo - an. Ev-lo-ghi - tos i o The-



- ὸς ὁ τῶν Πα - τέ-ρων ἡ - μῶν. Αἰ - νοῦ-μεν, εὐ-λο - γοῦ - μεν, καὶ προ-σκυ - νοῦ - μεν τὸν
- os o ton Pa - te-ron i - mon. E - nou-men, ev-lo-ghou-men, ke pro-ski - nou - men ton

Ὠδή η'.



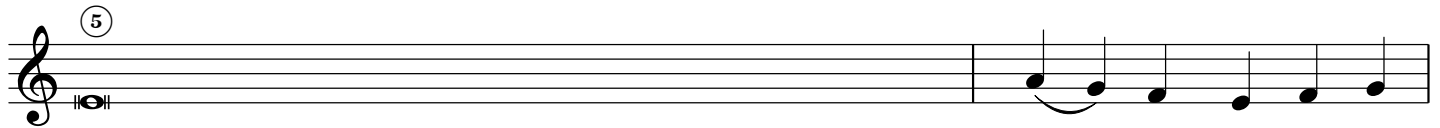
Κύ-ρι-ον. Ἐκ φλο-γὸς τοῖς Ὁ - σί-οῖς, δρό - σον ἐ - πή-γα-σας, καὶ δι - καί-ου θυ - σί-αν,
Ky-ri-on. Ek flo-ghos tis O - si - is, dhro-son e - pi-gha-sas, ke dhi - ke-ou thi - si-an,



ὑ - δα-τι ἔ-φλε-ξας, ἅ-παν-τα γὰρ δρας Χρι-στέ, μό-νω τῷ βού-λε-σθαι. Σὲ ὑ-πε-ρυ-
i - dha-ti e - fle - xas, a - pan-da ghar dhras Chri-ste, mo-no to vou-le-sthe. Se i-pe-ri-



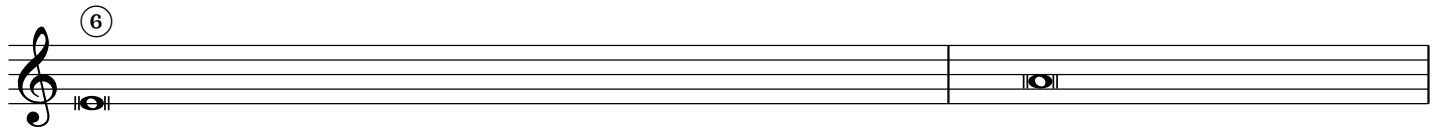
- ψοῦ - μεν εἰς πάν - τας τοὺς αἰ - ῶ - νας.
- psou - men is pan - das tous e - o - nas.



Ⓟ
Καθείλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινούς, πεινῶντας ἐ - νέ - πλη - σεν ἄ - γα -
Kathile dinastas apo thronon, ke ipsose tapinous, pinondas e - ne - pli - sen a - gha -



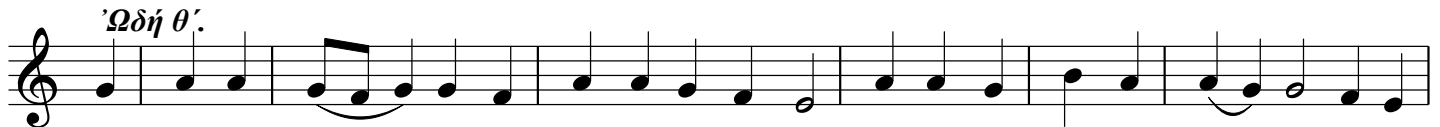
- θῶν, καὶ πλου - τῶν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
- thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.



Ⓠ
Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐ - λάλησε πρὸς τοὺς πατέρας ἡ -
Antelaveto Israil pedhos aftou, mnisthine eleous, kathos e - lalise pros tous pateras i -



- μῶν, τῷ Ἀ - βρα - ἄμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
- mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o - nos.



ᾠδὴ θ΄.

Θε - ὄν ἀν - θρώ - ποις ἰ - δεῖν ἀ - δύ - να - τον, ὃν οὐ τολ - μᾶ Ἄγ - γέ - λων ἀ - τε -
The - on an - thro - pis i - dhin a - dhi - na - ton, on ou tol - ma An - ge - lon a - te -



- νί - σαι τὰ τά - γμα - τα, δι - ἅ σου δὲ Πά - να - γνε ὠ - ρά - θη βρο - τοίς,
- ni - se ta ta - ghma - ta, dhi - a sou dhe Pa - na - ghne o - ra - thi vro - tis,



Λό - γος σε - σαρ - κω - μέ - νος, ὃν με - γα - λύ - νον - τες, σὺν ταῖς οὐ - ρα -
Lo - ghos se - sar - ko - me - nos, dhi me - gha - ly - non - des, sin tes ou - ra -



- νί - αις Στρα - τι - αῖς, σὲ μα - κα - ρί - ζο - μεν.
- ni - es Stra - ti - es, se ma - ka - ri - zo - men.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

ΚΑΤΑΒΑΣΙΑΣ FOR SUNDAY OF THE PRODIGAL SON

Ἦχος πλ. β' — Plagal Second Tone

Tsiknopoulos/Roubanis

Ὦδή α'.

Τὴν Μω - σέ - ως ὦ - δὴν, ἀ - να - λα - βοῦ - σα βό - η - σον ψυ - χή. Βο - η -
Tin Mo - se - os ὀ - dhin, a - na - la - vou - sa vo - i - son psi - chi. Vo - i -

- θός και σκε - πα - στής, ἐ - γέ - νε - τό μοι εἰς σω - τη - ρί - αν, οὐ - τός μου Θε - ὁς και δο -
- thos ke ske - pas - tis, e - ghe - ne - to mi is so - ti - ri - an, ou - tos mou The - os ke dho -

Ὦδή γ'.

- ξά - σω αὐ - τόν. Στει - ρω - θέν - τα μου τὸν νοῦν, καρ - πο - φό - ρον ὁ Θε - ὁς ἀ - νά - δει -
- xa - so af - ton. Sti - ro - then - da mou ton noun, kar - po - fo - ron o The - os a - na - dhi -

- ξόν με, γε - ωρ - γέ τῶν κα - λῶν, φυ - τουργ - γέ τῶν ἀ - γα - θῶν, τῇ εὐ - σπλαγ - χνί - α σου.
- xon me, ghe - or - ghe ton ka - lon, fi - tour - ghe ton a - gha - thon, ti ef - splagh - chni - a sou.

Ὦδή δ'.

Τὴν ἐκ Παρ - θε - νου σου γέν - νη - σιν, ὁ Προ - φή - τας προ - βλέ - πων, ἀ - νε -
Tin ek Par - the - nou sou ghen - ni - sin, o Pro - fi - tis pro - vle - pon, a - ne -

- κή - ρυτ - τε βο - ῶν; Τὴν ἀ - κο - ῆν σου ἀ - κή - κο - α και ἐ - φο - βή - θην, ὄ -
- ki - rit - te vo - on; Tin a - ko - in sou a - ki - ko - a ke e - fo - vi - thin, o -


- τι ἀ - πό Θε - ο - μάν, και ἐξ ὄ - ρους ἀ - γί - ου κα - τα - σκί - ου, ἐ - πε - δή - μι - σας, Χρι - στέ.
- ti a - po The - man, ke ex o - rous a - ghi - ou ka - ta - si - ou, e - pe - dhi - mi - sas, Chri - ste.

Ὦδή ε'.


Τῆς νυ - κτός δι - ελ - θού - σης, ἦγ - γι - κεν ἡ ἡ - μέ - ρα, και τὸ
Tis ni - ktos dhi - el - thou - sis, in - gi - ken i i - me - ra, ke to




 φῶς τῷ κόσ - μῳ ἐ - πέ - λαμ - ψε· δι - ἅ τοῦ - το ὑ - μνεῖ σε
 fos to kos - mo e - pe - lam - pse; dhi - a tou - to i - mni se




 τάγ - μα - τα Ἄγ - γέ - λων καὶ δο - ξο - λο - γεῖ σε Χρι - στὲ ὁ Θε - ὅς.
 tagh - ma - ta An - ge - lon ke dho - xo - lo - ghi se Chri - ste o The - os.

Ὡδή στ'.


 Βυ - θῷ ἀ - μαρ - τη - μά - των, συ - νέ - χο - μαί Σω - τήρ, καὶ ἐν πε - λά - γει τοῦ
 Vi - tho a - mar - ti - ma - ton, si - ne - cho - me So - tir, ke en pe - la - ghi tou




 βί - ου βυ - θί - ζο - μαί ἀλλ' ὧ - σπερ τὸν Ἰ - ω - νᾶν ἐκ τοῦ θη - ρός, κα -
 vi - ou vi - thi - zo - me all' o - sper ton I - o - nan ek tou thi - ros, ka -



 - με τῶν πα - θῶν ἀ - νά - γα - γε, καὶ δι - ἁ - σω - σόν με.
 - me ton pa - thon a - na - gha - ghe, ke dhi - a - so - son me.

Ὡδή ζ'.


 τὰ Χε - ρου - βίμ μι - μου - με - νοί, Παῖ - δες, ἐν τῇ κα - μί - νῳ ἐ -
 To Che - rou - vim mi - mou - me - ni, Pe - dhes, en ti ka - mi - no e -



 - χό - ρευ - ον βο - ῶν - τες· Εὐ - λο - γη - τὸς εἶ ὁ Θε - ὅς, ὃ - τι ἐν ἀ - λη - θεί - ᾳ καὶ
 - cho - re - von vo - on - des. Ev - lo - ghi - tos i o The - os, o - ti en a - li - thi - a ke



 κρί - σει, ἐ - πύ - γα - γες ταῦ - τα πάν - τα δι - ἅ τὰς ἀ - μαρ - τί - ας ἡ - μῶν, ὁ ὑ - πε -
 kri - si, e - pi - gha - ghes taf - ta pan - da dhi - a tas a - mar - ti - as i - mon, o i - pe -



- ρύ-μνη-τος καὶ δε-δο-ξα-σμέ-νος εἰς πάν-τας τοὺς αἰ-ῶ-νας.
- ri-min-dos ke dhe-dho-xa-sme-nos is pan-das tous e-o-nas.



Ὦδὴ η΄.

Αἰ-νοῦ-μεν, εὐ-λο-γοῦ-μεν, καὶ προ-σκυ-νοῦ-μεν τὸν Κύ-ρι-ον. Τὸν ἐν τῇ
E-nou-men, ev-lo-gou-men, ke pro-ski-nou-men ton Ky-ri-on. Ton en ti



βά-τω Μω-σῆ, τῆς Παρ-θέ-νου τὸ θαῦ-μα, ἐν Σι-ναί-ω τῷ
va-to Mo-si, tis Par-the-nou to thav-ma, en Si-ne-o to



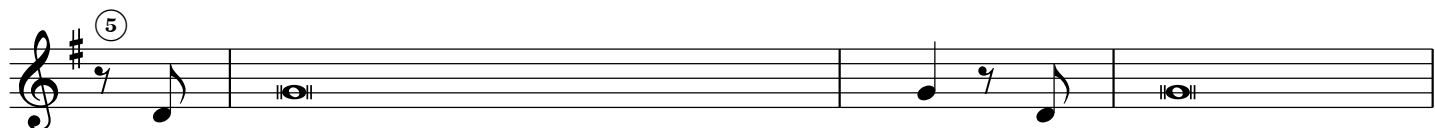
ὅ-ρι προ-τυ-πώ-σαν-τα πο-τέ, ὑ-μνεῖ-τε, εὐ-λο-γεῖ-τε, καὶ ὑ-πε-ρυ-
o-ri pro-ti-po-san-da po-te, i-mni-te, ev-lo-ghi-te, ke i-pe-ri-



- ψοῦ-τε εἰς πάν-τας τοὺς αἰ-ῶ-νας.
- psou-te is pan-das tous e-o-nas.

MEGALYNARIA AND NINTH ODE

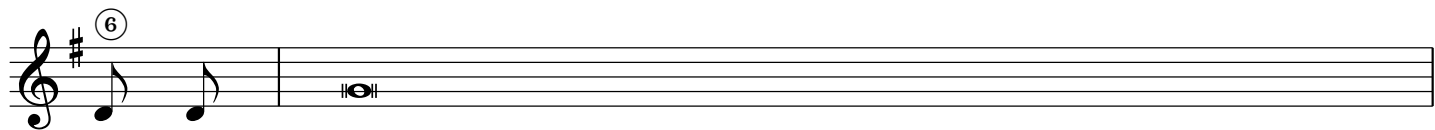
①



Κα - θεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπει - νούς, πει - νῶντας ἐνέπλησεν ἀγα -
Ka - thile dhinastas apo thronon, ke ipsose tapi - nous, pi - nondas eneplesen agha -



- θῶν, καὶ πλου - τῶν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
- thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.



Ἄν - τε - λάβετε Ἰσραὴλ παῖδος αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡ -
An - te - laveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous pateras i -

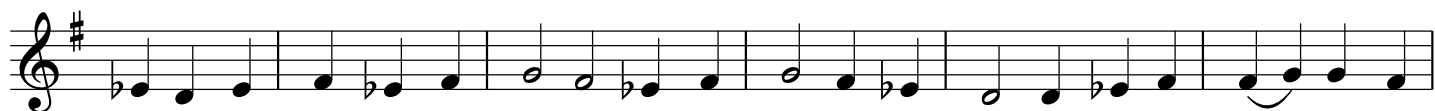


- μῶν, τῷ Ἀ - βρα - ἄμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
- mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o - nos.

Ὦδὴ θ'.



Τῶν γη - γε - νῶν τίς ἤ - κου - σε τοι - οὔ - τον; ἢ τίς ἐ - ὠ - ρα - κε πο - τέ,
Ton ghi - ghe - non tis i - kou - se ti - ou - ton? i tis e - o - ra - ke po - te,



ὅ - τι Παρ - θέ - νος εὐ - ρέ - θη ἐν γα - στρὶ ἔ - χου - σα, καὶ ἀ - νω - δί - νως τὸ
o - ti Par - the - nos ev - re - thi en gha - stri e - chou - sa, ke a - no - dhi - nos to



βρέ - φος ἀ - πο - τε - κοῦ - σα; τοι - οὔ - τον σου τὸ θαῦ - μα, καὶ σὲ ἀγ -
vre - fos a - po - te - kou - sa? ti - ou - ton sou to thav - ma, ke se agh -



- νὴ Θε - ο - κυ - ῆ - τος Μα - ρί - α με - γα - λύ - νο - μεν.
- ni The - o - ki - i - tor Ma - ri - a me - gha - li - no men.

Continue to the Eothinon hymns Agnios Kyrios and the Exapostelaria. (Volume III)

ΚΑΤΑΒΑΣΙΑΣ FOR SUNDAY OF THE LAST JUDGEMENT (MEATFARE)

Ἦχος πλ. β — Plagal 2nd Tone (soft chromatic)

Tsiknopoulos/Roubanis

Ὦδή α'.

Bo-η - θός καὶ σκε-πα - στῆς ἐ - γέ - νε - τό μοι εἰς σω-τη - ρί - αν, οὐ - τός μου Θε -
Vo-i - thos ke ske-pa - stis e - ghe-ne-to mi is so-ti - ri - an, ou-tos mou The-

- ός, καὶ δο - ξά - σω αὐ - τόν, Θε - ός τοῦ Πα - τρός μου καὶ ὑ - ψώ - σω αὐ - τόν, ἐν -
- os, ke dho - xa - so af - ton, The - os tou Pa - tros mou ke i - pso - so af - ton, en-

Ὦδή γ'.

- δό - ξως γὰρ δε - δό - ξα - σται. Στε - ρέ - ω - σον, Κύ - ρι - ε, ἐ - πὶ τὴν πέ - τραν τῶν ἐν - το -
- dho-xos ghar dhe-dho-xa - ste. Ste - re - o - son, Ky - ri - e, e - pi tin pe - tran ton en-to-

- λῶν σου, σα - λευ - θεῖ - σαν τὴν καρ - δί - αν μου, ὅ - τι μό - νος Ἁ - γι - ος ὑ - πάρ - χεις καὶ
- lon sou, sa - lef - thi - san tin kar - dhi - an mou, o - ti mo - nos A - ghi - os i - par - chis ke

Ὦδή δ'.

Κύ - ρι - ος, Ἁ - κή - κο - εν ὁ Προ - φή - τής, τὴν ἔ - λευ - σίν σου Κύ - ρι - ε, καὶ ἐ - φο -
Ky - ri - os. A - ki - ko - en o Pro - fi - tis, tin e - lef - sin sou Ky - ri - e, ke e - fo -

- βή - θη, ὅ - τι μέλ - λεις ἐκ Παρ - θέ - νου τί - κτε - σθαι, καὶ ἀν - θρώ - πους δεί - κνυ - σθαι, καὶ
- vi - thi, o - ti mel - lis ek Par - the - nou ti - kte - sthe, ke an - thro - pis di - kni - sthe, ke

ἐ - λε - γεν· Ἁ - κή - κο - α τὴν ἀ - κό - ῆν σου καὶ ἐ - φο - βή - θην, δό - ξα τὴ δυ - νά - μει σου
e - le - ghen; A - ki - ko - a tin a - ko - in sou ke e - fo - vi - thin, dho - xa ti dhi - na - mi sou

Ὦδή ε'.

Κύ - ρι - ε. Ἐκ νυ - κτός Ὁρ - θρί - ζον - τα Φι - λάν - θρω - πε, φώ - τι - σον δέ - ο - μαι, καὶ Ὁ -
Ky - ri - e. Ek ni - ktos Or - thri - zon - da Fi - lan - thro - pe, fo - ti - son dhe - o - me, ke O -

- δή - γη - σον κα - μέ, ἐν τοῖς προ - στά - γμα - σί σου, καὶ δί - दा - ξόν με ποι - εῖν, ἀ -
- dhi - ghi - son ka - me, en tis pro - sta - ghma - si sou, ke dhi - dha - xon me pi - in, a -

Ὦδή στ'.



- εἰ τὸ θε - λη - μά σου. Ἐ - βό-η-σα, ἐν ὅ-λη τῇ καρ - δί - α μου, πρὸς τὸν οἶ-
- i to the - li - ma sou. E - vo-i-sa, en o-li ti kar - dhi-a mou, pros ton i-



- κτίρ-μο-να Θε - ὄν, καὶ ἐ - πή-κου - σέ μου, ἐξ Ἄ-δου κα - τω - τά-του, καὶ ἄ-
- ktir-mo-na The - on, ke e - pi-kou - se mou, ex A-dhou ka - to - ta-tou, ke a-

Ὦδή ζ'.



- νή-γα - γεν, ἐκ φθο - ρας τὴν ζω - ῆν μου. Ἡ - μάρ-το-μεν, ἡ-νο-μή-σα - μεν, ἡ-δι-
- ni-gha-ghen, ek ftho - ras tin zo - in mou. I - mar-to-men, i-no-mi-sa - men, i-dhi-



- κή-σα-μεν ἐ - νώ-πι-όν σου, οὐ - δὲ συ - νε-τη-ρή-σα-μεν, οὐ - δὲ ἐ-ποι - ῆ-σα-μεν, κα-
- ki-sa-men e - no-pi-on sou, ou-dhe si - ne-ti-ri-sa-men, ou - dhe e-pi - i-sa-men, ka-



- θῶς ἐ-νε - τεί-λω ἡ - μῖν, ἀλ - λά μὴ πα-ρα - δῶ ἡς ἡ - μάς εἰς τέ - λος, ὁ τῶν Πα-
- thos e-ne - ti-lo i - min, al - la mi pa-ra - dho is i - mas is te - los, o ton Pa-



- τέ-ρων Θε - ὄς. Αἰ - νοῦ-μεν, εὐ-λο - γοῦ - μεν, καὶ προ-σκυ - νοῦ - μεν τὸν Κύ-ρι-ον.
- te-ron The - os. E - nou-men, ev-lo - ghou-men, ke pro-ski - nou - men ton Ky-ri-on.

Ὦδή η'.



Ὁ Στρα-τι - αὶ Οὐ-ρα-νῶν δο-ξά-ζου-σι καὶ φρίτ-τει τὰ Χε-ρου-βὶμ καὶ τὰ Σε - ρα-φίμ,
O Stra-ti - e Ou-ra-non dho-xa-zou-si ke frit - ti ta Che-rou-vim ke ta Se - ra-fim,



πᾶ - σα πνο - ῶ καὶ κτί - σις ὑ - μνεῖ-τε, εὐ - λο - γεῖ - τε, καὶ ὑ-πε-ρυ-
pa - sa pno - o ke kti - sis i - mni-te, ev - lo - ghi - te, ke i-pe-ri-



- ψοῦ - τε εἰς πάν - τας τοὺς αἰ - ῶ - νας.
- psou - te is pan - das tous e - o - nas.

MEGALYNARIA AND NINTH ODE

① *Hard chromatic*

Με - γα - λύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠ - γαλ - λί - α - σε τὸ πνεύ - μά μου ἐ - πὶ τῷ Θε -
 Me - gha - lyni i psichi mou ton Kyrion, ke i - ghal - li - a - se to pnev - ma mou e - pi to The -

Refrain

- ὦ τῷ σω - τή - ρί μου. Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο -
 - o to so - ti - ri mou. Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo -

- τέ - ραν ἅ - συγ - κρί - τως τῶν Σε - ρα - φείμ, τὴν ἅ - δι - α - φθό - ρως Θε - ὄν
 - te - ran a - sing - kri - tos ton Se - ra - fim, tin a - dhi - a - ftho - ros The - on

Λό - γον τε - κοῦ - σαν, τὴν ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
 Lo - ghon te - kou - san, tin on - dos The - o - to - kon, se me - gha - li - no - men.

②

Ἵτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ, ἰ - δοὺ γὰρ ἅ - πό τοῦ νῦν μα - κα - ρι -
 Oti epevlepsen epi tin tapinosin tis dhoulis aftou, i - dhou ghar a - po tou nin ma - ka - ri -

③

- οὐ - σὶ με πᾶ -σαι αἰ γε - νε - αἰ. Ἵτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ
 - ou - si me pa - se e ghe - ne - e. Oti epiise mi meghalia o Dhinatos, ke

ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γε - νε - ἄν, καὶ γε - νε - ἄν τοῖς φο - βου - μέ - νοις αὐ -
 aghion to onoma aftou, ke to eleos aftou is ghe - ne - an, ke ghe - ne - an tis fo - vou - me - nis af -

④

- τόν.
 - ton. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ, διε - σκόρπισεν ὑπερηφάνους δι - α -
 Epiise kratos en vrachioni aftou, dhie - skorpisen iperifanous dhi - a -

5

- νοί - α καρ - δί - ας αὐ - τῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ
 - ni - a kar - dhi - as af - ton. Kathile dhinastas apo thronon, ke

ὕψωσε ταπεινούς, πεινῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου - τοῦν - τας ἐ - ξα - πέ - στει - λε κε - νούς.
 ipsosse tapinous, pinondas eneplesisen agha - thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.

6

Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡ -
 Antelaveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous pateras i-

- μῶν, τῷ Ἀ - βρα - ἄμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
 - mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o - nos.

ᾠδὴ θ'. Soft chromatic

Ἄ - σπό - ρου συλ - λή - ψε - ως, ὁ τό - κος ἀ - νερ - μή - νευ - τος, Μη - τρὸς ἄ -
 A - spo - rou sil - li - pse - os, o to - kos a - ner - mi - nef - tos, Mi - tros a-

- νάν - δρου, ἄ - σπο - ρος ἡ κύ - η - σις. Θε - οῦ γὰρ ἡ γέν - νη - σις και - νο - ποι - εῖ τὰς
 - nan - dhrou, a - spo - ros i ki - i - sis. The - ou ghar i ghen - ni - sis ke - no - pi - i tas

φύ - σεις, δι - ὃ σὲ πᾶ - σαι αἶ γε - νε - αί, ὡς Θε - ὀ - νυμ - φον Μη -
 fi - sis, dhi - o se pa - se e ghe - ne - e, os The - o - nim - fon Mi-

- τέ - ρα, ὀρ - θο - δό - ξως με - γα - λύ - νο - μεν.
 - te - ra, or - tho - dho - xos me - gha - ly - no - men.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

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ΚΑΤΑΒΑΣΙΑΣ FOR THE SUNDAY OF ORTHODOXY

Ἦχος δ' — Fourth Tone

Tsiknopoulos/Roubanis

Ὦδή α'.

Θα - λάσ - σης τὸ ἐ-ρυ-θραῖ-ον πέ-λα-γος, ἄ - βρό-χοις ἴ-χνε-σιν, ὁ πα-λαι - ὄς πε-
 Tha - las - sis to e-ri-thre-on pe-la-ghos, a - vro-chis i-chne-sin, o pa-le - os pe-

- ζεύ - σας Ἰσ-ρα - ήλ, σταυ-ρο - τύ-ποις Μω - σέ-ως χερ - σί, τοῦ Ἄ-μα - λήκ τὴν δύ - να-
 - zef - sas Is-ra - il, stov-ro - ti - pis Mo - se-os cher - si, tou A-ma - lik tin dhi - na-

Ὦδή γ'.

- μιν, ἐν τῇ ἐ - ρή-μω ἐ - τρο-πώ-σα-το. Εὐ-φραΐ-νε-ται ἐ-πὶ σοί, ἡ Ἐκ-κλη - σί - α σου Χρι-
 - min, en ti e - ri-mo e - tro-po-sa-to. Ef-fre-ne-te e-pi si, i Ek-kli - si - a sou Chri-

- στέ κρά-ζου-σα. Σύ μου ἰ - σχὺς Κύ - ρι - ε, καὶ κα-τα-φν - γή καὶ στε - ρέ-ω-μα.
 - ste kra-zou-sa. Si mou i - schis Ky - ri - e, ke ka-ta-fi - ghi ke ste - re-o-ma.

Ὦδή δ'.

Ἐ-παρ - θέν-τα σὲ ἰ - δοῦ - σα ἡ Ἐκ - κλη - σί - α, ἐ - πὶ Σταυ-ροῦ τὸν
 E-par - then-da se i - dhou - sa i Ek - kli - si - a, e - pi Stav-rou ton

Ἡ-λι-ον τῆς δι-και-ο - σύ-νης, ἔ - στη ἐν τῇ τά-ξει αὐ - τῆς, εἰ - κό - τως κραυ-
 I - li - on tis dhi-ke-o - si - nis, e - sti en ti ta-xi af - tis, i - ko - tos krav-

Ὦδή ε'.

- γά - ζου-σα, Δό - ξα τῇ δυ - νά - μει σου Κύ-ρι-ε. Σὺ Κύ-ρι-έ μου
 - gha-zou-sa, Dho - xa ti dhi - na - mi sou Ky-ri-e. Si Ky-ri-e mou

φῶς, εἰς τὸν κό-σμον ἐ - λή-λυ - θας, φῶς ἄ-γι-ον ἐ-πι - στρέ-φον, ἐκ ζο - φώ-δους ἄ-
 fos, is ton ko-smon e - li-li - thas, fos a-ghi-on e-pi - stre-phon, ek zo - fo-dhous a-

Ὦδή στ'.

- γνοί - ας, τοὺς πί-στει ἄ-νυ - μνούν - τας σε. Θύ-σω σοί, με-τὰ φω - νῆς αἰ-
 - ghni - as, tous pi - sti a - ni - mnoun - das se. Thi-so si, me-ta fo - nis e-

- νέ - σε-ως Κύ - ρι-ε, ἡ Ἐκ-κλη - σί-α βο - ᾶ σοί, ἐκ δαι - μό-νων λύ - θρου κε-
 - ne - se-os Ky - ri-e, i Ek-kli - si-a vo - a si, ek dhe-mo-nin li - throu ke-

- κα - θαρ-μέ - νη, τῶ δι' οἱ - κτον, ἐκ τῆς Πλευ - ρᾶς σου ρεύ - σαν-τι
 - ka - thar-me - ni, to dhi i - kton, ek tis Plev - ras sou ref - san-di

Ὦδὴ ζ'.

αἴ-μα-τι. Ἐν τῇ κα - μί-νω, Ἀ - βρα-μι-αῖ-οι Παῖ-δες τῆ Περ-σι-κή, πό-θω εὐ-σε-
 e-ma-ti. En ti ka - mi-no, A - vra-mi-e-i Pe - dhēs ti Per-si-ki, po-tho ef-se-

- βεί-ας μᾶλ - λον ἢ τῇ φλο - γί, πυρ-πο - λού-με-νοι ἐ - κραύ-γα - ζον, Εὐ-λο-γη-
 - vi-as mal - lon i ti flo - ghi, pir-po - lou-me-ni e - krav-gha - zon, Ev-lo-ghi-

- μέ - νος εἶ, ἐν τῶ Να - ῶ τῆς δό - ξης σου Κύ-ρι-ε. Αἰ - νοῦ-μεν, εὐ-λο-
 - me - nos i, en tō Na - o tis dho - xis sou Ky-ri-e. E - nou-men, ev-lo-

Ὦδὴ η'.

- γου - μεν, καὶ προ-σκυ - νοῦ - μεν τὸν Κύ - ρι-ον. Χεί - ρας ἐκ-πε - τά-σας Δα - νι-
 - ghou-men, ke pro-ski - nou - men ton Ky - ri-on. Chi - ras ek-pe - ta-sas Dha-ni-

- ἦλ, λε - ὄν-των χά-σμα-τα, ἐν λάκ-κῳ ἔ-φρα-ξε, πυ - ρὸς δὲ δύ-να-μιν ἔ-σβε-σαν, ἀ-ρε-
 - il, le - on-don cha-sma-ta, en lak-kō e-fra-xe. pi - ros dhe dhi-na-min e-sve-san, a-re-

- τὴν πε-ρι-ζω - σά-με - νοι, οἱ εὐ-σε - βεί-ας ἐ-ρα-σταί, Παῖ-δες κραυ-γά-ζον-τες Εὐ-λο-
 - tin pe-ri-zo - sa-me - ni i ef-se - vi-as e-ra-ste, Pe-dhes krav-gha-zon-des Ev-lo-

- γεῖ-τε, πάν-τα τὰ ἔρ - γα Κυ - ρί - ου τὸν Κύ-ρι-ον.
 - ghi-te, pan-da to er - gha Ky - ri - ou ton Ky-ri-on.

MEGALYNARIA AND NINTH ODE

①

Με - γα - λύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεύμά μου ἐ - πὶ τῷ Θε - ᾧ τῷ σω -
 Me - gha - lyni i psichi mou ton Kyrion, ke ighalliase to pneuma mou e - pi to The - o to so -

Refrain

- τή - ρί μου. Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο -
 - ti - ri mou. Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo -

- τέ - ραν ἀ - συγ - κρί - τως τῶν Σε - ρα - φείμ, τὴν ἀ - δι - α - φθό - ρως Θε - ὄν
 - te - ran a - sing - kri - tos ton Se - ra - fim, tin a - dhi - a - ftho - ros The - on

Λό - γον τε - κοῦ - σαν, τὴν ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
 Lo - ghon te - kou - san, tin on - dos The - o - to - kon, se me - gha - li - no - men.

②

᾽Οτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ, ἰ - δοὺ γὰρ ἀ - πό τοῦ νῦν μα - κα - ρι - οὐ - σί με
 Oti epevlepsen epi tin tapinosin tis dhoulis aftou, i - dhou ghar a - po tou nin ma - ka - ri - ou - si me

③

πᾶ -σαι αἰ γε - νε - αί.
 pa - se e ghe - ne - e.

᾽Οτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ
 Oti epiise mi meghalia o Dhinatos, ke

ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γε - νε - άν, καὶ γε - νε - άν τοῖς φο - βου - μέ - νοις αὐ - τόν.
 aghion to onoma aftou, ke to eleos aftou is ghe - ne - an, ke ghe - ne - an tis fo - vou - me - nis af - ton.

④

Ἐ - ποίησε κράτος ἐν βραχίονι αὐτοῦ, δι - ε - σκόρπισεν ὑπερηφάνους δι - α - νοί - α καρ -
 E - piise kratos en vrachioni aftou, dhi - e - skorpisen iperifanous dhi - a - ni - a kar -

5

Repeat
Refrain

- δί - ας αὐ - τῶν. Κα - θεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινοὺς, πει-
- dhi - as af - ton. Ka - thile dhinastas apo thronon, ke ipsose tapinous, pi-

Repeat
Refrain

- νῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου - τούν - τας ἔ - ξα - πέ - στει - λε κε - νούς.
- nondas eneplesen agha - thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.

6

Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡ-
Antelaveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous pateras i-

Repeat
Refrain

- μῶν, τῷ Ἀ - βρα - ἀμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
- mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o - nos.

Ὡδή θ'.

Λί - θος ἀ - χει - ρότ - μη - τος ὄ - ρους, ἐξ ἀ - λα - ξεύ - του σου Παρ - θέ - νε,
Li - thos a - chi - rot - mi - tos o - rous, ex a - la - xef - tou sou Par - the - ne,

ἀ - κρο - γω - νι - αῖ - ος ἐ - τμή - θη, Χρι - στός συ - νά - ψας τὰς δι - ε - στώ - τας φύ - σεις, Δι -
a - kro - gho - ni - e - os e - tmi - thi, Chri - stos si - na - psas tas dhi - e - sto - tas fi - sis, Dhi -

- ὀ ἐ - πα - γαλ - λό - με - νοι σὲ Θε - ο - τό - κε με - γα - λύ - νο - μεν.
- o e - pa - ghal - lo - me - ni se The - o - to - ke me - gha - li - no - men.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

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KATAVASIAS FOR THE VENERATION OF THE CROSS

Third Sunday of Lent

Ἦχος α' — First Tone

Tsiknopoulos/Roubanis

Ὦδή α'.

Ὁ θει - ό - τα - τος προ - ε - τύ - πω - σε πά - λαι Μω - σής, ἐν ἐ - ρυ - θρᾶ θα -
 O thi - o - ta - tos pro - e - ti - po - se pa - le Mo - sis, en e - ri - thra tha -

- λάσ - ση, δι - α - βι - βά - σας Ἰ - σρα - ήλ, τῶ Σταυ - ρῶ σου τὴν ὑ - γράν, τὴ ράβ - δω τε - μῶν, ὦ -
 - las - si, dhi - a - vi - va - sas I - sra - il, to Stav - ro sou tin i - ghran, ti rav - dho te - mon, o -

Ὦδή γ'.

- δὴν σοὶ ἐ - ξό - δι - ον, ἀ - να - μέλ - πων Χρι - στὲ ὁ Θε - ός. Στε - ρέ - ω - σον Δέ - σπο - τα Χρι -
 - dhin si e - xo - dhi - on, a - na - mel - pon Chri - ste o The - os. Ste - re - o - son Dhe - spo - ta Chri -

- στέ, τῶ Σταυ - ρῶ σου ἐν πέ - τρα με τὴ τῆς πί - στε - ως μὴ σα - λευ - θῆ - ναι τὸν νοῦν, ἐχ -
 - ste, to Stav - ro sou en pe - tra me ti tis pi - ste - os mi sa - lef - thi - ne ton noun, ech -

Ὦδή δ'.

- θροῦ προ - σβο - λαίς τοῦ δυ - σμε - νοῦς, μό - νος γὰρ εἶ ἄ - γι - ος. Ἐ - πὶ Σταυ -
 - throu pro - svo - les tou dhi - sme - nous, mo - nos ghar i a - ghi - os. E - pi Stav -

- ροῦ σὲ Δυ - να - τὲ φω - στήρ ὁ μέ - γας κα - τι - δῶν τρό - μω ἐ - παρ - θεῖς τὰς ἀ -
 - rou se Dhi - na - te fo - stir o me - ghas ka - ti - dhon tro - mo e - par - this tas a -

- κτῆ - νας σὺν ἔ - στει - λεν ἔ - κρυ - ψε, πᾶ - σα δὲ Κτί - σις ὑ - μνη - σεν, ἐν φό - βῳ τὴν
 - kti - nas sin e - sti - len e - kri - pse, pa - sa dhe Kti - sis i - mni - sen, en fo - vo tin



σὴν μα-κρο-θυ - μί - αν, καὶ γάρ ἐ - πλή-σθη ἡ γῆ, τῆς σῆς αἰ - νέ - σε - ως.
 sin ma-kro-thi - mi - an, ke ghar e - pli-sthi i ghi, tis sis e - ne - se - os.

Ὦδή ε'.



Ὅρ - θρί-ζον-τες σὲ ἀ-νυ - μνοῦ - μεν, Σω - τῆρ τοῦ Κό-σμου εἰ - ρή - νην, εὐ - ρά - με-νοι
 Or - thri-zon-des se a-ni - mnou-men, So - tir tou Ko-smou i - ri - nin, ev - ra - me-ni



τῷ Σταυ - ρῷ σου, δι οὐ ἀ-νε - καί-νι-σας, τὸ γέ-νος τὸ ἀν-θρώ-πι-νον, φῶς πρὸς, ἀ-
 to Stav - ro sou, dhi ou a-ne - ke-ni-sas, to ghe-nos to an-thro-pi-non, fos pros, a-

Ὦδή στ'.



- νέ-σπε-ρον ἄ - γων ἡ - μάς. Τὸν τύ - πον τοῦ θεῖ-ου Σταυ - ροῦ Ἰ-ω - νὰς ἐν κοι-
 - ne-spe-ron a - ghon i - mas. Ton ti - pon tou thi-ou Stav - rou I - o - nas en ki-

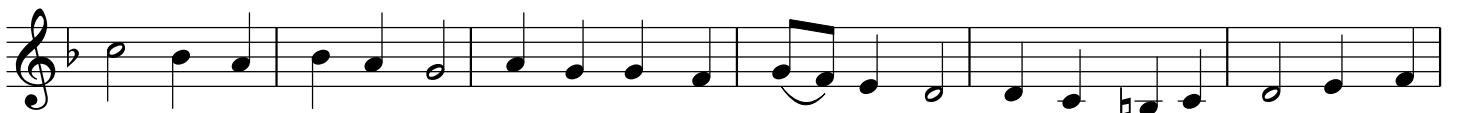


- λί - α τοῦ κή-τους, τε-τα - μέ-ναις πα - λά-μαις, προ-δι - ε - χά-ρα - ξε καὶ ἀ-
 - li - a tou ki - tous, te-ta - me-nes pa - la - mes, pro-dhi-e - cha-ra - xe ke a-

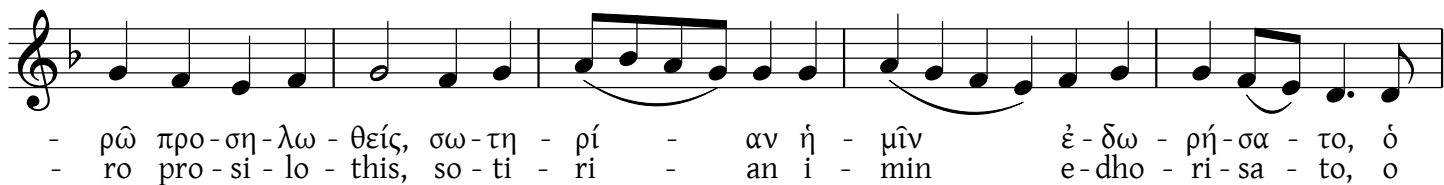
Ὦδή ζ'.



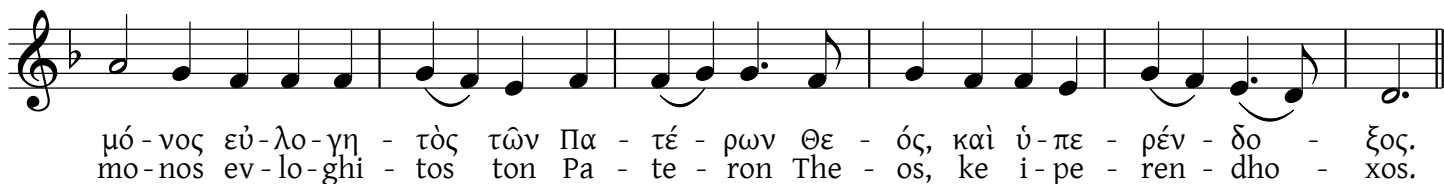
- νέ-θο-ρε σε-σω-σμέ-νος τοῦ θε - ρὸς τῆ δυ - νά - μαι σου Λό - γε. Φλο - γώ - σε-ως ὁ
 - ne-tho-re se-so-sme-nos tou thi - ros ti dhi - na - me sou Lo - ghe. Flo - gho-se-os o



Παί-δας ῥυ - σά-με-νος σάρ-κα προ-σλα - βό - με-νος, ἦλ-θεν ἐ-πὶ γῆς καὶ Σταυ-
 Pe-dhas ri - sa-me-nos sar - ka pro - sla - vo - me-nos, il-then e-pi ghis ke Stav-



- ρῶ προ-ση-λω - θείς, σω-τη - ρί - αν ἡ - μῖν ἔ - δω - ρή - σα - το, ὁ
 - ro pro - si - lo - this, so - ti - ri - an i - min e - dho - ri - sa - to, o



μό - vos εὐ - λο - γη - τὸς τῶν Πα - τέ - ρων Θε - ὅς, καὶ ὑ - πε - ρέν - δο - ξος.
 mo - nos ev - lo - ghi - tos ton Pa - te - ron The - os, ke i - pe - ren - dho - xos.

Ὡδή η'.



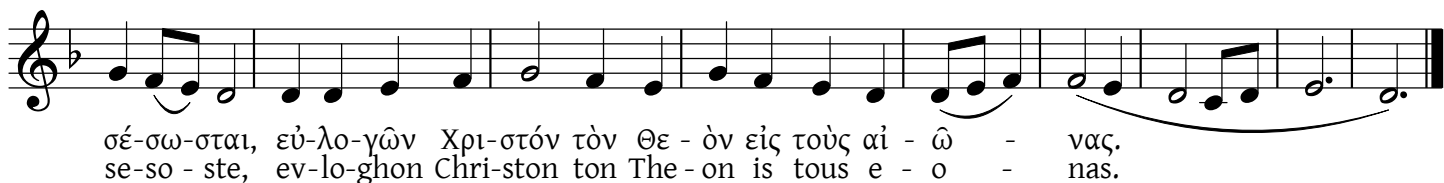
Αἰ - νοῦ - μεν, εὐ - λο - γοῦ - μεν, καὶ προ - σκυ - νοῦ - μεν τὸν Κύ - ρι - ον. Χεῖ - ρας ἐν τῷ λάκ - κω βλη -
 E - nou - men, ev - lo - ghou - men, ke pro - ski - nou - men ton Ky - ri - on. Chi - ra en to lak - ko vli -



- θείς τῶν λε - ὄν - των πο - τὲ ὁ μέ - γας ἐν Προ - φή - ταις σταυ - ρο - ει - δῶς ἐκ - πε -
 - this ton le - on - don po - te o me - ghas en Pro - fi - tes stav - ro - i - dhos ek - pe -



- τά - σας Δα - νι - ἦλ ἄ - βλα - βῆς ἐκ τῆς τού - των κα - τα - βρώ - σε - ως
 - ta - sas Dha - ni - il a - vla - vis ek tis tou - ton ka - ta - vro - se - os



σέ - σω - σται, εὐ - λο - γῶν Χρι - στὸν τὸν Θε - ὄν εἰς τοὺς αἰ - ῶ - νας.
 se - so - ste, ev - lo - ghon Chri - ston ton The - on is tous e - o - nas.

MEGALYNARIA AND NINTH ODE

①

Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θε - ᾧ τῷ σω - τή - ρί μου.
 Meghalini i psichi mou ton Kyrion, ke ighalliasse to pnevma mou e - pi to The - o to so - ti - ri mou.

Refrain

Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο - τέ - ραν
 Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo - te - ran

ἄ - συγ - κρί - τως τῶν Σε - ρα - φείμ, τὴν ἀ - δι - α - φθό - ρως Θε - ὄν Λό - γον τε -
 a - sing - kri - tos ton Se - ra - fim, tin a - dhi - a - ftho - ros The - on Lo - ghon te -

- κοῦ - σαν, τὴν ὄν - τως Θε - ο - τό - κον, σὲ με - γα - λύ - νο - μεν.
 - kou - san, tin on - dos The - o - to - kon, se me - gha - li - no - men.

②

Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινώσιν τῆς δούλης αὐτοῦ, ἰ - δού γὰρ ἀ - πό τοῦ νῦν μα - κα - ρί -
 Oti epevlepsi en ti ta - pinosin tis dhoulis aftou, i - dhou ghar a - po tou nin ma - ka - ri -

- οὐ - σί με πᾶ - σαι αἶ γε - νε - αί.
 - ou - si me pa - se e ghe - ne - e.

Repeat Refrain

③

Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γε - νε -
 Oti epiise mi meghalia o Dhinatos, ke aghion to onoma aftou, ke to eleos aftou is ghe - ne -

- ἄν, καὶ γε - νε - ἄν τοῖς φο - βου - μέ - νοις αὐ - τόν. Ἐποίησε κράτος ἐν
 - an, ke ghe - ne - an tis fo - vou - me - nis af - ton. Epiise kratos en

④

Repeat Refrain

βραχίονι αὐτοῦ, διεσκόρπισεν ὑπερηφάνους δι - α - νοί - α καρ - δί - ας αὐ - τῶν.
 vrachioni aftou, dhieskorpisen iperifanous dhi - a - ni - a kar - dhi - as af - ton.

Repeat Refrain

5

Καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὕψωσε ταπεινοὺς, πεινῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου -
 Kathile dhinastas apo thronon, ke ipsose tapinous, pinondas eneplesen agha - thon, ke plou -

6

- τοῦν - τας ἐ - ξα - πέ - στει - λε κε - νούς. Ἄντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ,
 - toun - das e - xa - pe - sti - le ke - nous. Antelaveto Israil pedhos aftou,

μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡμῶν, τῷ Ἀ - βρα - ἄμ, καὶ τῷ
 mnisthine eleous, kathos elalise pros tous pateras imon, to A - vra - am, ke to

σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ - νος.
 sper - ma - ti af - tou e - os e - o - nos.

ᾠδὴ θ'.

ὦ Μῆ - τερ Παρ - θε - νε, καὶ Θε - ο - τό - κε ἁ - ψευ - δῆς, ἡ τε -
 O Mi - ter Par - the - ne, ke The - o - to - ke a - pseu - dhis, i te -

- κοῦ - σα ἁ - σπό - ρως, Χρι - στὸν τὸν Θε - ὄν ἡ - μῶν, τὸν ἐν Σταυ -
 - kou - sa a - spro - ros, Chri - ston ton The - on i - mon, ton en Stav -

- ρῷ ὑ - ψω - θέν - τα σαρ - κὶ σὲ οἱ πι - στοί, ἅ - παν - τες ἁ -
 - ro i - pso - then - da sar - ki se i pi - sti, a - pan - des a -

- ξί - ως, σὺν τού - τω νύν με - γα - λύ - νο - μεν.
 - xi - os, sin tou - to nin me - gha - ly - no - men.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS FOR PALM SUNDAY

Ἦχος δ' — Fourth Tone

Tsiknopoulos/Roubanis

Ὦδή α'.



Ὠ-φθη - σαν, αἰ πη - γαὶ τῆς ἀ - βύσ - σου, νο - τί - δος ἄ-μοι-ροι, καὶ ἀ-νε-κα-
O-ftthi - san, e pi - ghe tis a - vis - sou, no - ti - dhos a-mi-ri, ke a-ne-ka-



- λύ-φθη θα - λάσ - σης, κυ-με-νο - μέ-νης τὰ θε - μέ - λι-α, τῇ κα-ται - γί-δι νεύ-μα - τι
- li-ftthi tha - las - sis, ki-me-no - me-nis ta the - me - li-a, ti ka-te - ghi-di ney-ma - ti;



ταύ-της γὰρ ἐ - πε - τί - μη-σας, πε-ρι - ού-σι-ον λα - ὄν δὲ ἔ-σω-σας, ἄ - δον - τα, ἐ-πι-
taf-tis ghar e - pe - ti - mi-sas, pe-ri - ou-si-on la - on dhe e-so-sas, a - dhon-da, e-pi-

Ὦδή γ'.



- νί-κι-ον ὕ - μνον σοὶ Κύ-ρι-ε. Νά-ου-σαν ἀ - κρό-το-μον, προ - στά - γμα - τι
- ni-ki-on i - mnon soi Ky-ri-e. Na-ou-san a - kro-to-mon, pro - sta - ghma-ti



σῶ, στε-ρε-ὸν ἐ - θή-λα-σε πέ-τραν, Ἰ-σρα-η - λί - της λα - ὄς, ἡ δὲ πέ-τρα σὺ Χρι-
sō, ste-re-on e - thi-la-se pe-tran, I-spa-i - li - tis la - os, i dhe pe-tra si Chri-



- στέ, ὕ - πάρ-χεις καὶ ζω - ῆ, ἐν ᾧ ἐ-στε-ρε - ῶ - θη ἡ Ἐκ - κλη-
- ste, i - par-chis ke zo - i, en ᾧ e - ste-re - o - thi i Ek - kli-



- σί-α κρά-ζου - σα Ὡ-σαν - νά, εὐ-λο-γη - μέ - νος εἶ ὁ ἐρ - χό - με - νος.
- si-a kra-zou - sa: O-san - na, ev-lo-ghi - me - nos i o er - cho-me-nos.

Ὦδή δ'.



Χρι - στὸς ὁ ἐρ - χό - με - νος ἐμ-φα-νῶς Θε-ὸς ἡ-μῶν, ἡ - ξει καὶ οὐ χρο-νι-εῖ, ἐξ
Chri - stos o er - cho-me-nos em-fa - nos The-os i-mon, i - xi ke ou chro-ni-i, ex

ὁ - ρους κα-τα - σκί-ου δα - σέ - ος, Κό-ρης τι - κτού-σης ἀ - πει - ράν-δρου, Προ-
o - rous ka-ta - ski-ou dha - se - os, Ko-ris ti - ktou-sis a-pi - ran-dhrou, Pro-

- φή-της πά - λαι φη - σί. Δι - ὀ πάν-τες βο - ῶ - μεν' Δό - ξα τῆ δυ-
- fi - tis pa - le fi - si. Dhi-o pan-des vo - o - men: Dho - xa ti dhi-

Ὡδή ε'.

- νά - μει σου Κύ-ρι-ε. Τὴν Σι-ὼν ἐπ' ὁ - ρους ἀ - νά-βη-θι, ὁ εὐ-αγ-γε - λι-
- na - mi-sou Ky-ri-e. Tin Si-on ep' o - rous a - na-vi-thi, o en-an-ge - li-

- ζό - με-νος, καὶ τὴν Ἰ - ε-ρου-σα - λήμ, ὁ κη - ρύσ-σων ἐν ἰ - σχύ - ῖ ὕ-ψω-σον φω-
- zo - me-nos, ke tin I - e-rou-sa - lim, o ki - ris-son en i - schi - i i-pso-son fo-

- νήν. Δε-δο-ξα - σμέ-να ἐ-λα - λή-θη πε-ρὶ σου, ἡ Πό-λις τοῦ Θε - οῦ, εἰ - ρή - νη ἐ-
- nin, Dhe-do-xa - sme-na e-la - li-thi pe-ri sou, i Po-lis to The-ou, i - ri - ni e-

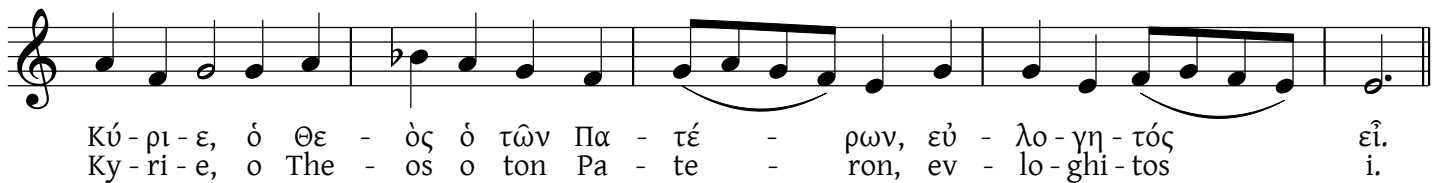
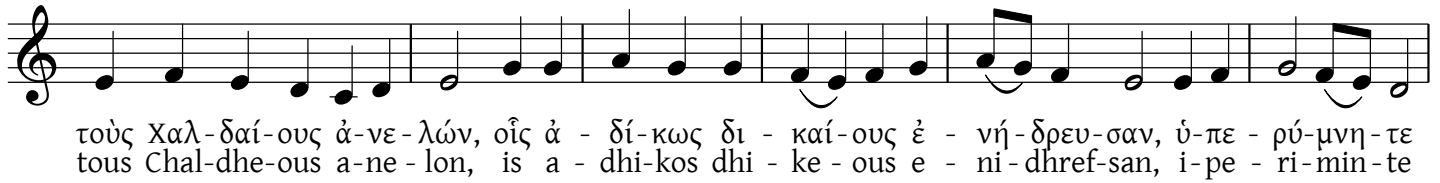
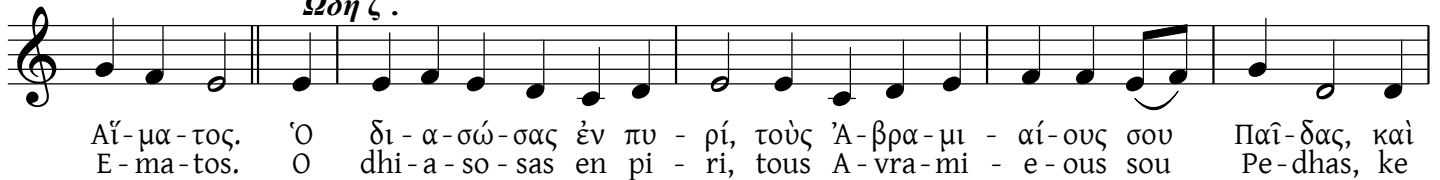
Ὡδή στ'.

- πὶ τὸν Ἰ-σρα - ἦλ, καὶ σω - τή - ρι-ον ἔ-θνε-σιν. Ἐ - βό-η - σαν, ἐν εὐ-φρο-
- pi ton I-sra - il, ke so - ti - ri-on e-then-sin. E - vo-i - san, en ef-fro-

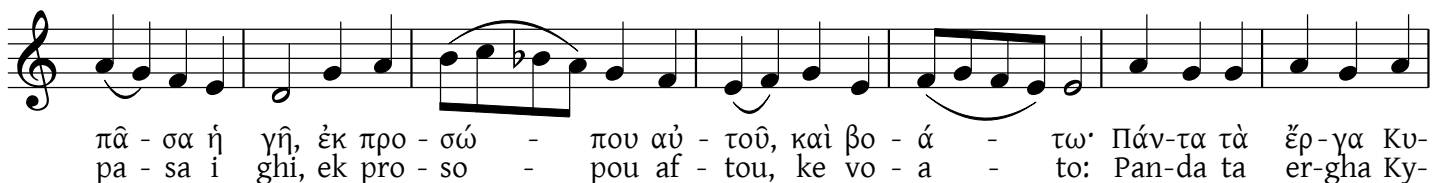
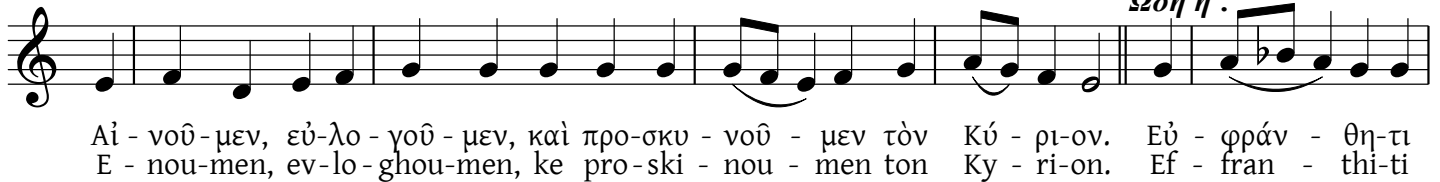
- σύ-νη Δι - καί - ὼν τὰ πνεύ - μα-τα, Νῦν τῷ Κό - σμῳ, δι - α - θή-κη και-
- si - ni Dhi - ke - on ta pnev - ma-ta, Nin tō Ko - smō, dhi - a - thi - ki ke-

- νῆ δι - α - τί - θε-ται, καὶ ῥαν - τί - σμα-τι, και-νour - γεί-σθω λα - ὸς θεί-ου
- ni dhi - a - ti - the-te, ke pan - di - sma-ti, ke-nour - ghi-stho la - os thi-ou

Ὦδή ζ΄.



Ὦδή η΄.



ODE NINE

①

Θε - ὁς Κύ - ρι - ος, καὶ ἑ - πέ - φα - νεν ἡ - μῖν, συ - στή - σα - σθε ἑ - ορ - τήν, καὶ ἀ - γαλ -
 The - os Ky - ri - os, ke e - pe - fa - nen i - min, si - sti - sa - sthe e - or - tin, ke a - ghal -

- λό - με - νοι, δεῦ - τε με - γα - λύ - νω - μεν Χρι - στόν, με - τὰ βα - ῖ - ων καὶ κλά - δων, ὕ - μνοις κραυ -
 - lo - me - ni, dhēf - te me - gha - li - no - men Chri - ston, me - ta va - i - on ke kla - dhon, i - mnis krav -

- γά - ζον - τες· Εὐ - λο - γη - μέ - νος ὁ ἑρ - χό - με - νος, ἐν ὁ - νό - μα - τι Κυ - ρί - ου, Σω -
 - gha - zon - des: Ev - lo - ghi - me - nos o er - cho - me - nos, en o - no - ma - ti Ky - ri - ou, So -

②

- τῆ - ρος ἡ - μῶν. Δό - ξα σοὶ ὁ Θε - ὁς ἡ - μῶν, δό - ξα σοὶ. Ἐ - θνη ἴ - να τί
 - ti - ros i - mon. Dho - xa si o The - os i - mon, dho - xa si. E - thni i - na ti

ἑ - φρυ - ά - ξα - τε; Γρα - φεῖς, καὶ ἰ - ε - ρεῖς, τί κε - νὰ ἑ - με - λε - τή - σα - τε; Τίς οὐ - τος εἶ -
 e - fri - a - xa - te? Ghra - fis, ke i - e - ris, to ke - na e - me - le - ti - sa - te? Tis ou - tos i -

- πόν - τες; ὦ Παῖ - δες με - τὰ βα - ῖ - ων καὶ κλά - δων, ὕ - μνοις κραυ - γά - ζου - σιν·
 - ron - des; o Pe - dhes me - ta va - i - on ke kla - dhon, i - mnis krav - gha - zon - des:

Εὐ - λο - γη - μέ - νος ὁ ἑρ - χό - με - νος, ἐν ὁ - νό - μα - τι Κυ - ρί - ου, Σω - τῆ - ρος ἡ - μῶν.
 Ev - lo - ghi - me - nos o er - cho - me - nos, en o - no - ma - ti Ky - ri - ou, So - ti - ros i - mon.

③

Δό - ξα Πα - τρὶ καὶ Υἱ - ῶ καὶ Ἄ - γί - ω Πνεύ - μα - τι· Οὐ - τος ὁ Θε - ὁς, ὦ πα - ρό - μοι - ος οὐ -
 Dho - xa Pa - tri ke I - ō ke A - ghi - ō Pnev - ma - ti; Ou - tos o The - os, ō pa - ro - mi - os ou -

- δεῖς, δι - καί - αν πᾶ - σαν ὁ - δὸν ἑ - ξευ - ρών, δέ - δω - κε τῷ ἡ - γα - πη - μέ - νῳ Ἰ - σρα -
 - dhis, dhi - ke - an pa - san o - dhon e - xev - ron, dhe - dho - ke to i - gha - pi - me - no I - sra -

- ἦλ· με - τὰ δὲ ταῦ - τα, ἀν - θρώ - ποις συ - να - νε - στρά - φη ὁ - φθεις· Εὐ - λο - γη - μέ - νος ὁ ἑρ -
 - il; me - ta dhe taf - ta, an - thro - pis si - na - ne - stra - fi o - thris: Ev - lo - ghi - me - nos o er -

④

- χό - με - νος, ἐν ὀ - νό - μα - τι Κυ - ρί - ου, Σω - τῆ - ρος ἡ - μῶν. καὶ νῦν καὶ ἄ -
 - cho - me - nos, en o - no - ma - ti Ky - ri - ou, So - ti - ros i - mon. ke nin ke a -

- εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Σκάν - δα - λα τρί - βου, τί ἐ - χό - με - να ἡ -
 - i ke is tous e - o - nas ton e - o - non. A - min. Skan - dha - la tri - vou, ti e - cho - me - na i -

- μῖν, τι - θέ - α - τε ἀ - πει - θεῖς; πό - δες ὀ - ξεῖς ὑ - μῶν, αἰ - μα δι - εκ - χέ - αι Δε -
 - min, ti - the - a - te a - pi - this? po - dhes o - xis i - mon, e - ma dhi - ek - che - e Dhe -

- σπό - του, ἀλλ' ἄ - να - στή - σε - ται πάν - των, σῶ - σαι τοὺς κρά - ζον - τας· Εὐ - λο - γη -
 - spo - tou, all' a - na - sti - se - te pan - don, so - se tous kra - zon - das: Ev - lo - ghi -

- μέ - νος ὁ ἐρ - χό - με - νος, ἐν ὀ - νό - μα - τι Κυ - ρί - ου, Σω - τῆ - ρος ἡ - μῶν.
 - me - nos o er - cho - me - nos, en o - no - ma - ti Ky - ri - ou, So - ti - ros i - mon.

Katavasia

Θε - ὁς Κύ - ρι - ος, καὶ ἐ - πέ - φα - νεν ἡ - μῖν, συ - στή - σα - σθε ἐ - ορ - τήν, καὶ ἀ - γαλ -
 The - os Ky - ri - os, ke e - pe - fa - nen i - min, si - sti - sa - sthe e - or - tin, ke a - ghal -

- λό - με - νοι, δεῦ - τε με - γα - λύ - νω - μεν Χρι - στόν, με - τὰ βα - ῖ - ων καὶ κλά - δων,
 - lo - me - ni, dhef - te me - gha - li - no - men Chri - ston, me - ta va - i - on ke kla - dhon,

ὑ - μνοῖς κραυ - γά - ζον - τες· Εὐ - λο - γη - μέ - νος ὁ ἐρ - χό - με - νος, ἐν ὀ - νό - μα - τι Κυ -
 i - mnis krav - gha - zon - des: Ev - lo - ghi - me - nos o er - cho - me - nos, en o - no - ma - ti Ky -

- ρί - ου, Σω - τῆ - ρος ἡ - μῶν.
 - ri - ou, So - ti - ros i - mon.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

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KATAVASIAS OF PASCHA

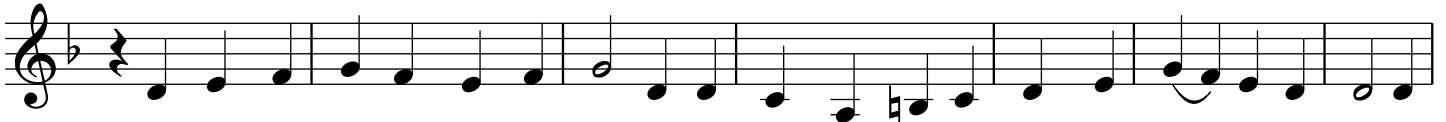
Ἦχος α' — First Tone

N. Roubanis / A. Tsiknopoulos

Ὦδή α'.



Ἄ-να - στά-σε-ως ἡ - μέ-ρα λαμ-πρυν - θῶ - μεν Λα - οί, Πά - σχα Κυ - ρί - ου, Πά-σχα
A-na - sta-se-os i - me-ra lam-bron - tho-men La - i, Pa - scha Ky - ri - ou, Pa-scha,



ἐκ γὰρ θα - νά-του πρὸς ζω - ἦν, καὶ ἐκ γῆς πρὸς οὐ-ρα-νόν, Χρι - στος ὁ Θε - ός, ἡ-
ek ghar tha - na-tou pros zo - in, ke ek ghis pros ou-ra-non, Chri - stos o The - os, i-

Ὦδή γ'.



- μᾶς δι - ε - βί-βα-σεν, ἐ-πι - νί-κι-ον ἄ - δον - τας. Δεῦ-τε πό-μα πί-ω-μεν και-
- mas dhi-e - vi-va-sen, e-pi - ni-ki-on a - don - das. Dhef-te po-ma pi-o-men ke-



- νόν, οὐκ ἐκ πέ-τρας ἄ - γό - νου τε-ρα-τουρ-γού-με - νον, ἀλλ' ἀ-φθαρ-σί-ας πι-γῆν, ἐκ
- non, ouk ek pe-tras a - gho-nou te-ra-tour-ghou-me-non, all' a-fthar - si-as pi-ghin, ek

Ὦδή δ'.



τά - φου ὁμ - βρή-σαν-τος Χρι - στοῦ, ἐν ᾧ-στε-ρε - ού - με - θα. Ἐ-πὶ τῆς
ta - fou om - vri-san-dos Chri - stou, en o ste-re - ou - me - tha. E-pi tis



θει-ας φυ-λα - κῆς ὁ θε-η - γό - ρος Ἄβ-βα - κούμ, - στή-τω μεθ' ἡ - μῶν καὶ δει-
thi-as fi - la - kis o the-i - gho - ros Av - va - koum, sti - to meth' i - mon ke dhi-



- κνύ-τω, φα-εσ - φό-ρον Ἄγ-γε-λον, δι - α-πρυ-σί-ως λέ-γον - τα· Σῆ-με-ρον-σω-τη-
- kni - to, fa - es - fo - ron An - ge - lon, dhi - a pri - si - os le - ghon - da, Si - me - ron so - ti-



- ρί - α τῶ Κό - σμῳ, ὅ - τι ἀ - νέ - στη Χρι - στός ὡς παν - το - δύ - να - μος.
 - ri - a tō ko - smō, o - ti a - ni - sti Chri - stos os pan - do - dhi - na - mos.

Ὦδὴ ε΄.



Ὁρ - θρί - σω - μεν ὄρ - θρου βα - θέ - ος, καὶ ἀν - τὶ μυ - ρου τὸν ὕ - μνον προ -
 Or - thi - so - men or - throu va - the - os, ke an - di mi - rou ton i - mnon pro -



- σοί - σο - μεν τῶ Δε - σπό - τη, καὶ Χρι - στὸν ὁ - ψό - με - θα, δι - και - ο -
 - si - so - men tō Dhe - spo - ti, ke Xri - ston o - pso - me - tha, dhi - ke - o -



- σύ - νης ἡ - λι - ον, πᾶ - σι ζω - ἦν ἀ - να - τέλ - λον - τα.
 - si - nis i - li - on, pa - si - zo - in a - na - tel - lon - da.

Ὦδὴ στ΄.



Κα - τὴλ - θες ἐν τοῖς κα - τω - τά - τοις τῆς γῆς, καὶ συ - νέ - τρι - ψας μο - χλοὺς αἰ - ω -
 Ka - til - thes en tis ka - to - ta - tis tis ghis, ke si - ne - tri - psas mo - chlous e - o -



- νί - ους, κα - τό - χους πε - πε - δη - μέ - νων Χρι - στέ, καὶ τρι - ἡ - με - ρος
 - ni - ous, ka - to - chos pe - pe - dhi - me - non Chri - ste, ke tri - i - me - ros



ὡς ἐκ κή - τους Ἰ - ω - νᾶς, ἐ - ξα - νέ - στης τοῦ τά - φου.
 os ed ki - tous I - o - nas, e - xa - ne - stis tou ta - fou.

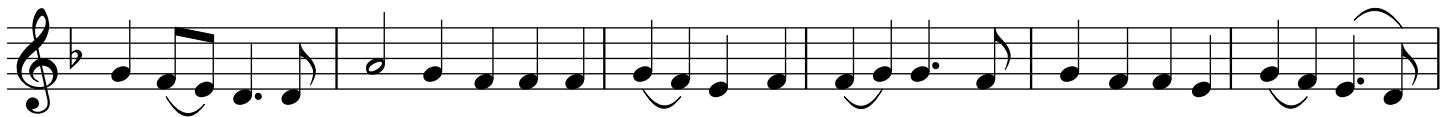
Ὦδὴ ζ΄.



Ὁ Παῖ - δας ἐκ κα - μί - νου ῥυ - σά - με - νος, γε - νό - με - νος ἄν - θρω - πος,
O Pe - dhas ek ka - mi - nou ri - sa - me - nos, ghe - no - me - nos an - thro - pos,



πά - σχει ὡς θνη - τός, καὶ δι - ἅ Πά - θους τὸ θνη - τόν, ἀ - φθαρ - σί - ας ἐν - δύ - ει εὐ -
pa - schi os thni - tos, ke dhi - a Pa - thous to thni - ton, a - fthar - si - as en - dhi - i ef -



- πρέ - πει - αν, ὁ μό - νος εὐ - λο - γη - τὸς τῶν Πα - τέ - ρων, Θε - ὸς καὶ ὑ - πε - ρέν - δο -
- pre - pi - an, o mo - nos ev - lo - ghi - tos ton Pa - te - ron, The - os ke i - per - en - dho -

Ὦδὴ η΄.



- ξος. Αἰ - νοῦ - μεν εὐ - λο - γού - μεν καὶ προ - σκυ - νοῦ - μεν τὸν Κύ - ρι - ον. Αὕ - τη ἡ - κλη -
- xos. E - nou - men, ev - lo - ghou - men ke pro - ski - nou - men ton Ky - ri - on. Af - ti i kli -



- τῆ καὶ ἀ - γί - α ἡ - μέ - ρα, ἡ - μί - α τῶν - σαβ - βά - των, ἡ βα - σι - λῖς καὶ κυ -
- ti ke a - ghi - a i - me - ra, i mi - a ton Sav - va - ton, i va - si - lis ke ky -

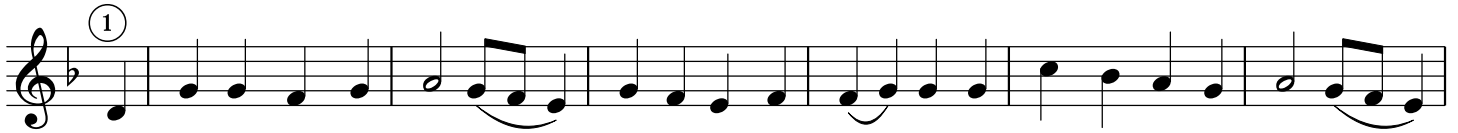


- ρί - α, ἐ - ορ - τῶν ἐ - ορ - τή, καὶ πα - νή - γυ - ρις ἐ - στί πα - νη - γύ - ρε - ων, ἐν
- ri - a, e - or - ton e - or - ti, ke pa - ni - ghi - ris e - sti pa - ni - ghi - re - on, e -



ἡ εὐ - λο - γού - μεν, Χρι - στὸν εἰς τοὺς αἰ - ῶ - νας.
- ni ev - lo - ghou - men, Chri - ston is tous e - o - nas.

MEGALYNARIA AND NINTH ODE



Με - γά-λυ-νον, ψυ - χή μου, τὸν ἐ-θε-λου - σί - ως πα - θόν-τα καὶ τα - φέν-τα
 Me - gha-li-non, psi - chi-mou, ton e-the-lou - si - os pa-thon-da ke ta - fen-da



καὶ ἐ-ξα-να - στάν-τα τρι - ἡ-με-ρον ἐκ τὰ - φου. Φω - τί-ζου, φω - τί - ζου, ἢ
 ke e-xa-na - stan-da tri - i-me-ron ek ta - fou. Fo - ti-zou, fo - ti - zou, i



νέ-α Ἰ - ε - ρου-σα-λήμ· ἢ γὰρ δό - ξα Κυ - ρί - ου ἐ-πὶ σὲ ἀ-νέ-τει-λε. Χό - ρε-υε
 ne-a I - e - rou-sa-lim, i ghar dho-xa Ky - ri - ou e-pi se a-ne-ti-le. Cho - re-ve



νῦν, καὶ ἀ - γάλ - λου Σι-ών, σὺ δὲ ἀ - γνή, τέρ-που Θε-ο - τό - κε, ἐν τῇ ἐ-
 nin ke a - ghal - lou Si-on, si dhe agh - ni, ter-pou, The-o - to - ke, en ti e-



- γέρ-σει τοῦ τό - κου σου. Με - γά-λυ-νον, ψυ - χή μου, τὸν ἐ-ξα-να - στάν-τα τρι-
 - yer-si tou to - kou sou. Me - gha-ly-non, psi - chi mou, ton e-xa-na - stan-da tri-



- ἡ-με-ρον ἐκ τὰ - φου Χρι-στὸν τὸν ζω-ο - δό - την. Φω - τί-ζου, φω - τί - ζου, ἢ
 - i-me-ron ek ta - fou Chri-ston ton zo-o - do - tin. Fo - ti-zou, fo - ti - zou, i



νέ-α Ἰ - ε - ρου-σα-λήμ· ἢ γὰρ δό - ξα Κυ - ρί - ου ἐ-πὶ σὲ ἀ-νέ-τει-λε. Χό - ρε-υε
 ne-a I - e - rou-sa-lim, i ghar dho-xa Ky - ri - ou e-pi se a-ne-ti-le. Cho - re-ve



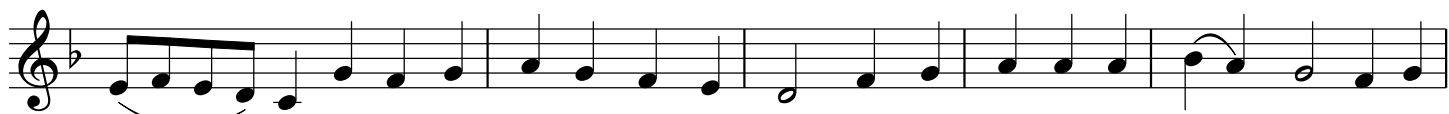
νῦν, καὶ ἀ - γάλ - λου Σι-ών, σὺ δὲ ἀ - γνή, τέρ-που Θε-ο - τό - κε, ἐν τῇ ἐ-
 nin ke a - ghal - lou Si-on, si dhe agh - ni, ter-pou, The-o - to - ke, en ti e-



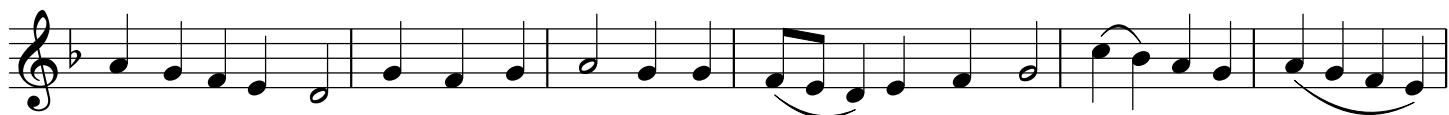
- γέρ-σει τοῦ τό - κου σου. Χρη-στός τὸ και-νὸν Πά-σχα τὸ ζω - ό - θυ-τον θύ - μα, ἄ-
- yer-si tou to - kou sou. Chri-stos to ke-non Pa-scha to zo - o - thi-ton thi-ma, a-



- μνός Θε - οῦ ὁ αἴ - ρων τὴν ἄ - μαρ - τί - αν κό - σμου. Ὡ θεί - ας, ὦ
- mnos The-ou o e - ron tin a-mar-ti-an ko - smou. O thi-as, o



φί - λης, ὦ γλυ-κυ - τά-της σου φω - νῆς· μεθ' ἡ - μῶν ἄ - ψευ - δῶς γάρ, ἐ-πηγ-
fi - lis, o ghli-ki - ta-tis sou fo - nis; meth' i - mon a-psev - dhos ghar, e-pin-



- γεί-λω ἔ-σε-σθαι, μέ-χρι τερ - μά-των αἰ - ῶ - νος Χρι-στέ, ἦν οἱ πι - στοί,
- gi-lo e-se-sthe, me-chri ter - ma-ton e - o - nos Chri-ste, in si pi - sti,



ἄγ-κυ-ραν ἐλ - πί - δος, κα - τέ-χον - τες ἄ-γαλ - λό - με - θα. Σή-με-ρον πᾶ-σα
an-gi-ran el - pi - dhos, ka - te-chon-des a-ghal - lo - me - tha. Si-me-ron pa-sa



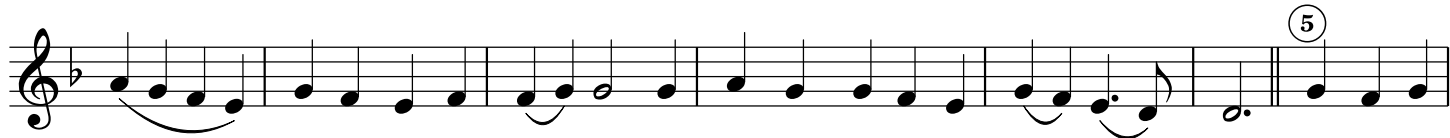
κτί-σις ἄ - γάλ-λε-ται καὶ χαί-ρει, ὅ-τι Χρι-στός ἄ - νέ - στη κε ἄ-δης ἐ-σκυ - λεῦ - θη.
kti-sis a - ghal-le-te ke che-ri, o-ti Chri-stos a - ne - sti ke a-dhis e-ski - lef - thi.



Ὡ θεί - ας, ὦ φί - λης, ὦ γλυ-κυ - τά-της σου φω - νῆς· μεθ' ἡ - μῶν ἄ - ψευ-
O thi-as, o fi - lis, o ghli-ki - ta-tis sou fo - nis; meth' i - mon a-psev-



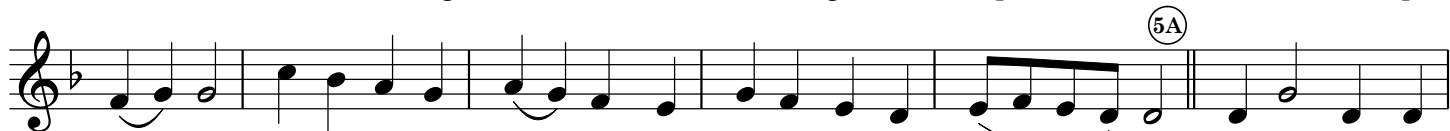
- δῶς γάρ, ἐ-πηγ- γεί-λω ἔ-σε-σθαι, μέ-χρι τερ - μά-των αἰ - ῶ - νος Χρι-στέ, ἦν οἱ πι-
- dhos ghar, e-pin - gi-lo e-se-sthe, me-chri ter - ma-ton e - o - nos Chri-ste, in si pi-



- στοί, ἄγ-κυ-ραν ἐλ - πί - δος, κα - τέ - χον - τες ἀ - γαλ - λό - με - θα. Δό - ξα Πα -
 - sti, an-gi-ran el - pi-dhos, ka - te-chon-des a-ghal - lo - me - tha. Dho-xa Pa-



- τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ῶ Πνεύ-μα-τι• Με - γά-λυ-νον, ψυ - χή μου, τῆς τρι-συ-πο-
 - tri ke I - ō ke A - ghi - ō Pnev-ma-ti; Me-gha-li-non, psi - chi mou, tis tri-si-po-



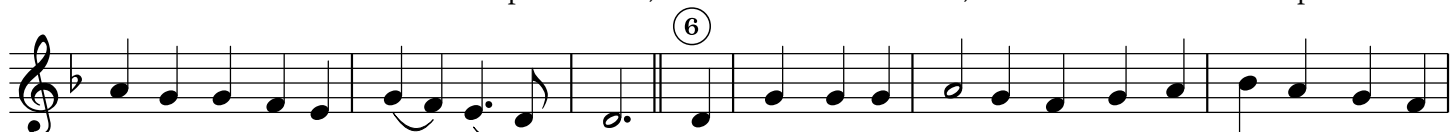
- στά - του καὶ ἀ - δι - αι - ρέ - του Θε - ό - τη - τος τὸ κρά - τος. Ὡ Πα - σχα τὸ
 - sta - tou ke a-dhi-e - re - tou The - o - ti - tos to kra - tos. O Pa-scha to



μέ - γα, καὶ ἰ - ε - ρώ - τα - τον Χρι - στέ, ὦ σο - φί - α καὶ Λό - γε, τοῦ Θε - οῦ καὶ δύ - να - μις,
 me - gha, ke i - e - ro - ta - ton Chri - ste, o so - fi - a ke Lo - ghe, tou The - ou ke dhi - na - mis,



δί - δου ἡ - μῖν ἐ - κτυ - πώ - τε - ρον, σοῦ με - τα - σχεῖν, ἐν τῇ Ἄ - νε - σπέ - ρω ἡ -
 dhi - dhou i - min e - kti - po - te - ron, sou me - ta - schin, en ti A - ne - spe - ro i -



- μέ - ρα τῆς βα - σι - λεί - ας σου. καὶ νῦν καὶ ἀ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ -
 - me - ra tis va - si - li - as sou. ke nin ke a - i ke is tous e - o - nas ton e -



- ὠ - νων. Ἄ - μῆν. Χαῖ - ρε Παρ - θε - νε, χαῖ - ρε. Χαῖ - ρε εὐ - λο - γη - μέ - νη, χαῖ - ρε δε - δο - ξας
 - o - non. A - min. Che - re Par - the - ne, che - re. Che - re ev - lo - ghi - me - ni, che - re dhe - dho - xas



με - νη, σὸς γάρ Υἱ - ὸς ἀ - νεσ - στη, τρι - ἡ - με - ρος ἐκ τά - φου. Ὡ Πα - σχα τὸ
 me - ni, sos ghar li - os a - nes - sti, tri - i - me - ros ek ta - fou. O Pa - scha to



μέ - γα, καὶ ἰ - ε - ρώ - τα - τον Χρι - στέ, ὦ σο - φί - α καὶ Λό - γε, τοῦ Θε - οῦ καὶ δύ - να - μισ,
me - gha, ke i - e - ro - ta - ton Chri - ste, o so - fi - a ke Lo - ghe, tou The - ou ke dhi - na - mis,

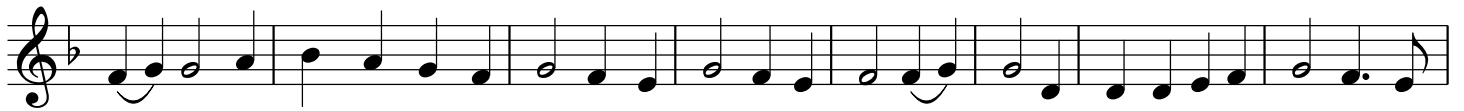


δί - δου ἡ - μῖν ἐ - κτυ - πώ - τε - ρον, σοῦ με - τα - σχεῖν, ἐν τῇ Ἄ - νε - σπέ - ρω ἡ -
dhi - dhou i - min e - kti - po - te - ron, sou me - ta - schin, en ti A - ne - spe - ro i -

Katavasia



- μέ - ρα τῆς βα - σι - λεί - ας σου. Ὁ ἄγ - γε - λος ἐ - βό - α τῇ κε - χα - ρι - τω -
- me - ra tis va - si - li - as sou. O An - ge - los e - vo - a ti ke - ha - ri - to -



- μέ - νη Ἄ - γνη Παρ - θε - νε, χαῖ - ρε, καὶ πάλιν ἐ - ρώ· Χαῖ - ρε· ὁ σὸς υἱ - ὸς ἀ - νέ - στη τρι -
- me - ni, Agh - ni Par - the - ne, he - re, ke pa - lin e - ro, he - re, o sos I - os a - ne - sti tri -



- ἡ - με - ρος ἐκ τά - φου. Φω - τί - ζου, φω - τί - ζου, ἡ νέ - α Ἰ - ε - ρου - σα - λήμ· ἡ γὰρ δό - ξα Κυ -
- i - me - ros ek ta - fou. Fo - ti - zou, fo - ti - zou, i ne - a I - e - rou - sa - lim, i ghar dho - xa Ky -



- ρί - ου ἐ - πὶ σὲ ἀ - νέ - τει - λε. Χό - ρε - υε νῦν, καὶ ἀ - γάλ - λου Σι - ὄν, σὺ δὲ ἀ -
- ri - ou e - pi se a - ne - ti - le. Cho - re - ve nin ke a - ghal - lou Si - on, si dhe agh -



- γνή, τέρ - που Θε - ο - τό - κε, ἐν τῇ ἐ - γέρ - σει τοῦ τό - κου σου.
- ni, ter - pou, The - o - to - ke, en ti e - yer - si tou to - kou sou.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS OF THE BLIND MAN

Sunday before the Ascension

Ἦχος πλ. α' — Plagal 1st Tone

Tsiknopoulos/Roubanis

Ὦδή α'.



Τῷ Σω - τῆ - ρι Θε - ᾧ, τῷ ἐν θα - λάσ - σῃ λα - ὄν, πο - σὶν ἄ-βρό-χοις ὀ-δη-
To So - ti - ri The - o, to en tha - las - si la - on, po - sin a-vro-chis o-dhi-



- γή-σαν-τι, καὶ Φα-ρα - ῶ παν-στρα-τι - ᾶ κα-τα-πον - τί-σαν-τι· ἀφ - τῷ μό-νω ἄ-σω-μεν,
- ghi-san-di, kai Fa-ra - o pan-stra-ti - a ka-ta-pon - di-san-ti; af - to mo-no a-so-men,

Ὦδή γ'.



ὁ - τι δε - δό - ξα - σται. Δυ - νά - μαι τοῦ Σταυ - ροῦ σου Χρι - στέ, στε-
o - ti dhe - dho - xa - ste. Di - na - mi tou Sta - vrou sou Chri - ste, ste-



- ρέ-ω-σόν μου τὴν δι - ἀ-νοι-αν, εἰς τὸ ὑ - μνεῖν, καὶ δο - ξά-ζειν σου τὴν σω-
- re-o-son mou tin dhi - a-ni-an, is to i - mnin, ke dho - xa-zin sou tin so-

Ὦδή δ'.

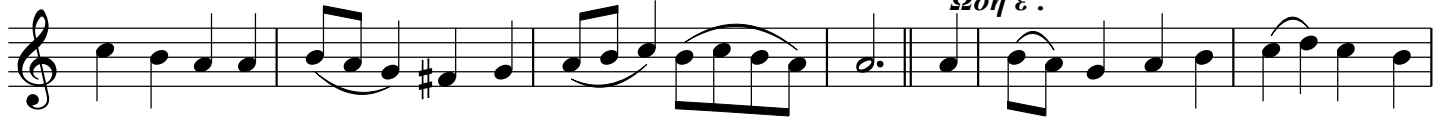


- τή - ρι - ον Ἀ - νά - λη - ψιν. Εἰ-σα - κή-κο-α τὴν ἀ-κο - ῆν, τῆς δυ - να-
- ti - ri - on A - na - li - psin. I - sa - ki - ko - a tin a - ko - in, tis dhi - na-



- στεί-ας τοῦ Σταυ - ροῦ σου, ὡς Πα - ρά-δει-σος ἡ - νοί-γη δι' αὐ - τοῦ, καὶ ἐ - βό-η - σα·
- sti - as to Stav - rou sou, os Pa - ra - di - sos i - ni - ghi dhi' af - tou, ke e - vo - i - sa;

Ὦδή ε'.



Δό - ξα τῆ δυ - νά - μαι σου Κύ - ρι - ε. Ὁρ - θρί - ζον-τες βο - ᾠ - μέν σοι
Dho - xa ti dhi - na - mi sou Ky - ri - e. Or - thri - zon - des vo - o - men si



Κύ-ρι-ε, Σῶ - σον ἡ-μᾶς· σὺ γὰρ εἶ Θε - ὄς ἡ - μῶν, ἐ-κτός σου ἄλ - λον οὐκ
Ky - ri - e, So - son i - mas; si ghar i The - os i - mon, e - ktos sou al - lon ouk

Ὠδή στ'.



οἶ - δα - μεν. Ἐ - κύ - κλω - σέ με ἄ - βυσ - σος, τα - φή μοι τὸ κῆ - τος ἐ -
i - dha - men. E - ki - klo - se me a - vis - sos, ta - fi mi to ki - tos e -



- γέ - νε - το, ἐ - γὼ δὲ ἐ - βό - η - σα, πρὸς σε τὸν φι - λάν - θρω - πον, καὶ ἔ - σω - σέ με ἢ
- ghe - ne - to, e - gho dhe e - vo - i - sa, pros se ton fi - lan - thro - pon, ke e - so - se me i

Ὠδή ζ'.



δε - ξι - ἄ σου Κύ - ρι - ε. Ὁ ἐν κα - μί - νῳ τοῦ πυ - ρός, τοὺς
dhe - xi - a sou Ky - ri - e. O en ka - mi - no tou pi - ros, tous



ὑ - μνο - λό - γους σώ - σας Παῖ - δας, εὐ - λο - γη - τὸς ὁ Θε - ὁς, ὁ τῶν πα - τέ - ρων ἡ - μῶν.
i - mno - lo - gous so - sas Pe - dhas, ev - lo - ghi - tos o The - os, o ton pa - te - ron i - mon.

Ὠδή η'.



Αἰ - νοῦ - μεν, εὐ - λο - γοῦ - μεν, καὶ προ - σκυ - νοῦ - μεν τὸν Κύ - ρι - ον. Τὸν ἐκ Πα -
E - nou - men, ev - lo - ghou - men, ke pro - ski - nou - men ton Ky - ri - on. Ton ek Pa -



- τρὸς πρὸ αἰ - ῶ - νων, γεν - νη - θέν - τα Υἱ - ὄν καὶ Θε - ὄν, καὶ ἐπ' ἐ -
- tros pro e - o - non, ghen - ni - then - da Ii - on kai The - on, ke ep' e -



- σχά - των τῶν χρό - νων, σαρ - κω - θέν - τα, ἐκ Παρ - θέ - νου Μη - τρός, ἰ - ε - ρεῖς ὑ -
- scha - ton ton chro - non, sa - ko - then - da, ek Par - the - nou Mi - tros, i - e - ris i -



- μνῆ - τε, λα - ὸς ὑ - πε - ρυ - ψοῦ - τε, εἰς πάν - τας τοὺς αἰ - ῶ - νας.
- mni - te, la - os i - pe - ri - psou - te, is pan - das tous e - o - nas.

MEGALYNARIA OF PASCHA AND NINTH ODE OF THE BLIND MAN



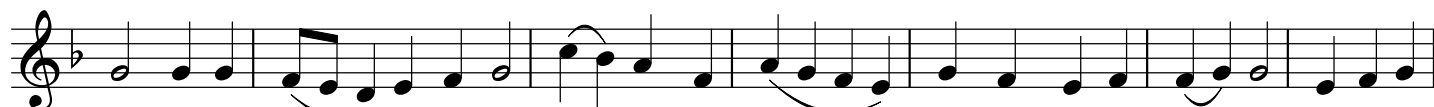
Με - γά-λυ-νον, ψυ - χή μου, τὸν ἐ-θε-λου - σί - ως πα - θόν-τα καὶ τα - φέν-τα
 Me - gha-li - non, psi - chi-mou, ton e-the-lou - si - os pa - thon-da ke ta - fen-da



καὶ ἐ-ξα-να - στάν-τα τρι - ἡ-με-ρον ἐκ τὰ - φου. Φω - τί-ζου, φω - τί - ζου, ἡ
 ke e-xa-na - stan-da tri - i-me-ron ek ta - fou. Fo - ti-zou, fo - ti - zou, i



νέ-α Ἴ-ε - ρου-σα-λήμ· ἡ γὰρ δό-ξα Κυ - ρί - ου ἐ-πὶ σὲ ἀ-νέ-τει-λε. Χό - ρε-υε
 ne-a I - e - rou-sa-lim, i ghar dho-xa Ky - ri - ou e-pi se a-ne-ti - le. Cho - re-ve



νῦν, καὶ ἀ - γάλ - λου Σι-ών, σὺ δὲ ἀ - γνή, τέρ-που Θε-ο - τό - κε, ἐν τῇ ἐ-
 nin ke a - ghal - lou Si-on, si dhe agh - ni, ter-pou, The-o - to - ke, en ti e-



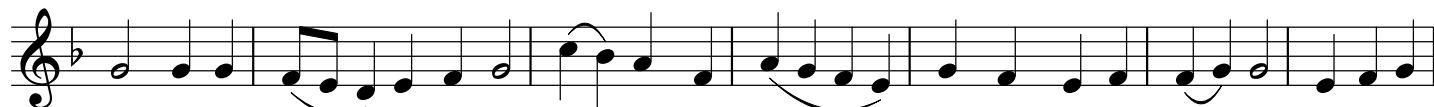
- γέρ-σει τοῦ τό - κου σου. Με - γά-λυ-νον, ψυ - χή μου, τὸν ἐ-ξα-να - στάν-τα τρι-
 - yer-si tou to - kou sou. Me - gha-ly-non, psi - chi mou, ton e-xa-na - stan-da tri-



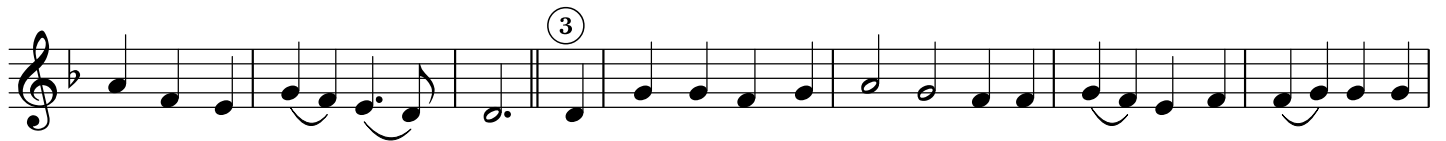
- ἡ-με-ρον ἐκ τὰ - φου Χρι-στὸν τὸν ζω-ο - δό - την. Φω - τί-ζου, φω - τί - ζου, ἡ
 - i-me-ron ek ta - fou Chri-ston ton zo-o - do - tin. Fo - ti-zou, fo - ti - zou, i



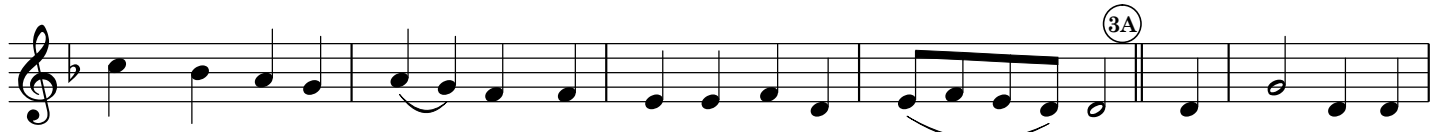
νέ-α Ἴ-ε - ρου-σα-λήμ· ἡ γὰρ δό-ξα Κυ - ρί - ου ἐ-πὶ σὲ ἀ-νέ-τει-λε. Χό - ρε-υε
 ne-a I - e - rou-sa-lim, i ghar dho-xa Ky - ri - ou e-pi se a-ne-ti - le. Cho - re-ve



νῦν, καὶ ἀ - γάλ - λου Σι-ών, σὺ δὲ ἀ - γνή, τέρ-που Θε-ο - τό - κε, ἐν τῇ ἐ-
 nin ke a - ghal - lou Si-on, si dhe agh - ni, ter-pou, The-o - to - ke, en ti e-



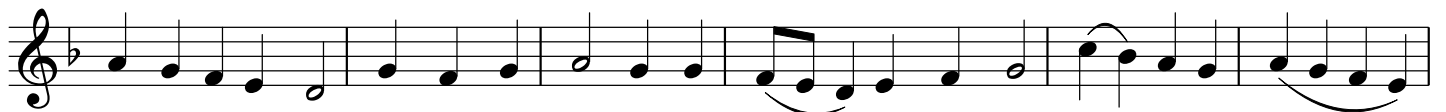
- γέρ-σει τοῦ τό - κου σου. Χρη-στός τὸ και-νὸν Πά-σχα τὸ ζω - ό - θυ-τον θύ - μα, ἀ-
 - yer-si tou to - kou sou. Chri-stos to ke-non Pa-scha to zo - o - thi-ton thi-ma, a-



- μνός Θε - οῦ ὁ αἴ - ρων τὴν ἀ - μαρ - τί - αν κό - σμου. Ὡ θεί - ας, ὦ
 - mnos The-ou o e - ron tin a - mar - ti - an ko - smou. O thi - as, o



φί - λης, ὦ γλυ-κυ - τά-της σου φω - νῆς· μεθ' ἡ - μῶν ἀ - ψευ - δῶς γάρ, ἐ - πηγ-
 fi - lis, o ghli - ki - ta - tis sou fo - nis; meth' i - mon a - psev - dhos ghar, e - pin-



- γεί-λω ἔ-σε-σθαι, μέ - χρι τερ - μά-των αἰ - ῶ - νος Χρι-στέ, ἦν οἱ πι - στοί,
 - gi - lo e - se - sthe, me - chri ter - ma - ton e - o - nos Chri - ste, in si pi - sti,



ἄγ-κυ-ραν ἐλ - πί - δος, κα - τέ - χον - τες ἀ - γαλ - λό - με - θα. Σή - με - ρον πᾶ - σα
 an - gi - ran el - pi - dhos, ka - te - chon - des a - ghal - lo - me - tha. Si - me - ron pa - sa



κτί-σις ἀ - γάλ-λε-ται καὶ χαί-ρει, ὅ - τι Χρι-στός ἀ - νέ - στη κε ἄ - δης ἐ - σκυ - λεὺ - θη.
 kti - sis a - ghal - le - te ke che - ri, o - ti Chri - stos a - ne - sti ke a - dhis e - ski - lef - thi.



Ὡ θεί - ας, ὦ φί - λης, ὦ γλυ-κυ - τά-της σου φω - νῆς· μεθ' ἡ - μῶν ἀ - ψευ-
 O thi - as, o fi - lis, o ghli - ki - ta - tis sou fo - nis; meth' i - mon a - psev-



- δῶς γάρ, ἐ - πηγ - γεί - λω ἔ - σε - σθαι, μέ - χρι τερ - μά - των αἰ - ῶ - νος Χρι - στέ, ἦν οἱ πι -
 - dhos ghar, e - pin - gi - lo e - se - sthe, me - chri ter - ma - ton e - o - nos Chri - ste, in si pi -



- στοί, ἄγ-κυ-ραν ἐλ - πί - δος, κα - τέ - χον - τες ἀ - γαλ - λό - με - θα. Δό - ξα Πα -
 - sti, an-gi-ran el - pi-dhos, ka - te-chon-des a-ghal - lo - me - tha. Dho-xa Pa-



- τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ῶ Πνεύ-μα-τι• Με - γά-λυ-νον, ψυ - χή μου, τῆς τρι-συ-πο-
 - tri ke I - ō ke A - ghi - ō Pnev-ma-ti; Me-gha-li-non, psi - chi mou, tis tri-si-po-



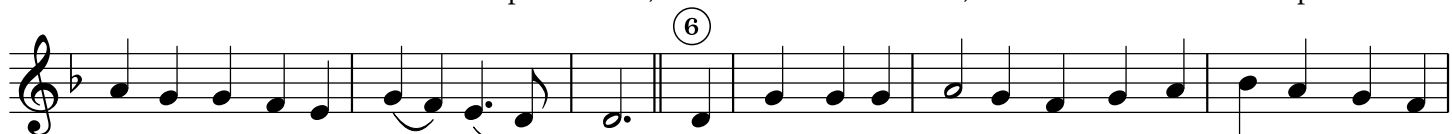
- στά - του καὶ ἀ - δι - αι - ρέ - του Θε - ό - τη - τος τὸ κρά - τος. Ὡ Πα - σχα τὸ
 - sta - tou ke a-dhi-e - re - tou The - o - ti - tos to kra - tos. O Pa-scha to



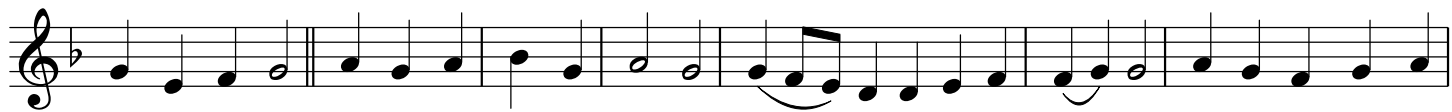
μέ - γα, καὶ ἰ - ε - ρώ - τα - τον Χρι - στέ, ὦ σο - φί - α καὶ Λό - γε, τοῦ Θε - οῦ καὶ δύ - να - μις,
 me - gha, ke i - e - ro - ta - ton Chri - ste, o so - fi - a ke Lo - ghe, tou The - ou ke dhi - na - mis,



δί - δου ἡ - μῖν ἐ - κτυ - πώ - τε - ρον, σοῦ με - τα - σχεῖν, ἐν τῇ Ἄ - νε - σπέ - ρω ἡ -
 dhi - dhou i - min e - kti - po - te - ron, sou me - ta - schin, en ti A - ne - spe - ro i -



- μέ - ρα τῆς βα - σι - λεί - ας σου. καὶ νῦν καὶ ἀ - εἰ καὶ εἰς τοὺς αἰ - ῶ - νας τῶν αἰ -
 - me - ra tis va - si - li - as sou. ke nin ke a - i ke is tous e - o - nas ton e -



- ὠ - νων. Ἄ - μῆν. Χαῖ - ρε Παρ - θε - νε, χαῖ - ρε. Χαῖ - ρε εὐ - λο - γη - μέ - νη, χαῖ - ρε δε - δο - ξας
 - o - non. A - min. Che - re Par - the - ne, che - re. Che - re ev - lo - ghi - me - ni, che - re dhe - dho - xas



με - νη, σὸς γάρ Υἱ - ὸς ἀ - νεσ - στη, τρι - ἡ - με - ρος ἐκ τά - φου. Ὡ Πα - σχα τὸ
 me - ni, sos ghar li - os a - nes - sti, tri - i - me - ros ek ta - fou. O Pa - scha to



μέ - γα, καὶ ἰ - ε - ρώ - τα - τον Χρι - στέ, ὦ σο - φία καὶ Λό - γε, τοῦ Θε - οῦ καὶ δύ - να - μισ,
 me - gha, ke i - e - ro - ta - ton Chri - ste, o so - fi - a ke Lo - ghe, tou The - ou ke dhi - na - mis,



δί - δου ἡ - μῖν ἐ - κτυ - πώ - τε - ρον, σοῦ με - τα - σχεῖν, ἐν τῇ Ἄ - νε - σπέ - ρω ἡ -
 dhi - dhou i - min e - kti - po - te - ron, sou me - ta - schin, en ti A - ne - spe - ro i -



- μέ - ρα τῆς βα - σι - λεί - ας σου.
 - me - ra tis va - si - li - as sou.

Ὠδὴ θ'.



Σὲ τὴν ὑ - πὲρ νοῦν καὶ λό - γον Μη - τέ - ρα Θε - οῦ, τὴν ἐν
 Se tin i - per noun ke lo - ghon Mi - te - ra The - ou, tin en



χρο - νῶ τὸν ἄ - χρο - νον ἀ - φρά - στως κυ - ἡ - σα - σαν, οἱ πι -
 chro - no ton a - chro - non a - fra - stos ki - i - sa - san, i pi -



- στοὶ ὁ - μο - φρό - νως με - γα - λύ - νο - μεν.
 - sti o - mo - fro - nos me - gha - li - no - men.

Continue to the Eothinon hymns Agchos Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS OF PENTECOST

A. Ἦχος βαρῆς - Grave Tone (Pentecost) and

B. Ἦχος δ΄ - 4th Tone, Iambic (Ascension, Post-Ascension Sunday, Pentecost, and Monday of the Holy Spirit)

Tsiknopoulos/Roubanis

ᾠδή α΄.

A 

Πόν-τω ἐ - κά-λυ-ψε Φα-ρα-ὼ σὺν ἄρ-μα-σιν, ὁ συν-τρί-βων πο - λέ-μους ἐν ὑ-ψη-
Pon-dó e - ka-li-pse Fa-ra-o sin ar-ma-sin, o sin-tri-von po - le-mous en i-psi-



- λῶ βρα-χί-ο-νι• ἄ-σω-μεν αὐ-τῶ, ὅ - τι δε - δό - ξα - σται.
- lō vra-chi-o-ni; a-so-men af - tō, o - ti dhe - dho-xa - ste.

ᾠδή α΄.

B 

Θεί - ω κα-λυ - φθεις ὁ βρα - δύ - γλωσ-σος γνό - φω, ἐρ - ῥη-
Thi - o ka - li - fthis o vra - dhi - ghlos - sos ghno - fo, er - ri-



- τό-ρευ-σε τὸν θε - ὁ - γρα-φον νό - μον• ἐ - λὺν γὰρ ἐ-κτι - νά - ξας
- to-ref-se ton the - o - ghra-fon no - mon; e - lin ghar e-kti - na - xas



ὄμ - μα - τος νό - ου, ὁ - ρᾶ τὸν ὄν - τα, καὶ μυ-
om - ma - tos no - ou, o - ra ton on - ta, ke mi-



- εἶ-ται Πνεύ-μα-τος γνῶ-σιν, γε - ραί - ρων ἐν - θέ - οis τοῖς ἄ-σμα-σιν.
- i - te Pnev-ma-tos ghno-sin, ghe - re - ron en - the - is tis a-sma-sin.

Ὡδή γ'.



Τὴν ἐξ ὑ-ψους δύ - να - μιν τοῖς Μα-θη - ταῖς, Χρι-στέ, ἔ - ως ἂν ἐν-
Tin ex i-psous dhi - na - min tis Ma-thi - tes, Chri-ste, e - os an en-



- δύ - ση - σθε ἔ - φης, κα - θί - σα - τε ἐν Ἰ - ε - ρου - σα - λήμ• ἐ-
- dhi - si - sthe e - fis, ka - thi - sa - te en I - e - rou - sa - lim; e-

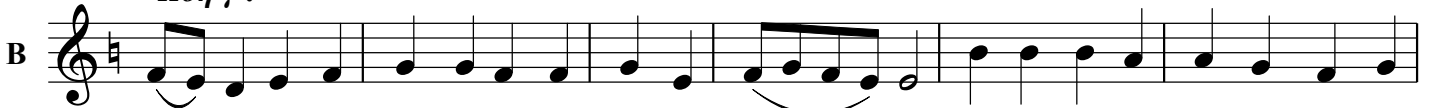


- γὼ δὲ ὡς ἐ-μέ Πα - ρά-κλη-τον ἄλ - λον, Πνεῦ-μα τὸ ἐ - μόν τε καὶ Πα-
- gho dhe os e-me Pa - ra - kli - ton al - lon, Pnev-ma to e - mon te ke Pa-



- τρὸς ἄ - πο - στε - λῶ, ἐν ᾧ στε - ρε - ω - θή - σε - σθε.
- tros a - po - ste - lo, en o ste - re - o - thi - se - sthe.

Ὡδή γ'.



Ἐρ - ρή-ξε γα-στρὸς ἡ-τε-κνω - μέ-νης πέ - δας, ὑ-βρὶν τε δυ - σκά-θε-κτον εὐ-
Er - ri-xe gha-stros i-te-kno - me-nis pe - dhas, i-vrin te dhi - ska-the-kton ef-



- τε - κνου - μέ - νης, μό - νη προ-σευ - χή τῆς Προ - φή - τι - δος πά - λαι
- te - knou - me - nis, mo - ni pro-sev - chi tis Pro - fi - ti-dhos pa - le



Ἄν-νης, φε - ρού - σης πνεῦ - μα συν-τε-τριμ - μέ - νον, πρὸς τὸν δυ - νά - στην,
An-nis, fe - rou - sis pnev - ma sin-te-trim - me - non, pros ton dhi - na - stin,



καὶ Θε - ὄν τῶν γνῶ-σε-ων.
ke The-on ton ghno-se-on.

Ὦδή δ'.



Κα-τα-vo - ῶν ὁ Προ - φή - τής, τὴν ἐπ' ἐ - σχά-των σου Χρι-στὲ ἔ - λευ-σιν,
Ka-ta-no - on o Pro - fi - tis, tin ep e - scha-ton sou Chri-ste e - lef-sin,



ἄ - νε-βό - α· τὴν σὴν εἰ-σα - κή-κο-α Κύ - ρι-ε δυ - να-στεί - αν, ὅ-τι
a - ne-vo - a; tin sin i-sa - kí-ko-a Ky - ri-e dhi - na-sti - an, o-ti



πάν-τας τοῦ σῶ - σαι, τοὺς χρι-στοὺς σου ἐ - λή - λυ - θας.
pan-das tou so - se, tous chri-stous sou e - li - li - thas.

Ὦδή δ'.



Ἄ-ναξ ἄ - νά-κτων, οἷ - ος ἐξ οἷ-ου μό - νος, λό - γος προ-ελ-θών, Πα-
A-nax a - na-kton, i - os ex i-os mo - nos, lo - ghos pro-el-thon, Pa-



- τρὸς ἐξ ἄ - ναι - τί - ου. ἰ-σο-σθε - νές σου Πνεῦ-μα τοῖς Ἄ-πο - στό - λοις, νη-μερ-
- tros ex a - ne - ti - ou, i-so-sthe - nes sou Pnev-ma tis A-po - sto - lis, ni-mer-



- τές ἐ - ξέ - πεμ - ψας ὡς εὐ - ερ - γέ - τής, ἅ - δου - σι· Δό - ξα τῷ
- tes e - xe - pem-ψas os ev - er - ghe - tis, a - dhou - si; Dho - xa τῷ



κρά - τει σου, Κύ-ρι-ε.
kra - ti sou, Ky-ri-e.

Ὦδή ε'.



Τὸ δι-ὰ τὸν φό-βον σου λη-φθὲν Κύ-ρι-ε, ἐν γα - στρὶ τῶν Προ-φη-τῶν, καὶ κυ-η-
To dhi-a ton fo-von sou li-sthen Ky-ri-e, en gha - stri ton Pro-fi - ton, ke ki-i-



- θὲν ἐ-πὶ τῆς γῆς πνεῦ-μα σω-τη - ρί - ας, ἀ-πο-στο-λι-κὰς καρ - δί-ας κτί - ζει κα-θα-ράς,
- then e-pi tis ghis pnev-ma so-ti - ri - as, a-po-sto-li-kas kar-dhi-as kti - zi ka-tha-ras,



καὶ ἐν τοῖς πι - στοῖς εὐ - θὲς ἐγ - και - νί-ζε-ται• φῶς γὰρ καὶ εἰ - ρή - νη, δι-
ke en tis pi - stis ef - thes en - ge - ni-ze-te; fos ghar ke i - ri - ni, dhi-



- ό-τι τὰ σὰ προ - στά - γμα - τα.
- o-ti ta sa pro - sta - ghma-ta.

Ὦδή ε'.



Λυ - τή - ρι-ον κά-θαρ-σιν ἀμ-πλα-κη - μά - των, πυ - ρί - πνο-ον
Li - ti - ri-on ka-thar-sin am-bla-ki - ma - ton, pi - ri - pno-on



δέ-ξα-σθε Πνεύ-μα-τος δρό - σον, ᾧ τέ - κνα φω - τό-μορ-φα τῆς Ἐκ-κλη - σί - ας•
dhe-xa-sthe Pnev-ma-tos dhro - son, o te - kna fo - to-mor-fa tis Ek-kli - si - as;



νῦν ἐκ Σι - ῶν γὰρ ἐ-ξε - λή - λυ-θε νό - μος, ἡ γλωσ-σο-πυρ-
nin ek Si - on ghar e-xe - li - li-the no - mos, i ghlos-so-pir-



- σό - μορ - φος Πνεύ - μα - τος χά - ρις.
- so - mor - fos Pnev - ma - tos cha - ris.

Ὡδή στ'.



Ναυ-τι-ῶν τῶ σά - λω, τῶν βι-ο-τι - κῶν με-λη - μά - των, συμ-πλό-οις πον-
Naf-ti-on tō sa - lo, ton vi-o-ti - kon me-ghi - ma - ton, sim - plo - is pon-



- τού - με-νος ἀ-μαρ - τί - αῖς, καὶ ψυ-χο - φθό-ρω -θη - ρὶ προσ-ρι - πτού-με-νος,
- dou - me-nos a-mar - ti - es, ke psi-cho - ftho - rō - thi - ri pros - ri - ptou-me-nos,



ὡς ὁ Ἰ - ω - νᾶς Χρι - στὲ βο - ῶ σοι• Ἐκ θα - να - τη - φό - ρου βυ-
os o I - o - nas Chri - ste vo - o si; Ek tha - na - ti - fo - rou vi-



- θοῦ με ἀ - νά - γα - γε.
- thou me a - na - gha - ghe.

Ὡδή στ'.



Ἰ - λα - σμός ἡ - μῖν Χρι - στὲ καὶ σω - τη - ρί - α, ὁ Δε - σπό - τῆς
I - la - smos i - min Chri - ste ke so - ti - ri - a, o Dhe - spo - tis



ἔ-λαμ-ψας ἐκ τῆς Παρ - θέ - νου, ἴν' ὡς Προ - φή - την θη - ρὸς ἐκ θα-λατ-
e-lam-psas ek tis Par - the - nou, in' os Pro - fi - tin thi - ros ek tha-lat-



- τί - ου, στέρ-νων Ἰ - ω - νᾶν, τῆς φθο - ρᾶς δι-αρ - πά - σης, ὁ - λον τὸν Ἄ-
- ti - ou, ster-non I - o - nan, tis ftho - ras dhi-ar - pa - sis, o - lon ton A-



- δάμ, παγ-γε - νῆ πε-πτω - κό - τα.
- dham, pan-ge - ni pe - pto - ko - ta.

Ὡδή ζ'.



Οἱ ἐν κα - μί-νω τοῦ πυ - ρὸς ἐμ-βλη-θέν-τες ὁ - σι-οι Παῖ - δες, τὸ πῦρ εἰς
I en ka - mi-no tou pi - ros em-vli-then-des o - si-i Pe - dhis, to pir is



δρό - σον με - τέ-βα-λον, δι - ἅ τῆς ὑ-μνω - δί - ας, οὔ-τω βο - ῶν - τες; Εὐ-λο-γη-
dhrō-son me - te-va-lon, dhi - a tis i-mno - dhi - as, ou-to vo - on - des; Ev-lo-ghi-



- τὸς εἶ Κύ-ρι - ε, ὁ Θε - ὸς τῶν Πα - τέ - ρων ἡ - μῶν.
- tos i Ky-ri - e, o The - os ton Pa - te - ron i - mon.

Ὡδή ζ'.



Σύμ-φω-νον ἐ - θρό - η-σεν ὁρ - γά - νων μέ - λος, Σέ-βειν τὸ χρυ-
Sim - fo - non e - thro - i - sen or - gha - non me - los, Se - vin to chri-



- σό - τευ-κτον ἄ-ψυ-χον βρέ - τας; Ἡ τοῦ Πα-ρα - κλή-του δὲ φω - σφό-ρος
- so - tef - kton a - psi - chon vre - tas; I tou Pa - ra - kli - tou dhe fo - sfo - ros



χά - ρις, Σε-βα-σμι - ἄ - ζει τοῦ βο - ᾶν, Τρι - ἄς μό - νη, Ἴ-σο-σθε-
cha - ris, Se - va - smi - a - zi tou vo - an, Tri - as mo - ni, I - so - sthe-



- νῆς, ἄ - ναρ - χος, εὐ - λο - γη - τὸς εἶ.
- nis, a - nar - chos, ev - lo - ghi - tos i.

Ὡδή η΄.

A



Ἄ-φλε-κτος πυ - ρὶ ἐν Σι - νᾶ προ-σο-μι - λου̇ - σα, βά-τος Θε - ὄν ἐ - γνώ-ρι-σε,
A - fle - ktos pi - ri en Si - na pro-so-mi - lou - sa, va-tos The - on e - ghnō-ri-se,



τῶ βρα-δυ - γλώσ - σω καὶ δυ - σή - χω Μω - σεῖ καὶ Παῖ-δας ζῆ-λος Θε-οῦ,
tō vra-dhi - ghlos - sō ke di - si - cho Mo - sei ke Pe-dhas zi-los The-ou,



τρεις ἄ-να - λώ-τους τῶ πυ - ρὶ ὑ-μνω - δούς ἔ-δει-ξε. Πάν-τα τὰ ἔρ - γα Κυ-
tris a-na - lo-tous tō pi - ri i-mno-dhous e-dhi-xe, Pan-da ta er - gha Ky-



- ρίου, τὸν Κύ-ριον ὑ - μνεῖ - τε, καὶ ὑ-πε-ρυ - ψοῦ - τε εἰς πάν-τας τοὺς αἰ - ῶ - νας.
- ri-ou, ton Ky-ri-on i - mni - te, ke i-pe-ri - psou - te is pan-das tous e - o - nas.

Ὡδή η΄.

B



Αἰ - νοῦ - μεν, εὐ-λο - γοῦ - μεν, καὶ προ-σκυ - νοῦ - μεν τὸν Κύ-ρι-ον.
E - nou - men, ev-lo - ghou - men, ke pro-ski - nou - men ton Ky-ri-on.



Λύ - ει τὰ δε - σμὰ καὶ δρο - σί - ζει τὴν φλό - γα, ὁ τρις-σο-φει - γῆς τῆς θε-αρ-
Li - i-ta dhe-sma ke dhro - si - zi tin flo - gha, o tris-so-phen - gis tis the-ar-



- χί - ας τύ - πος, Ὑ - μνοῦ - σι Παῖ - δες, εὐ-λο - γεῖ δὲ τὸν
- chi - as ti - pos, I - mnou - si Pe - dhes, ev-lo - ghi dhe ton



μό - νον, Σω - τῆ - ρα καὶ παν-τουρ-γόν, ὡς εὐ-ερ - γέ - την, ἡ δη-μι-ουρ-γη-
mo - non, So - ti - ra ke pan-dour-ghon, os ev-er - ghe - tin, i dhi-mi-sir-ghi-



- θεῖ - σα σύμ - πα - σα κτί - σις.
- thi - sa sim - pa - sa kti - sis.

Chant the "Tin Timioteras" in Tone 4 with verses from the feast of the day.

NINTH ODES. CANONS A and B.

Ὦδή θ'.



1. Μὴ τῆς φθο-ρᾶς δι-α - πεί-ρα κυ-ο-φο - ρή-σα-σα, καὶ παν-τε - χνή-μο-νι Λό - γω
1. Mi tis ftho-ras dhi-a - pi-ra ki-o-fo - ri-sa-sa, ke pan-de-chni-mo-ni Lo-go



σάρ-κα δα - νεί-σα-σα, Μὴ - τερ ἄ - πεί-ραν-δρε, Παρ - θέ-νε Θε-ο - τό - κε, δο-
sar - ka dha - ni-sa-sa, Mi - ter a - pi-ran-dhre, Par - the-ne The-o - to - ke, dho-



- χεῖ - ον τοῦ ἄ - στέ-κτου, χω - ρί-ον τοῦ ἄ - πεί-ρου πλα-στουρ-γοῦ σου, σὲ με-γα-
- chi - on tou a - ste-ktou, cho - ri-on tou a - pi - rou pla-stour-ghou sou, se me-ga-



- λύ - νο - μεν. 2. Δό-ξα σοι ὁ Θε - ὁς ἡ-μῶν, δό-ξα σοι. Ἐ-πι-πα - φλά - ζον-τος
- li - no - men. 2. Dho-xa si o The - os i - mon, dho-xa si. E-pi-pa - fla - zon-dos



πά-λαι πυ - ρί-νου ἄρ-μα - τος, ὁ ζη-λω - τῆς καὶ πυ - ρί - πνους χαί-ρων ὁ - χού-με-νος,
pa - le pi - ri-nou ar-ma - tos, o zi-lo - tis ke pi - ri - pnous che-ron o - chou-me-nos,



τὴν νῦν ἐ - κλάμ-ψα-σαν ἐ - πί-πνοι-αν ἐ - δὴ - λου, ἐξ ὕ-ψους Ἄ-πο - στό-λοις, ὑφ'
tin nin e - klam-psi-san e - pi-pni-an e - dhi - lou, ex i-psous A-po - sto - lis, if'



ἥς κα-τα-λαμ - φθέν-τες, τὴν Τρι - ἄ-δα πα - σιν ἐ - γνώ - ρι - σαν. 3. Νό - μου τῶν
is ka-ta-lam - fthen-des, tin Tri - a-dha pa - sin e - gno-ri - san. 3. No - mou ton



φύ-σε-ων δι - χα ξέ - νον ἡ - κού-ε-το· τῶν Μα-θη - τῶν τῆς μι - ᾶς γὰρ φω - νῆς ἀ-πη-χου-
fi-se-on dhi-cha xe - non i - kou-e-to; ton Ma-thi - ton tis mi - as ghar fo - nos a-pi-chou-



- μέ - νης, Πνεύ - μα-τος χά-ρι-τι, ποι - κί-λως, ἐ - νη - χοῦν - το, λα - οί, φυ-λαὶ καὶ
- me - nis, Pnev - ma-tos cha-ri-ti, pi - ki - los, e - ni - choun-do, la - i, fi - le ke



γλῶσ-σαι, τὰ θεῖ-α με - γα - λεῖ - α, τῆς Τρι - ἄ-δος γνῶ-σιν μυ - ού - με - νοι.
ghlos - se, ta thi-a me-gha - li - a, tis Tri - a-dhos gno-sin mi - ou - me - ni.

B

4. Χαί-ροις Ἄ-νασ-σα, μη-τρο-πάρ-θε-νον κλέ-ος. Ἄ-παν γὰρ εὐ-δί-νη-τον εὐ-λα-λον
 4. Che - ris A - nas - sa, mi - tro - par - the - non kle - os. A - pan ghar ev - dhi - ni - ton ev - la - lon

στό-μα. Ῥη - τρεῦ - ον, οὐ σθέ-νει σε μέλ - πειν ἄ - ξί - ως. Ἴ-λιγ-γι - ᾧ δὲ νοῦς
 sto - ma. Ri - trev - on, ou sthe - ni - se mel - pin a - xi - os. I - lin - gi - a dhe nous

ἄ-πας σου τὸν τό - κου Νο-εῖν· ὁ - θεν σε συμ - φώ - νως δο - ξά-ζο-μεν. 5. Δό - ξα Πα-
 a - pas sou ton to - kou No - in; o - then se sim - fo - nos do - xa - zo - men. 5. Dho - xa Pa -

- τρί και Ἰ - ῶ και Ἄ - γί - ω Πνεύ-μα - τι· Ὑ-δειν ἔ - οι - κε τὴν φυ - σί - ζω - ον Κό - ρην.
 - tri ke I - o ke A - ghi - o Pnev - ma - ti; I - dhin e - i - ke tin fi - si - zo - on Ko - rin.

Μό-νη γὰρ ἐν δί-νη-σι κε - κρύ-φει Λό - γον Νο - σου - σαν ἀλ - θαί-νον-τα τὴν βρο-τῶν
 Mo - ni ghar en dhi - vi - si ke - kri - fi Lo - ghon No - sou - san al - the - non - ta tin vro - ton

φύ - σιν. Ὅς δε - ξί - οἰς κλι - σμοῖ - σι νῦν ἰ - δρυ - μέ - νος Πα-τρός, πέ - πομ - φε τὴν
 fi - sin. Os dhe - xi - is kli - smi - si nin i - dhri - me - nos Pa - tros, pe - pou - fe tin

χά - ριν τοῦ Πνεύ-μα-τος. 6. και νῦν και ἄ - ει και εις τούς αἰ - ῶ - νας τῶν αἰ-
 cha - rin tou Pnev - ma - tos. 6. ke nin ke a - i ke is tous e - o - nas ton e -

- ῶ - νων. Ἀ - μὴν. Ὅ - σοις ἔ - πνευ - σεν ἡ θε - ὀρ - ρυ - τος χά - ρις, Λάμ - πον - τες, ἄ - στρά - πτον - τες, ἡλ-
 - o - non. A - min. O - sis e - pnev - sen i the - or - ri - tos cha - ris, Lam - bon - des, a - stra - pton - des, il -

- λοι - ω - μέ - νοι, ὁ - θνεῖ - αν ἀλ - λοί - ω - σιν εὐ - πρε - πε - στά - την Ἴ - σο - σθε - νοῦ - σαν τὴν
 - li - o - me - ni, o - thni - an al - li - o - sin ef - pre - pe - sta - tin I - so - sthe - nou - san tin

ἄτ-μη-τον εἰ - δό - τες, Σο-φὴν τρί - φεγ-γον οὐ - σί - αν δο - ξά-ζο-μεν.
 at - mi - ton i - dho - tes, So - fin tri - fen - gon ou - si - an dho - xa - zo - men.

Continue to the Eothinon hymns Aghios Kyrrios and the Exapostelaria.

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KATAVASIAS FOR THE TRANSFIGURATION

Ἦχος δ' — Fourth Tone

Tsiknopoulos/Roubanis

Ὦδή α'.

Xo - ροὶ Ἰ - σρα - ἦλ, ἀ - νί - κμοις πο - σί, πόν - τον ἐ - ρυ - θρόν, καὶ ὑ -
Cho - ri I - sra - il, a - ni - kmis po - si, pon - don e - ri - thron, ke i -

- γρόν βυ - θόν δι - ε - λά - σαν - τες, ἀ - να - βά - τας τρι - στά - τας, δυ - σμε - νεῖς ὁ -
- ghron vi - thon dhi - e - la - san - des, a - na - va - tas tri - sta - tas, dhi - sme - nis o -

- ρῶν - τες ἐν αὐ - τῷ ὑ - πο - βρυ - χί - ουσ, ἐν ἀ - γαλ - λι - ά - σει ἔ - μελ - πον' -
- ron - des en af - tō i - po - vri - chi - ous, en a - ghal - li - a - si e - mel - pon;

Ὦδή β'.
Ἄι - σω - μεν τῷ Θε - ῷ ἡ - μῶν, ὅ - τι δε - δό - ξα - σται. Τό - ξον δυ - να - τῶν ἡ - σθέ - νη -
A - so - men tō The - ō i - mon, o - ti dhe - dho - xa - ste. To - xon dhi - na - ton i - sthe - ni -

- σε, καὶ οἱ ἀ - σθε - νοῦν - τες, πε - ρι - ε - ζώ - σαν - το δύ - να - μιν' δι - ἅ του - το ἐ - στε - ρε -
- se, ke i a - sthe - noun - des, pe - ri - e - zo - san - do dhi - na - min; dhi - a tou - to e - ste - re -

Ὦδή γ'.
ὦ - θη, ἐν Κυ - ρί - ῳ ἡ καρ - δί - α μου. Εἰ - σα - κή - κο - α τὴν
o - thi, en Ky - ri - ō i kar - dhi - a mou. I - sa - ki - ko - a tin

ἐν - δο - ξον σου οἰ - κο - νο - μί - αν Χρι - στὲ ὁ Θε - ὅς, ὅ - τι ἐ -
en - dho - xon sou i - ko - no - mi - an Chri - ste o The - os, o - ti e -

- τέ - χθης ἐκ τῆς Παρ - θέ - νου, ἴ - να ἐκ πλα - νης ρύ - σῃ τοὺς κραν - γά - ζον - τας' -
- te - chthis ek tis Par - the - nou, i - na ek pla - nis ri - si tous krav - gha - zon - das;

Ὦδὴ ε΄.



Δό - ξα τῆ δυ - νά - μαι σου Κύ - ρι - ε. Ὁ τοῦ φω - τὸς δι - α - τμή - ξας τὸ πρω -
Dho - xa ti dy - na - mi sou Ky - ri - e. O tou fo - tos dhi - a - tmi - xas to pro -



- τό - γο - νον χά - ος, ὡς ἐν φω - τὶ τὰ ἔρ - γα ὑ - μνεῖ σε Χρι - στέ,
- to - gho - non cha - os, os en fo - ti - ta er - gha i - mni se Chri - ste,



τὸν Δη - μι - ουρ - γόν, ἐν τῷ φω - τὶ σου τὰς ὁ - δούς ἡ - μῶν εὖ - θυ - νον.
ton Dhi - mi - our - ghon, en to fo - ti sou tas o - dhous i - mon ef - thi - non.

Ὦδὴ στ΄.



Ἐν τῷ θλί - βε - σθαί με, ἐ - βό - η - σα πρὸς Κύ - ρι - ον, καὶ ἐ - πῆ - κου -
En to thli - ve - sthe me, e - vo - i - sa pros Ky - ri - on, ke e - pi - kou -

Ὦδὴ ζ΄.



- σέ μου, ὁ Θε - ὸς τῆς σω - τη - ρί - ας μου. Ἀ - βρα - μι - αῖ - οὶ πο - τέ, ἐν Βα - βυ -
- se mou, o The - os tis so - ti - ri - as mou. A - vra - mi - e - i po - te, en Va - vi -



- λῶ - νι Παῖ - δες, κα - μί - νου φλό - γα κα - τε - πά - τη - σαν, καὶ ὑ - μνοῦν - τες
- lo - ni Pe - dhes, ka - mi - nou flo - gha ka - te - pa - ti - san, ke i - mnoun - des



ἔ - ψαλ - λον· ὁ τῶν Πα - τέ - ρων Θε - ὸς εὐ - λο - γη - τὸς εἶ.
e - psal - lon; o ton Pa - te - ron The - os ev - lo - ghi - tos i.

Ὦδὴ η΄.



Αἰ - νοῦ - μεν, εὐ - λο - γοῦ - μεν, καὶ προ - σκυ - νοῦ - μεν τὸν Κύ - ρι - ον.
E - nou - men, ev - lo - ghou - men, ke pro - ski - nou - men ton Ky - ri - on.



Οἱ ἐν Βα-βυ - λῶ-νι Παῖ-δες, τῷ θεί-ῳ πυρ-πο - λού - με - νοι ζή - λῳ, τυ-
 I en Va-vi - lo-ni Pe-dhes, tō thī-ō pir-po - lou - me - ni zi - lō, ti-



- ράν - νου καὶ φλο - γὸς ἀ-πει - λήν, ἀν - δρεί-ως κα-τε - πά - τη-σαν, καὶ μέ-σον πυ-
 - ran - nou ke flo - ghos a-pi - lin, an - dhri-os ka-te - pa - ti-san, ke me-son pi-

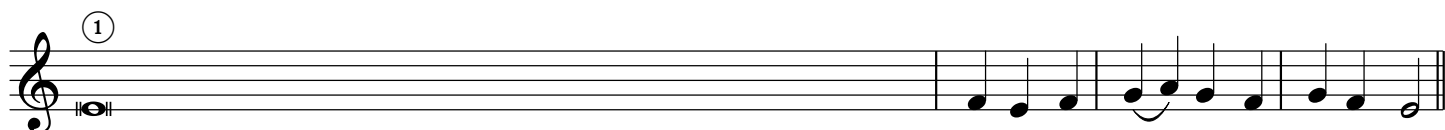


- ρὸς ἐμ - βλη - θέν - τες, δρο - σι - ζό - με-νοι ἔ - ψαλ-λον· Εὐ-λο-γεῖ-τε
 - ros em - vli - then - des, dhro-si - zo - me-ni e - psal-lon: Ev-lo-ghi-te



πάν - τα τὰ ἔρ - γα Κυ - ρί - ου τὸν Κύ-ρι - ον.
 pan - da ta er - gha Ky - ri - ou ton Ky-ri - on.

MEGALYNARIA AND NINTH ODE

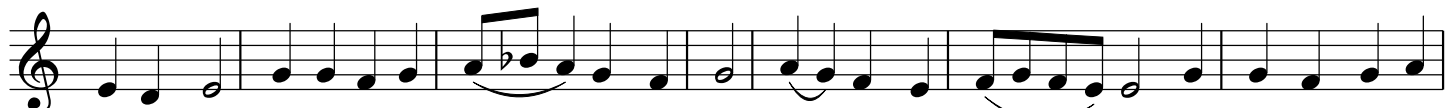


Μεγαλύνει ἡ ψυχὴ μου τὸν Κύριον, καὶ ἠγαλλίασε τὸ πνεῦμά μου ἐπὶ τῷ Θε - ῶ τῷ σω - τή - ρί μου.
 Meghalini i psichi mou ton Kyrion, ke ighalliasse to pnevma mou e - pi to The - o to so - ti - ri mou.

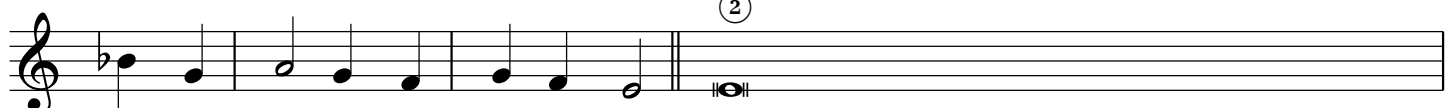
Refrain



Τὴν τι - μι - ω - τέ - ραν τῶν Χε - ρου - βείμ, καὶ ἐν - δο - ξο - τέ - ραν ἄ - συγ - κρί - τως τῶν
 Tin ti - mi - o - te - ran ton Che - rou - vim, ke en - dho - xo - te - ran a - sing - kri - tos ton



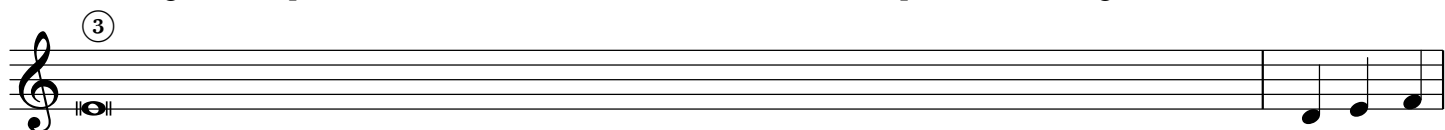
Σε - ρα - φείμ, τὴν ἄ - δι - α - φθό - ρως Θε - ὄν Λό - γον τε - κού - σαν, τὴν ὄν - τως Θε - ο -
 Se - ra - fim, tin a - dhi - a - ftho - ros The - on Lo - ghon te - kou - san, tin on - dos The - o -



- τό - κον, σὲ με - γα - λύ - νο - μεν. Ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπεινῶσιν τῆς δούλης αὐτοῦ, ἰ -
 - to - kon, se me - gha - li - no - men. Oti epevlepsi en pi tin tapinosin tis dhoulis aftou, i -



- δού γάρ ἀ - πό τοῦ νῦν μα - κα - ρι - ού - σί με πᾶ -σαι αἰ γε - νε - αί.
 - dhou ghar a - po tou nin ma - ka - ri - ou - si me pa - se e ghe - ne - e.



Ὅτι ἐποίησέ μοι μεγαλεῖα ὁ Δυνατός, καὶ ἅγιον τὸ ὄνομα αὐτοῦ, καὶ τὸ ἔλεος αὐτοῦ εἰς γε - νε -
 Oti epiise mi meghalia o Dhinatos, ke aghion to onoma aftou, ke to eleos aftou is ghe - ne -



- ἄν, καὶ γε - νε - ἄν τοῖς φο - βου - μέ - νοις αὐ - τόν. Ἐποίησε κράτος ἐν βραχίονι αὐτοῦ,
 - an, ke ghe - ne - an tis fo - vou - me - nis af - ton. Epiise kratos en vrachioni aftou,



διεσκόρπισεν ὑπερηφάνους δι - α - νοί - α καρ - δί - ας αὐ - τῶν. Καθεῖλε δυνάστας ἀπὸ θρόνων,
 dhieskorpisen iperifanous dhi - a - ni - a kar - dhi - as - af - ton. Kathile dhinastas apo thronon,



καὶ ὕψωσε ταπεινοὺς, πεινῶντας ἐνέπλησεν ἀγα - θῶν, καὶ πλου - τῶν - τας ἐ - ξα - πέ - στει - λε κε - νοὺς.
 ke ipsose tapinous, pinondas enepilisen agha - thon, ke plou - toun - das e - xa - pe - sti - le ke - nous.

⑥

Repeat
Refrain

Ἀντελάβετο Ἰσραὴλ παιδὸς αὐτοῦ, μνησθῆναι ἐλέους, καθὼς ἐλάλησε πρὸς τοὺς πατέρας ἡ-
Antelaveto Israil pedhos aftou, mnisthine eleous, kathos elalise pros tous pateras i-

Repeat
Refrain

- μῶν, τῷ Ἀ - βρα - ἄμ, καὶ τῷ σπέρ - μα - τι αὐ - τοῦ ἕ - ως αἰ - ῶ -
- mon, to A - vra - am, ke to sper - ma - ti af - tou e - os e - o -

Ὦδὴ θ'.

Ὁ τό - κος σου ἄ - φθο - ρος ἐ - δεί - χθη, Θε - ὸς ἐκ λα - γό - νων σου προ -
O to - kos sou a - flo - ros e - dhi - chthi, The - os ek la - gho - non sou pro -

- ἦλ - θε, σαρ - κο - φό - ρος, ὃς ὠ - φθη ἐ - πὶ γῆς, καὶ τοῖς ἀν - θρώ - ποις συ - να - νε -
- il - the, sar - ko - fo - ros, os o - fthi e - pi ghis, ke tis an - thro - pis si - na - ne -

- στρά - φη σὲ Θε - ο - τό - κε· δι - ὃ πάν - τες με - γα - λύ - νο - μεν.
- stra - fi se The - o - to - ke: dhi - o pan - des me - gha - li - no - men.

Continue to the Eothinon hymns Aghios Kyrios and the Exapostelaria. (Volume III)

KATAVASIAS FOR THE DORMITION OF THE THEOTOKOS

Ἦχος α' — First Tone

Tsiknopoulos/Roubanis

Ὦδὴ α'.



Πε-ποι-κιλ - μέ - νη τῆ θεί-α δό - ξη, ἡ ἰ - ε - ρὰ καὶ εὐ-κλε - ῆς Παρ-
Pe - pi - kil - me - ni ti thi - a dho - xi, i i - e - ra ke ef - kle - is Par-



- θέ-νε μνή-μη σου, πάν-τας συ-νη - γά - γε-το, πρὸς εὐ-φρο - σύ-νην τοὺς πι-στούς, ἐ-ξαρ-
- the - ne mni - mi sou, pan - das si - ni - gha - ghe - to, pros ef - fro - si - nin tous pi - stis, e - xar -



- χού-σης Μα-ρι - ἀμ, με-τὰ χο-ρῶν καὶ τυμ - πά-νων τῷ σῶ, ἄ-δον-τας Μο-νο-γε - νεῖ, ἐν-
- chou - sis Ma - ri - am, me - ta cho - ron ke tim - ba - non to so, a - dhon - das Mo - no - ghe - ni, ev -

Ὦδὴ γ'.



- δό-ξως ὅ-τι δε - δό - ξα - σται. Ἡ δη-μι-ουρ-γι - κή, καὶ συ-νε-κτι - κή τῶν ἀ-
- dho - xos o - ti dhe - dho - xa - ste. I dhi - mi - our - ghi - ki, ke si - ne - kti - ki ton a -



- πάν-των, Θε - οὔ σο - φί - α καὶ δύ-να - μεις, ἀ-κλι-νῆ ἀ - κρά-δαν-τον, τὴν Ἐκ-κλη-
- pan - don, The - ou so - fi - a ke dhi - na - mis, a - kli - ni a - kra - dhan - don, tin Ek - kli -



- σί-αν στή-ρι-ξον Χρι-στέ· μό-νος γὰρ εἶ ἄ-γι-ος, ὁ ἐν ἀ - γί-οις ἀ-να-παυ - ὁ - με-
- si - an sti - ri - xon Chri - ste; mo - nos ghar i a - ghi - os, o en a - ghi - is a - na - paf - o - me -

Ὦδὴ δ'.



- νος. Ῥή-σεις Προ-φη - τῶν καὶ αἰ - νί - γμα - τα, τὴν σάρ-κω-σιν ὑ - πέ-φη-ναν, τὴν ἐκ Παρ-
- nos. Ri - sis Pro - fi - ton ke e - ni - ghma - ta, tin sar - ko - sin i - pe - fi - nan, tin ek Par -



- θέ-νου σου Χρι-στέ, φέγ-γος ἀ-στρα - πῆς σου, εἰς φῶς ἐ - θνῶν ἐ-ξε - λεύ-σε-σθαι, καὶ φω-
- the - nou sou Chri - ste, fen - gos a - stra - pis sou, is fos e - thnon e - xe - lev - se - sthe, ke fo -



- νεῖ σοι ἄ-βυσ-σος, ἐν ἀ-γαλ-λι - ἀ - σει, τῆ δυ - νά-μει σου δό-ξα Φι - λάν-θρω - πε.
- ni si a - vris - sos, en a - ghal - li - a - si, ti dhi - na - mi sou dho - xa Fi - lan - thro - pe.



Ὠδή ε'.
 Tò θεῖ - ον καὶ ἄρ-ρη-τον κάλ - λος, τῶν ἀ-ρε - τῶν σου Χρι - στὲ δι - η - γή-σο-μαί·
 To thi - on ke ar - ri - ton kal - los, ton a - re - ton sou Chri - ste dhi - i - ghi - so - me;



ἐξ ἁ - ἰ - δί - ου γὰρ δό - ξης συ - να - ἴ - δι - ον, καὶ ἐ - νυ - πό - στα - τον λάμ - ψας ἁ -
 ex a - i - dhi - ou ghar dho - xis si - na - i - dhi - on, ke e - ni - po - stra - ton lam - psas a -



- παύ - γα - σμα, Παρ - θε - νι - κῆς ἀ - πό γα - στρός, τοῖς ἐν σκο - τει καὶ σκι - ᾶ, σω - μα - τω - θεις ἀ -
 - pav - gha - sma, Par - the - ni - kis a - po gha - stros, tis en sko - ti ke ski - a, so - ma - to - this a -

Ὠδή στ'.



- νέ - τει - λας ἡ - λι - ος, Ἄ - λι - ον πον - το - γε - νές, κη - τῶ - ον ἐν - τό - σθι - ον
 - ne - ti - las i - li - os. A - li - on pon - to - ghe - nes, ki - tō - on en - do - sthi - on



πῦρ, τῆς τρι - η - μέ - ρου τα - φῆς σου ἦν προ - ει - κό - νι - σμα, οὐ Ἰ - ω - νᾶς ὑ - πο - φή - τῆς ἀ - να -
 pir, tis tri - i - me - rou ta - fis sou in pro - i - ko - ni - sma, i I - o - nas i - po - fi - tis a - na -



- δέ - δει - κται· σε - σω - σμέ - νος γὰρ ὡς καὶ πρου - πέ - πο - το, ἀ - σι - νῆς ἐ - βό - α, θύ - σω σοι
 - dhe - dhi - kte; se - so - sme - nos ghar os ke prou - pe - po - to, a - si - nis e - vo - a, thi - so si

Ὠδή ζ'.



με - τὰ φω - νῆς αἰ - νέ - σε - ως Κύ - ρι - ε. Ἰ - τα - μῶ θυ - μῶ τε καὶ πυ - ρί, θεῖ - ος
 me - ta fo - nis e - ne - se - os Ky - ri - e. I - ta - mo thi - mo te ke pi - ri, thi - os



ἔ - ρως ἀν - τι - τατ - τό - με - νος, τὸ μὲν πῦρ ἐ - δρό - σι - ζε, τῶ θυ - μῶ δὲ ἐ -
 e - ros an - di - tat - to - me - nos, ti men pir e - dhro - si - ze, to thi - mo dhe e -



- γέ - λα, θε - ο - πνεύ - στω λο - γι - κῆ, τῇ τῶν ὀ - σί - ων τρι - φθόγ - γω λύ - ρα ἀν - τι - φθεγ -
 - ghe - la, the - o - pnev - sto lo - ghi - ki, ti ton o - si - on tri - fthon - go li - ra an - di - fthen -

- γό-με-νος, μου-σι - κοῖς ὀρ - γά-νοις ἐν μέ - σω φλο - γός, ὁ δε - δο - ξα -
 - go-me-nos, mou-si - kis or - gha-nis en me - so - flo - ghos, o dhe-dho-xa-

- σμέ-νος, τῶν Πα - τέ-ρων καὶ ἡ - μῶν Θε - ὸς εὐ-λο-γη - τὸς εἶ. Αἰ - νοῦ-μεν, εὐ-λο-
 - sme-nos, ton Pa - te-ron ke i - mon The - os ev-lo-ghi - tos i. I - nou-men, ev-lo-

- γοῦ - μεν καὶ προ-σκυ-νοῦ-μεν τὸν Κύ-ρι-ον. Φλό-γα δρο - σί-ζου-σαν Ὁ - σί - ουσ, δυσ-σε-
 - ghou-men ke pro-ski-nou-men ton Ky-ri-on. Flo-gha dhro-si-zou-san O - si - ous, dhis-se-

- βεῖς δὲ κα-τα - φλέ-γου-σαν, Ἄγ-γε-λος Θε - οῦ ὁ παν-σθε-νής, ἔ - δει-ξε Παι - σί, ζω-αρ-χι-
 - vis dhe ka-ta - fle-ghou-san, An-ge-los The - ou o pan-sthe-nis, e - dhi-xe Pe - si, zo-ar-chi-

- κὴν δὲ πη - γὴν εἰρ - γά-σα-το τὴν Θε-ο - τό-κον, φθο-ρὰν θα - νά-του, καὶ ζω - ἦν βλυ-
 - kin dhe pi - ghin ir - gha-sa-to tin The-o - to-kon, ftho-ran tha - na-tou, ke zo - in vli-

- στά-νου-σαν τοῖς μέλ-που-σι, τὸν Δη-μι-ουρ-γὸν μό-νον ὑ - μνοῦ - μεν, οἱ λε-λυ-τρω-
 - sta-nou-san tis mel-pou-si, ton Dhi-mi-our-ghon mo-non i - mnou-men, i le-li-tro-

- μέ - νοι, καὶ ὑ-πε-ρυ - ψοῦ-μεν εἰς πάν-τας τοὺς αἰ - ῶ - νας.
 - me - ni, ke i-pe-ri - psou-men is pan-das tous e - o - nas.

Chant the "Tin Timioteras" of the feast of the day.

NINTH ODE

Refrain 1



Αἱ γε - νε - αἶ πᾶ - σαι, μα - κα - ρί - ζο - μέν σε, τὴν μό - νην Θε - ο - τό - κον.
 E ghe - ne - e pa - se, ma - ka - ri - zo - men se, tin mo - nis The - o - to - kon.



Νε - νί - κην - ται τῆς φύ - σε - ως οἱ ὄ - ροι, ἐν σοὶ Παρ - θέ - νε ἄ - χραν - τε, παρ - θε - νεύ - ει γὰρ
 Ne - ni - kin - de tis fi - se - os i o - ri, en si Par - the - ne a - chran - te, par - the - nev - i ghar



τό - κος, καὶ ζω - ἦν προ - μνη - στεύ - ε - ται θά - να - τος. Ἡ με - τὰ τό - κον Παρ - θέ - νος, καὶ με - τὰ
 to - kos, ke zo - in pro - mni - stev - e - te tha - na - tos. I me - ta to - kon Par - the - nos, ke me - ta

D.C.



θά - να - τον ζῶ - σα, σῶ - ζοις ἄ - εἰ, Θε - ο - τό - κε, τὴν κλη - ρο - νο - μί - αν σου.
 tha - na - ton zo - sa, sō - zis a - i, The - o - to - ke, tin kli - ro - no - mi - an sou.



Ἐ - ξί - σταν - το Ἄγ - γέλων αἶ δυ - νά - μεις, ἐν τῇ Σι - ὄν σκο - πού - με
 E - xi - stan - do An - ge - lon e dhi - na - mis, en ti Si - on sko - pou - me



- ναι, τὸν οἰ - κεί - ον Δε - σπό - τιν, γυ - ναι - κεί - αν ψυ - χὴν χει - ρι - ζό - με - νον· τῇ γὰρ ἄ -
 - ne, ton i - ki - on Dhe - spo - tin, ghi - ne - ki - an psi - chin chi - ri - zo - me - non; ti gha a -



- χράν - τως τε - κού - σι, Ἰί - ο - πρε - πῶς προ - σε - φώ - νει· Δεῦ - ρο - σε - μνή, τῷ Ἰί - ῶ και Θε -
 - chran - dos te - kou - si, Ii - o - pre - pos pro - se - fo - ni. Dhev - ro - se - mni, to Ii - o ke The -



- ὦ - συν δο - ξά - σθη - τι. Συ - νέ - στει - λε χο - ρὸς τῶν Ἄ - πο -
 - o - sin dho - xa - sthi - ti. Si - ne - sti - le cho - ros ton A - po -



- στό - λων, τὸ θε - ο - δό - χον Σῶ - μά σου, με - τὰ δέ - ους ὁ - ρῶν - τες, καὶ φω - νῆ λι - γυ -
 - sto - lon, to the - o - dho - chon So - ma sou, me - ta - dhe - ous o - ron - des, ke fo - ni li - ghi -

- ρᾶ προσ-φθεγ-γό-με-νοι· Εἰς οὐ-ρα - νί-ους θα - λά-μους, πρὸς τὸν Υἱ - ὄν ἐκ-φοι-
 - ra pros-fthen-go-me-ni; Is ou-ra - ni-ous tha - la-mous, pros ton Yi - on ek-fi-

- τῶ - σα, σῶ - ζοις ἄε - ί, Θε - ο - τό-κε τὴν κλη-ρο-νο - μί - αν σου.
 - to - sa, so - zis a - i, The - o - to-ke tin kli - ro-no - mi - an sou.

Ἦχος δ' Refrain 2 (from another canon)

Ἄγ - γε - λοι τὴν Κοί-μη-σιν τῆς Παρ - θέ-νου, ὁ - ρῶν-τες ἐ-ξε - πλήτ-τον-το,
 An - ge - li tin Ki-mi-sin tis Par - the-nou, o - ron-des e-xe - plit - ton-do,

πῶς ἡ Παρ - θέ - νος ἄ - παί - ρει, ἄ-πὸ τῆς γῆς εἰς τὰ ἄ - νω.
 pos i Par - the - nos a - pe - ri, a-po tis ghis is ta a - no.

Ἄ-πας γη - γε - νῆς, σκιρ - τά-τω τῷ πνεύ-μα-τι, λαμ - πα - δο - χού - με-νος, πα-νη-γυ - ρι-
 A-pas ghi-ghe - nis, skir - ta-to tō pnev-ma-ti, lam - ba-dho-chou-me-nos, pa-ni-ghi - ri-

- ζέ-τω δέ, ἄ - ὕ-λων νό - ὦν φύ - σις γε - ραί-ρου-σα, τὴν ἰ - ε-
 - ze-to dhe, a - i - lon no - on fi - sis ghe - re-rou-sa, tin i - e-

- ρὰν Με - τά-στα-σιν τῆς Θε - ο - μή - το - ρος, καὶ βο - ἄ-τω· Χαί - ροις παμ - μα-
 - ran Me - ta-sta-sin tis The - o - mi - to - ros, ke vo - a-to: Che - ris pam-ma-

- κά - ρι - στε, Θε - ο - τό-κε ἄ - γνή ἄ - ει - πάρ - θε - νε.
 - ka - ri - ste, The - o - to-ke a - ghni a - i - par - the - ne.

Repeat Refrain 2

Δεῦ-τε ἐν Σι - ὶν, τῷ θεί-ῳ καὶ πί-ο-νι, ὄ-ρει τοῦ ζῶν-τος Θε-οῦ,
 Dhef-te en Si - on, tō thi-ō ke pi-o-ni, o-ri tou zon-dos The-ou,




 ἄ-γαλ-λι-α - σώ-με - θα, τὴν Θε-ο - τό-κον ἐ-νο-πτρι - ζό-με-νοι· πρὸς γὰρ τὴν λί-αν
 a-ghal-li-a - so-me-tha, tin The-o - to-kon e-no-ptri - zo-me-ni; pros ghar tin li-an



 κρείτ-το-να, καὶ θει - ο - τέ-ραν σκη-νὴν, ὡς Μη - τέ - ρα, ταύ-την εἰς τὰ Ἄ-γι-α, τῶν Ἀ-
 krit-to-na, ke thi - o - te-ran ski-nin, os Mi - te - ra, taf-tin is ta A-ghi-a, ton A-



 - γί-ων Χρι - στὸς με-τα - τί-θη-σι. Δό-ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί-ω Πνεύ-μα-τι·
 - ghi-on Chri - stos me-ta - ti-thi-si. Dho-xa Pa - tri ke li - o ke A - ghi-o Pnev-ma-ti;



 Δευ-τε οἱ πι - στοί, τῷ τά-φῳ προ-σέλ-θω-μεν, τῆς Θε - ο - μή - το-ρος,
 Dhef-te i pi - sti, to ta-fo pro-sel-tho-men, tis The - o - mi - to ros,



 καὶ πε-ρι-πτυ - ξώ-με - θα, καρ - δί-ας χεῖ - λη ὄμ - μα-τα μέ - τω-πα,
 ke pe-ri-pti - zo-me - tha, kar - dhi-as chi - li om - ma-ta me - to-ra,




 εἰ-λι-κρι - νῶς προ - σά-πτον-τες, καὶ ἄ - ρυ - σώ - με - θα, ἰ - α - μά - των,
 i - li - dri - nos pro - sa - pton-des, ke a - ri - so - me - tha, i - a - ma - ton,



 ἄ-φθο-να χα - ρί-σμα-τα, ἐκ πη - γῆς ἄ - ε - νά - ου βλυ - στά-νον-τα.
 a-ftho-na cha - ri-sma-ta, ek pi - ghis a - e - na - ou vli - sta-non-da.



 καὶ νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ - ῶ-νας τῶν αἰ - ῶ-νων. Ἀ-μήν.
 ke nin ke a - i ke is tous e - o-nas ton e - o-non. A-min.



 Δέ - χου παρ' ἡ - μῶν, ὧ - δὴν τὴν ἐ - ξό-δι-ον, Μη-τερ τοῦ ζῶν - τος Θε-οῦ,
 Dhe-chou par' i - mon, o - dhin tin e - xo-dhi-on, Mi-ter to zon - dos The-ou,

καὶ τῆ φω-το - φώ-ρω σου, καὶ θεί-α ἐ-πι - σκί - α-σον χά - ρι-τι, τῶ Βα-σι-
 ke ti fo-to - fo-ro sou, ke thi-a e-pi - ski - a-son cha - ri-ti, to Va-si-

- λει τὰ τρώ-παι-α, τῶ φι-λο - χρί - στῶ λα - ῶ, τὴν εἰ - ρή - νην,
 - li ta tro - pe - a, to fi - lo - chri - sto la - o, tin e - ri - nin,

ἄ-φε-σιν τοῖς μέλ-που-σι, καὶ ψυ - χῶν σω-τη - ρί - αν βρα - βεύ-ου-σα.
 a - fe - sin tis mel - pou - si, ke psi - chon so - ti - ri - an vra - ven - ou - sa.

Ἦχος α' Katavasia.
 Αἱ γε-νε-αὶ πᾶ-σαι, μα-κα - ρί-ζο-μέν σε, τὴν μό-νην Θε-ο - τό - κον.
 E ghe-ne-e pa-se, ma-ka - ri-zo-men se, tin mo-nis The-o - to - kon.

Νε - νί-κην-ται τῆς φύ-σε-ως οἱ ὄ - ροι, ἐν σοὶ Παρ - θέ-νε ἄ-χραν - τε, παρ-θε-
 Ne - ni-kin-de tis fi - se - os i o - ri, en si Par - the - ne a - chran - te, par - the -

- νεύ-ει γὰρ τό-κος, καὶ ζω - ἦν προ-μνη - στεύ - ε-ται θά-να - τος. Ἡ με-τὰ
 - nev - i ghar to - kos, ke zo - in pro - mni - stev - e - te tha - na - tos. I me - ta

τό-κον Παρ - θέ-νος, καὶ με-τὰ θά-να-τον ζῶ-σα, σώ-ζοις ἄ - εἰ, Θε-ο-
 to - kon Par - the - nos, ke me - ta tha - na - ton zo - sa, so - zis a - i, The - o -

- τό - κε, τὴν κλη - ρο - νο - μί - αν σου.
 - to - ke, tin kli - ro - no - mi - an sou.

Continue to the Eothinon hymns Agchos Kyrios and the Exapostelaria. (Volume III)

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the following consonant blends:

GH — A guttural *g* (from γ) is represented by **gh**. The soft *g* as in “gentle” does not exist in Greek. Thus, all phonetic *g*’s are hard, as in “gate.” For example “angelos” has a hard *g*.

DH — A **d**, as in “dead,” only occurs in Greek when it is preceded by the letter *n*. A voiced *th* (from δ), as in “the,” is represented by **dh**.

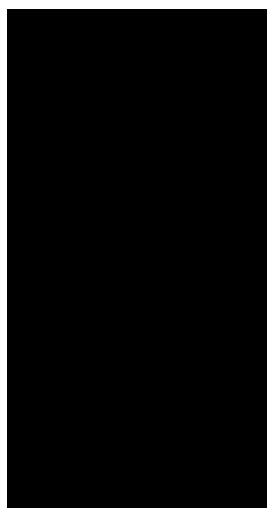
CH — A guttural *k* (from χ), represented by **ch**. The English *ch* blend, as in “church” does not exist in Greek.

The five Greek vowel sounds are represented as follows:

A, a = *ah*, as in “aqua” **E, e** = *eh*, as in “every” **I, i** or **Y, y** = *ee*, as in “equal”

O, o = *oh*, as in “omen” **Ou, ou** = long *oo*, as in “ooze”

Other consecutive vowels, such as **ei**, **oi**, **ii**, **ai**, etc., should be pronounced separately. For example, **zoin** would be pronounced *zoh-eeen*, not *zoyn* and **eleison** is pronounced *eh-leh-ee-sohn*.



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The
Sunday Orthros Anastasimatarion
of
Nicholas Roubanis

from the 1895 Anastasimatarion of Andreas Tsiknopoulos

In Greek with Phonetic Transliteration



VOLUME III

Hymns of the Eleven Gospel Readings

Agios Kyrios, Exapostelaria, Theotokia, and Doxastica

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Sunday Orthros Anastasimatarion, N. Roubanis - Hymns of the 11 Gospel Readings

THE 1ST GOSPEL READING (ΕΩΘΙΝΩΝ Α') -- Matthew 28:16-20

Second Tone
AGHIOS KYRIOS

'Α - γι - ος Κύ - ρι - ος ό Θε - ός ή - μών. 'Α - γι - ος Κύ - ρι - ος ό Θε - ος
A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
- ός ή - μών. 'Υ - ψου - τε Κύ - ρι - ον τον Θε - όν ή - μών και προ - σκυ - νει - τε τω ύ -
- os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
- πο - πο - δί - ω των πο - δων αυ - του. 'Ο - τι α - γι - ός ε - στι.
- po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Τοις Μα - θη - ταίς συ - νελ - θω - μεν, εν ο - ρει Γα - λι - λαί - ας, πί - στει Χρι - στόν θε - ά - σα - σθαι,
Tis Ma - thi - tes si - nel - tho - men, en o - ri Gha - li - le - as, pi - sti Chri - ston the - a - sa - sthe,
λέ - γον - τα ε - ξου - σί - αν, λα - βειν των α - νω και κά - τω, μά - θω - μεν πως δι - δά - σκει, βα -
le - ghon - da e - xou - si - an, la - vin ton a - no ke ka - to, ma - tho - men pos dhi - dha - ski, va -
- πτί - ζειν εις το ο - νο - μα του Πα - τρός, ε - θνη παν - τα, και του Υί - ου, και ά - γί - ου
- pti - zin is to o - no - ma tou Pa - tros, e - thnin pan - da, ke tou I - ou, ke a - ghi - ou
Πνεύ - μα - τος, και συ - νεί - ναι, τοις Μύ - σταις ως ύ - πέ - σχε - το, ε - ως της συν - τε - λεί - ας.
Pnev - ma - tos, ke si - ni - ne, tis Mi - stes os i - pe - sche - to, e - os tis sin - de - li - as.

Insert here any festal Exapostelaria.

THEOTOKION

Τοῖς Μαθη - ταῖς συ - νέ - χαι - ρες, Θε - ο - τό - κε Παρ - θε - νε, ὅ - τι Χρι - στὸν ἔ - ὠ - ρα - κας, ἀ - να -
 Tis Ma - thi - tes si - ne - che - res, The - o - to - ke Par - the - ne, o - ti Chri - ston e - o - ra - kas, a - na -
 - στάν - τα ἐκ τά - φου, τρι - ἡ - με - ρον κα - θὼς εἶ - πεν, οἷς καὶ ὤ - φθη δι - δά - σκων, καὶ φα - νε - ρῶν τὰ
 - stan - da ek ta - fou, tri - i - me - ron ka - thos i - pen, is ke o - fthi dhi - dha - skon, ke fa - ne - ron ta
 κρείτ - το - να, καὶ βα - πτί - ζειν κε - λεύ - ων ἐν τῷ Πα - τρί, καὶ Υἱ - ῶ καὶ ἁ - γί - ῳ Πνεύ - μα - τι,
 krit - to - na, ke va - pti - zin ke - lev - on en to Pa - tri, ke I - o ke a - ghi - o Pnev - ma - ti,
 τοῦ πι - στεύ - ειν, αὐ - τοῦ ἡ - μάς τὴν ἔ - γερ - σιν, καὶ δο - ξά - ζειν σε Κό - ρη.
 tou pi - stev - in, af - tou i - mas tin e - gher - sin, ke dho - xa - zin se Ko - ri.

Return to the Orthros Book, Volume 1, in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Α')

First Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ω Πνεύ - μα - τι • Εἰς τὸ
 Dho-xa Pa - tri ke I - o ke A - gh-io Pnev - ma - ti; Is to
 ὁ - ρος τοῖς Μα - θη - ταῖς ἐ - πει - γο - μέ - νοις, δι - ἅ τὴν χα -
 o - ros tis Ma - thi - tes e - pi - gho - me - nis, dhi-a tin cha -
 - μό - θεν ἔ - παρ - σιν, ἐ - πέ - στη ὁ Κύ - ρι -
 - mo - then e - par - sin, e - pe - sti o Ky - ri -
 - ος, καὶ προ - σκυ - νή - σαν - τες αὐ - τὸν καὶ τὴν δο - θεῖ - σαν ἐ - ξου - σί - αν,
 - os, ke pro-ski - ni - san - des af - ton ke tin dho-thi-san e - xou-si - an,
 παν - τα - χου δι - दा - χθέν - τες, εἰς τὴν ὑπ' οὐ - ρα - νὸν ἐ -
 pan - da - chou dhi - dha - chthen - des, is tin ip' ou - ra - non e -
 - ξα - πε - στέλ - λον - το, κι - ρῦ - ξαι τὴν ἐκ νε - κρῶν Ἀ - νά - στα -
 - xa - pe - stel - lon - do, ki - ri - xe - tin ek ne-kron A - na - sta -
 - σιν, καὶ τὴν εἰς Οὐ - ρα - νοὺς ἀ - πο - κα - τά - στα - σιν •
 - sin, ke tin is Ou - ra - nous a - po - ka - ta - sta - sin;
 οἷς καὶ συν - δι - αι - ω - νί - ζειν, ὁ ἄ - ψευ - δὴς ἐ - πηγ - γεί - λα -
 is ke sin-dhi-e-o - ni - zin, o a-psev-dhis e - pin - gi - la -
 - το, Χρι - στος ὁ Θε - ὁς, καὶ Σω - τὴρ τῶν ψυ - χῶν ἡ - μῶν.
 - to, Chri - stos o The - os, ke So - tir ton psi - chon i - mon.

Continue immediately to the Theotokion ("Ke nin...Iperevloghimeni...") and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 2nd GOSPEL READING (ΕΩΘΙΝΩΝ Β') -- Mark 16:1-8

Second Tone
AGHIOS KYRIOS

Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὄς ἡ - μῶν. Ἄ - γι - ος Κύ - ρι - ος ὁ Θε -
 A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
 - ὄς ἡ - μῶν. Ὑ - ψοῦ - τε Κύ - ρι - ον τὸν Θε - ὄν ἡ - μῶν καὶ προ - σκυ - νεῖ - τε τῷ ὑ -
 - os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
 - πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. Ὅ - τι ἄ - γι - ὄς ἐ - στι.
 - po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Τὸν λί - θον θε - ῶ - ρή - σα - σαι, ἀ - πο - κε - κυ - λι - σμέ - νον, αἱ Μυ - ρο - φό - ροι ἔ - χαι -
 Ton li - thon the - o - ri - sa - se, a - po - ke - ki - li - sme - non, e Mi - ro - fo - ri e - che -
 - ρον· εἶ - δον γὰρ Νε - α - νί - σκον, κα - θή - με - νον ἐν τῷ τά - φω, καὶ αὐ - τὸς ταύ - ταις
 - ron; e - dhon ghar Ne - a - ni - skon, ka - thi - me - non en to ta - fo, ke af - tos taf - tes
 ἔ - φη· Ἰ - δὸν Χρι - στὸς ἐ - γή - γερ - ται, εἵ - πα - τε σὺν τῷ Πέ - τρω, τοῖς Μα - θη - ταῖς· Ἐν τῷ
 e - fi; I - dhou Chri - stos e - ghi - gher - te, i - pa - te sin to Pe - tro, tis Ma - thi - tes; En to
 ὄ - ρει φθά - σα - τε Γα - λι - λαί - ας, ἐ - κεί ὑ - μῖν ὁ - φθί - σε - ται, ὡς προ - εἶ - पे τοῖς φί - λοις.
 o - pi ftha - sa - te Gha - li - le - as, e - ki i - min o - fthi - se - te, os pro - i - pe tis fi - lis.

Insert here any festal Exapostelaria.

THEOTOKION

Ἄγ-γε-λος μὲν ἐ - κό - μι - σε, τῇ Παρ-θέ-νω τό, Χαῖ - ρε, πρὸ σῆς Χρι - στὲ συλ - λή - ψε - ως,
 An-ge-los men e - ko - mi - se, ti Par-the-no to, Che - re, pro sis Chri - ste sil - li - pse - os,

Ἄγ-γε-λος δὲ τὸν λί - θον, ἐ-κύ-λι - σέ σου τοῦ τά - φου· ἀν-τι λύ-πης ὁ μὲν γάρ, χα-ρᾶς ἀ-
 An-ge-los dhe ton li - thon, e-ki-li - se sou tou ta - fou; an-di li - pis o men ghar, cha-ras a-

- φρά-στου σύμ - βο - λα, ὁ δὲ ἀν - τι θα - νά - του, σὲ χο-ρη-γόν, τῆς ζω - ῆς κη-ρύτ-των καὶ με - γα-
 fra - stou sim - vo - la, o dhe an - di tha - na - tou, se cho-ri-ghon, tis zo - is ki - rit - ton ke me-gha-

- λύ - νων, καὶ λέ-γων τὴν Ἄ - νά - στα - σιν, Γυ-ναι - ξὶ καὶ τοῖς Μύ - σταις.
 - li - non, ke - le-ghon tis A - na - sta - sin, Ghi-ne - xi ke tis Mi - stes.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Β')

Second Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ω Πνεύ - μα -
 Dho - xa Pa - tri ke I - o ke A - gh - io Pnev - ma -
 - τι • Με - τὰ μύ - ρων προ - σελ - θού - σαις, ταῖς πε - ρὶ Μα - ρι - ἄμ Γυ - ναι -
 - ti; Me - ta mi - ron pro - sel - thou - ses, tes pe - ri Ma - ri - am Ghi - ne -
 - ξί, καὶ δι - α - πο - ρου - μέ - ναις, πῶς ἔ - σται
 - xi, ke dhi - a - po - rou - me - nes, pos e - ste
 αὐ - ταῖς τυ - χεῖν τοῦ ἐ - φε - τοῦ, ὡ - ρά - θη ὁ λί - θος
 af - tes ti - chin tou e - fe - tou, o - ra - thi o li - thos
 με - τηρ - μέ - νος, καὶ θεῖ - ος Νε - α - νί - ας, κα - τα - στέλ - λων τὸν
 me - tir - me - nos, ke thi - os Ne - a - ni - as, ka - ta - stel - lon ton
 θό - ρυ - βον αὐ - τῶν τῆς ψυ - χῆς. Ἡ - γέρ - θη γὰρ φή - σιν, Ἴ - η -
 tho - ri - von af - ton tis psi - chis. I - gher - thi ghar fi - sin, I - i -
 - σους ὁ Κύ - ρι - ος; δι - ὀ κη - ρύ - ξα - τε τοῖς κή - ρυ - ξιν αὐ - τοῦ
 - sous o Ky - ri - os; dhi - o ki - ri - xa - te tis ki - ri - xin af - tou
 Μα - θη - ταῖς τὴν Γα - λι - λαί - αν δρα - μείν, καὶ ὄ -
 Ma - thi - tes tin Gha - li - le - an dhra - min, ke o -
 - ψε - σθε αὐ - τόν, ἄ - να - στάν - τα ἐκ νε -
 - pse - sthe af - ton, a - na - stan - ta ek ne -
 - κρών, ὡς ζω - ο - δό - τιν καὶ Κύ - ρι - ον.
 - kron, os zo - o - dho - tin ke Ky - ri - on.

Continue immediately to the Theotokion ("Ke nin...Iperevloghimeni...") and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 3rd GOSPEL READING (ΕΩΘΙΝΩΝ Γ') -- Mark 16:9-20

Second Tone
AGHIOS KYRIOS

Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὄς ἡ - μῶν. Ἄ - γι - ος Κύ - ρι - ος ὁ Θε -
A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
- ὄς ἡ - μῶν. Ἰ - ψοῦ - τε Κύ - ρι - ον τὸν Θε - ὄν ἡ - μῶν καὶ προ - σκυ - νεῖ - τε τῷ ὑ -
- os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
- πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. Ὅ - τι ἄ - γι - ὄς ἐ - στι.
- po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Ὅ - τι Χρι - στὸς ἐ - γή - γερ - ται, μή τις δι - α - πι - στεί - τω ἐ - φά - νη τῇ Μα - ρί - α γάρ,
O - ti Chri - stos e - ghi - gher - te, mi tis dhi - a - pi - sti - to; e - ra - ni ti Ma - ri - a ghar,
ἔ - πει - τα κα - θω - ρά - θη, τοῖς εἰς ἄ - γρον ἄ - πι - οῦ - σι, Μύ - σταις δὲ πά - λιν ὤ - φθη,
e - pi - ta ka - tho - ra - thi, tis is a - ghron a - pi - ou - si, Mi - stes dhe pa - lin o - fthi,
ἀ - να - κει - μέ - νοις ἔν - δε - κα, οὓς βα - πτί - ζειν ἐκ - πέμ - ψας, εἰς Οὐ - ρα - νοῦς· ὁ - θεν κα - τα -
a - na - ki - me - nis en - dhe - ka, ous va - pti - zin ek - pem - psas, is Ou - ra - nous; o - then ka - ta -
- βέ - βη - κεν ἄ - νε - λή - φθη, ἐ - πι - κυ - ρῶν τὸ κή - ρυ - γμα, πλή - θε - σι τῶν ση - μεί - ων.
- ve - vi - ken a - ne - li - fthi, e - pi - ki - ron to ki - ri - ghma, pli - the - si ton si - mi - on.

Insert here any festal Exapostelaria.

THEOTOKION



Ὁ ἀ-να - τεί - λας Ἡ - λι - ος, ἐκ πα - στοῦ ὡς Νυμ - φί - ος, ἀ - πό τοῦ τά - φου
 O a-na - ti - las I - li - os, ep pa - stou os Nim - fi - os, a - po tou ta - fou



σή - με - ρον, καὶ τὸν Ἄ - δην σκυ - λεύ - σας, καὶ θά - να - τον κα - тар - γή - σας,
 si - me - ron, ke ton A - dhin ski - lef - sas, ke tha - na - ton ka - tar - ghi - sas,



σὲ Τε - κού - σης πρε - σβεῖ - αῖς, φῶς ἡ - μῖν ἐ - ξα - πό - στει - λον, φῶς φω - τί - ζον καρ -
 se Te - kou - sis pre - svi - es, fos i - min e - xa - po - sti - lon, fos fo - ti - zon kar -



- δί - ας, καὶ τὰς ψυ - χὰς, φῶς βα - δί - ζειν ἅ - παν - τας ἐμ - βι - βά - ζον, ἐν τρί - βους
 - dhi - as, ke tas psi - chas, fos va - dhi - zin a - pan - das em - vi - va - zon, en tri - vis



προ - στα - γμά - των σου, καὶ ὁ - δοῖς τῆς εἰ - ρή - νης.
 pro - sta - ghma - ton sou, ke o - dhis tis i - ri - nis.

Return to the Orthros Book, Volume 1, in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Γ')

Third Tone

Δό - ξα Πα - τρι και Υῖ - ῶ και Ἀ - γί - ω Πνεύ - μα - τι
 Dho - xa Pa - tri ke I - o ke A - gh - io Pnev - ma - ti;

Τῆς Μαγ - δα - λη - νῆς Μα - ρί - ας, τὴν τοῦ Σω - τῆ - ρος εὐ - αγ - γε -
 Tis Magh - dha - li - nis Ma - ri - as, tin tou So - ti - ros ev - an - ge -

- λι - ζο - μέ - νης, ἐκ νε - κρῶν Ἀ - νά - στα - σιν και ἐμ -
 - li - zo - me - nis, ek ne - kron A - na - sta - sin ke em -

- φά - νει - αν, δι - α - πι - στοῦν - τες οἱ Μα - θη - ταί, ὠ - νει -
 - fa - ni - an, dhi - a - pi - stoun - des i Ma - thi - te, o - ni -

- δί - ζον - το τὸ τῆς καρ - δί - ας σκλη - ρόν· ἀλ - λά τοῖς ση - μεί -
 - dhi - zon - da to tis kar - dhi - as skli - ron; al - la tis si - mi -

- οἰς κα - θο - πλι - σθέν - τες και θαύ - μα - σι, πρὸς τὸ κή - ρυ - γμα ἀ - πε - στέλ -
 - is ka - tho - pli - sthen - des ke thav - ma - si, pros to ki - ri - ghma a - pe - stel -

- λον - το· και σὺ μὲν Κύ - ρι - ε, πρὸς τὸν ἀρ - χί - φω - τον ἀ - νε - λή -
 - lon - do; ke si men Ky - ri - e, pros ton ar - chi - fo - ton a - ne - li -

- φθης Πα - τέ - ρα, οἱ δὲ ἐ - κή - ρυτ - τον παν - τα - χοῦ
 - fthis Pa - te - ra, i dhe e - ki - rit - ton pan - da - chou

τὸν λό - γον, τοῖς θαύ - μα - σι πι - στού - με - νοι. Δι - ὃ οἱ φω - τι -
 ton lo - ghon, tis thav - ma - si pi - stou - me - ni. Dhi - o i fo - ti -

- σθέν - τες δι' αὐ - τῶν δο - ξά - ζο - μέν σου, τὴν ἐκ νε -
 - sthen - des dh' af - ton dho - xa - zo - men sou, tin ek ne -

- κρῶν Ἀ - νά - στα - σιν, φι - λάν-
 - kron A - na - sta - sin, fi - lan-

- θρω - πε Κύ ρι - ε.
 - thro - pe Ky ri - e.

Continue immediately to the Theotokion (“Ke nin...Iperevloghimeni...”) and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 4th GOSPEL READING (ΕΩΘΙΝΩΝ Δ') -- Luke 24:1-12

Second Tone
AGHIOS KYRIOS

Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὄς ἡ - μῶν. Ἄ - γι - ος Κύ - ρι - ος ὁ Θε -
A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
- ὄς ἡ - μῶν. Ὑ - ψοῦ - τε Κύ - ρι - ον τὸν Θε - ὄν ἡ - μῶν καὶ προ - σκυ - νεῖ - τε τῷ ὑ -
- os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
- πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. Ὅ - τι ἄ - γι - ὄς ἐ - στι.
- po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Ταῖς ἀ - ρε - ταῖς ἀ - στρά - ψαν - τες, ἴ - δω - μεν ἐ - πι - στάν - τες, ἐν ζω - η - φό - ρω
Tes a - re - tes a - stra - psan - des, i - dho - men e - pi - stan - des, en zo - i - fo - ro
μνή - μα - τι, ἄν - δρας ἐν ἀ - στρα - πτού - σαις, ἐ - σθή - σε - σι Μυ - ρο - φό - ροις, κλι -
mni - ma - ti, an - dhras en a - stra - ptou - ses, e - sthi - se - si Mi - ro - fo - ris, kli -
- νού - σαις εἰς γῆν ὄ - ψιν, τοῦ οὐ - ρα - νοῦ δε - σπό - ζον - τος, ἔ - γερ - σιν δι - δα -
- nou - ses is ghin o - psin, tou ou - ra - nou dhe - spo - zon - dos, e - gher - sin dhi - dha -
- χθῶ - μεν, καὶ πρὸς ζω - ῆν, ἐν μνη - μεί - ω δρά - μω - μεν σὺν τῷ Πέ - τρω, καὶ
- chtho - men, ke pros zo - in, en mni - mi - o dhra - mo - men sin to Pe - tro, ke
τὸ πρα - χθὲν θαυ - μά - σαν - τες, μεί - νω - μεν Χρι - στὸν βλέ - ψαι.
to pra - chthen thav - ma - san - des, mi - no - men Chri - ston vle - ψai.

Insert here any festal Exapostelaria.

THEOTOKION



Τὸ χαί-ρε - τε φθεγ-ξά - με - νος, δι-η - μεί-ψω τὴν λύ - πην, τῶν Προ-πα - τό - ρων
To che-re - te fthen-xa - me-nos, dhi-i - mi-psyo tin li - pin, ton Pro-ta - to - ron



Κύ - ρι - ε, τὴν χα - ρὰν ἀν-τει - σά - γων, ἐ - γέρ-σε - ὡς σου ἐν κό - σμῳ,
Ky - ri - e, tin cha-ran af - ti - sa - ghon, e - gher-se - os sou en ko - smo,



ταύ-της οὖν ζω-ο - δό - τα, δι-ὰ τῆς κυ - η - σά - σης σε, φῶς φω - τί-ζον καρ-
taf - tis oun zo-o - dho - ta, dhi-a tis ki - i - sa - sis se, fos fo - ti-zon kar-



- δί - ας, φῶς οἰ-κτιρ - μῶν, τῶν σῶν ἐ-ξα - πό-στει - λον τοῦ βο - ἄν σοι' Φι-
- dhi - as, fos i - ktir - mon, ton son e-xa - po - sti - lon tou vo - an si; Fi-



- λάν-θρω - πε, Θε - ἄν - θρω - πε, δό - ξα τῇ σῇ Ἐ - γέρ - σει.
- lan - thro - pe, The - an - thro - pe, dho-xa ti si E - gher - si.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Δ')

Fourth Tone

Δό - ξα Πα - τρι και Υί - ω και Ά - γί - ω Πνεύ - μα - τι • Όρ - θρος
 Dho - xa Pa - tri ke I - o ke A - gh - io Pnev - ma - ti; Or - thros

ἦν βα - θύς, και αι Γυ - ναί - κες ἦλ - θον ἐ - πι τὸ μνη - μά σου Χρι - στέ, ἀλ -
 in va - this, ke e Ghi - ne - kes il - thon e - pi to mni - ma sou Chri - ste, al -

- λά τὸ σῶ - μα οὐχ εὐ - ρέ - θη, τὸ πο - θού - με - νον ἀν - ταίς δι -
 - la to so - ma ouch ev - re - thi, to po - thou - me - non af - tes; dhi -

- ὀ ἀ - πο - ρου - μέ - ναις, οἱ ταῖς ἀ - στρα - πτού - σαις ἐ - σθή - σε - σιν
 - o a - po - rou - me - nes, i tes a - stra - ptau - ses e - sthi - se - sin

ἐ - πι - στάν - τες. Τί τὸν ζῶν - τα με - τὰ τῶν νε - κρῶν ζη -
 e - pi - stan - des. Ti ton zon - ta me - ta ton ne - kron zi -

- τεῖ - τε; ἔ - λε - γον. Ἡ - γέρ - θη ὡς προ - εἶ - πε, τί ἀ - μνη - μο -
 - ti - te; e - le - ghon. I - gher - thi os pro - i - pe, ti a - mni - mo -

- νεῖ - τε τῶν ῥή - μά - των αὐ - τοῦ; Οἷς πει - σθεῖ - σαι, τὰ ὁ - ρα - θέν - τα ἐ -
 - ni - te ton ri - ma - ton af - tou? Is pi - sthi - se, ta o - ra - then - da e -

- κή - ρυτ - τον, ἀλλ' ἐ - δό - κει λῆ - ρος τὰ εὐ - αγ -
 - ki - rit - ton, all' e - dho - ki li - ros ta ev - an -

- γέ - λι - α, οὐ - τως ἦ - σαν ἔ - τι νῶ - θεις οἱ
 - ge - li - a, ou - tos i - san e - ti no - this i

Μα - θη - ται· ἀλλ' ὁ Πέ - τρος ἔ - δρα - με, καὶ ἰ -
 Ma - thi - te; all' o Pe - tros e - dhra - me, ke i -
 - δὼν ἐ - δό - ξα - σέ σου, πρὸς ἑ - αυ - τὸν τὰ θαυ - μά - σι - α.
 - dhon e - dho - xa - se sou, pros e - af - ton ta thav - ma - si - a.

Continue immediately to the Theotokion (“Ke nin...Ipervloghimeni...”) and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 5th GOSPEL READING (ΕΩΘΙΝΩΝ Ε') -- Luke 24:12-35

Second Tone
AGHIOS KYRIOS

Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὄς ἡ - μῶν. Ἄ - γι - ος Κύ - ρι - ος ὁ Θε -
 A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
 - ὄς ἡ - μῶν. Ὑ - ψου - τε Κύ - ρι - ον τὸν Θε - ὄν ἡ - μῶν καὶ προ - σκυ - νεῖ - τε τῷ ὑ -
 - os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
 - πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. Ὅ - τι ἄ - γι - ὄς ἐ - στι.
 - po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Ἡ ζω - ῆ καὶ ὁ - δὸς Χρι - στός, ἐκ νε - κρῶν τῷ Κλε - ὀ - πα καὶ τῷ Λου - κᾶ συ - νῶ - δευ - σεν,
 I zo - i ke o - dhos Chri - stos, ek ne - kron to Kle - o - pa ke to Lou - ka si - no - dhof - sen,
 οἷς περ καὶ ἐ - πε - γνώ - σθη, εἰς Ἐμ - μα - οὺς κλών τὸν ἄρ - τον ὧν ψυ - χαὶ καὶ καρ - δί - αι, καὶ
 is per ke e - pe - ghno - sthi, is Em - ma - ous klon ton ar - ton; on psi - che ke kar - dhi - e, ke
 - ὁ - με - ναι ἐ - τύγ - χα - νον, ὅ - τε τού - τοις ἐ - λά - λει ἐν τῇ ὁ - δῷ, καὶ Γρα - φαῖς
 - o - me - ne e - tin - cha - non, o - te tou - tis e - la - li en ti o - cho, ke Ghra - fes
 ἡρ - μή - νευ - εν, ἃ ὑ - πέ - στη μεθ' ὧν, Ἡ - γέρ - θη, κρά - ξω - μεν, ὠ - φθη τε καὶ τῷ Πέ - τρω.
 ir - mi - nev - en, a i - pe - sti; meth' on, I - gher - thi, kra - xo - men, o - fthi te ke to Pe - tro.

Insert here any festal Exapostelaria.

THEOTOKION

Ὑ-μνῶ σου τὸ ἀ-μέ-τρι-τον, ἔ-λε-ος Ποι-η-τά μου, ὅ-τι σου-τὸν ἐ-
 I - mno sou to a - me - tri - ton, e - le - os Pi - i - ta mou, o - ti sou - ton e -
 - κέ - νω-σας, τοῦ φο-ρέ-σαι καὶ σῶ - σαι, φύ-σιν βρο-τῶν κα-κω - θεῖ - σαν, καὶ Θε-
 - ke - no - sas, tou fo - re - se ke so - se, fi - sin vro - ton ka - ko - thi - san, ke The -
 - ὸς ὦν ἡ - νέ - σχου, ἐκ τῆς ἀ - γνῆς θε - ὁ - παι - δος, κατ' ἐ - μέ τοῦ γε-
 - os on i - ne - schou, ek tis a - ghnis the - o - pe - dhos, kat' e - me tou ghe -
 - νέ - σθαι, καὶ κα-τελ - θεῖν, μέ - χρις Ἄ - δου, θέ-λων με τοῦ σω-
 - ne - sthe, ke ka - tel - thin, me - chris A - dhou, the - lon me tu so -
 - θῆ - ναι, πρε-σβεΐ-αις τῆς Τε - κού - σης σε, Δέ-σπο-τα πα-νοι - κτίρ - μον.
 - thi - ne, pre - svi - es tis Te - kou - sis se, Dhe - spo - ta pa - ni - ktir - mon.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Ε')

Plagal First Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ω Πνεύ - μα - τι•
Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti;

Ὡ τῶν σο - φῶν σου κρι - μά - των Χρι - στέ! πῶς Πέ - τρω μὲν τοῖς ὀ - θο -
O ton so - fon sou kri - ma - ton Chri - ste! pos Pe - tro men tis o - tho -

- νί - οῖς μό - νοις, ἔ - δω - κας ἐν - νο - ῆ - σαί σου τὴν Ἄ -
- ni - sis mo - nis, e - dho - kas en - no - i - se sou tin A -

- νά - στα - σιν, Λου - κᾶ δὲ καὶ Κλε - ό - πα, συμ - πο - ρευ - ό - με - νος ὡ -
- na - sta - sin, Lou - ka dhe ke Kle - o - pa, sim - po - rev - o - me - nos o -

- μί - λεις, καὶ ὀ - μι - λῶν, οὐκ ἐθ - έ - ως σε - ἀφ -
- mi - lis, ke o - mi - lon, ouk ef - the - os se - af -

- τὸν φα - νε - ροῖς; Δι - ὀ καὶ ὀ - νει - δί - ζη, ὡς μό - νος πα - ρρι - κῶν ἐν
- ton fa - ne - ris? Dhi - o ke o - ni - dhi - zi, os mo - nos pa - ri - kon en

Ἰ - ε - ρου - σα - λήμ, καὶ μὴ με - τέ - χων τῶν, ἐν τέ - λει βου - λευ -
I - e - rou - sa - lim, ke mi me - te - chon ton, en te - li vou - lev -

- μά - των αὐ - τῆς. Ἄλλ' ὁ πάν - τα πρὸς τὸ τοῦ πλά - σμα - τος συμ - φέ - ρον οἰ -
- ma - ton af - tis. All' o pan - da pros to tou pla - sma - tos sim - fe - ron i -

- κο - νο - μῶν, καὶ τὰς πε - ρὶ σοῦ προ - φη - τεί - ας ἀ - νέ - πτυ -
- ko - no - mon, ke tas pe - ri sou pro - fi - ti - as a - ne - pti -

- ξας, καὶ ἐν τῷ εὐ - λο - γεῖν τὸν ἄρ - τον, ἐ - γνώ - σθης αὐ - τοῖς, ὧν καὶ πρὸ
- xas, ke en to ev - lo - ghin ton ar - ton, e - ghno - sthis af - tis, on ke pro

τού - του αἰ καρ - δί - αι, πρὸς γνώ - σιν σου ἀ - νε - φλέ - γον -
tou - tou e kar - dhi - e, pros gno - sin sou a - ne - fle - ghon -

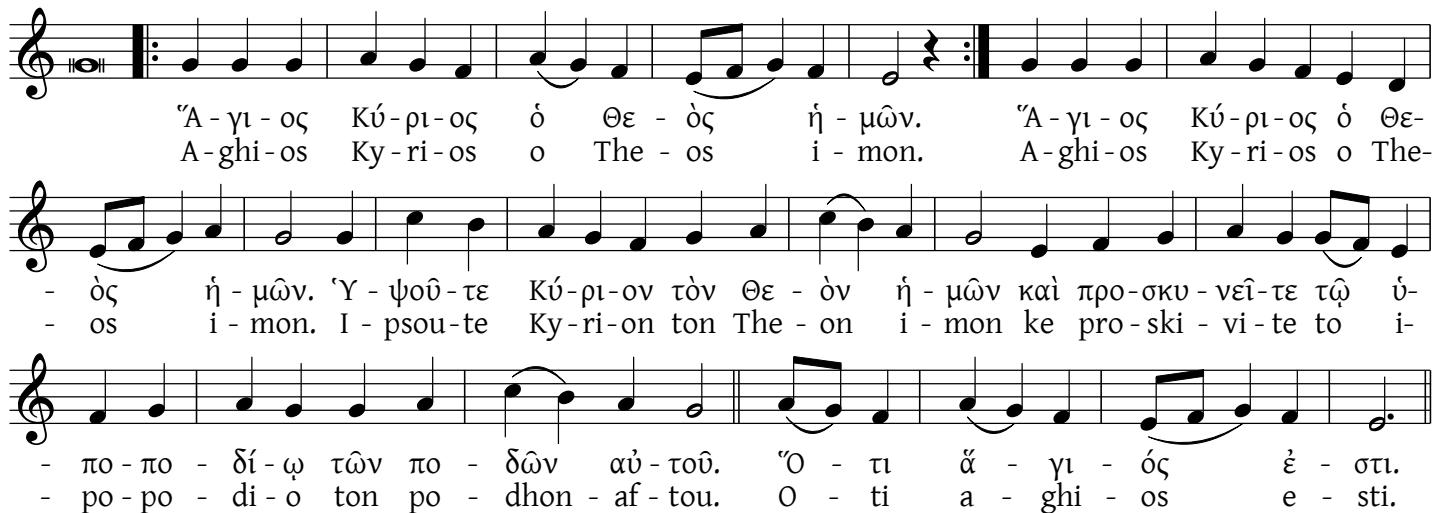
- το, οἳ καὶ τοῖς Μα - θη - ταῖς συ - νη - θροι - σμέ - νοις, ἡ - δη τρα - νῶς ἐ - κή - ρυτ - τόν
- do, i ke tis Ma - thi - tes si - ni - thri - sme - nis, i - dhi tra - nos e - ki - rit - ton

σου τὴν Ἄ - νά - στα - σιν, δι' ἧς ἐ - λέ - η - σον ἡ - μᾶς.
sou tin A - na - sta - sin, dhi' is e - le - i - son i - mas.

Continue immediately to the Theotokion ("Ke nin...Iperevloghimeni...") and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 6th GOSPEL READING (ΕΩΘΙΝΩΝ ΣΤ') -- Luke 24:36-53

Second Tone
AGHIOS KYRIOS



Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὄς ἡ - μῶν. Ἄ - γι - ος Κύ - ρι - ος ὁ Θε -
A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
- ὄς ἡ - μῶν. Ὑ - ψοῦ - τε Κύ - ρι - ον τὸν Θε - ὄν ἡ - μῶν καὶ προ - σκυ - νεῖ - τε τῷ ὑ -
- os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
- πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. Ὅ - τι ἄ - γι - ὄς ἐ - στι.
- po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION



Δει - κνύ - ων ὅ - τι ἄν - θρω - πος, Σῶ - τερ εἶ κατ' οὐ - σί - αν, ἐν μέ - σω στας ἐ - δί - δα -
Dhi - kni - on o - ti an - thro - pos, So - ter i kat' ou - si - an, en me - so stas e - dhi - dha -
- σκες, ἀ - να - στας ἐκ τοῦ τά - φου, καὶ βρώ - σε - ως συμ - με - τέ - σχος, βά - πτι - σμα με - τα - νοί - ας, εὐ -
- skes, a - na - stas ek tou ta - fou, ke vro - se - os sim - me - te - sches, va - pti - sma me - ta - ni - as, ef -
- θὺς δὲ πρὸς οὐ - ρά - νι - ον, ἀ - νε - λή - φθης Πα - τέ - ρα, καὶ Μα - θη - ταῖς, πέμ - πειν τὸν
- this dhe pros ou - ra - ni - on, a - ne - li - fthis Pa - te - ra, ke Ma - thi - tes, pem - pin ton
Πα - ρά - κλη - τον ἐ - πηγ - γεί - λω, Ὑ - πέρ - θε - ε Θε - ἄν - θρω - πε, δό - ξα τῇ σῇ Ἐ - γέρ - σει.
Pa - ra - kli - ton e - pin - ghi - lo, I - par - the - e The - an - thro - pe, dho - xa ti si E - gher - si.

Insert here any festal Exapostelaria.

THEOTOKION

Ὁ Ποι-η - τῆς τῆς κτί - σε - ως καὶ Θε - ὸς τῶν ἁ - πάν - των, σάρ-κα βρο - τεί - αν
 O Pi - i - tis tis kti - se - os ke The - os ton a - pan - don, sar-ka vro - ti - an

ἔ - λα-βεν, ἐξ ἁ-χράν-των αἰ - μά - των, σοῦ πα-να - γί-α Παρ-θέ - νε· καὶ γὰρ φθα-
 e - la-ven, ex a-chran-don e - ma - ton, sou pa-na-ghi-a Par - the - ne; ke ghar ftha-

- ρεῖ - σαν πᾶ - σαν, τὴν φύ-σιν ἐ - και - νούρ - γη - σε, πάλιν ὡς πρὸ τοῦ
 - ri - san pa - san, tin fi - sin e - ke - nour - ghi - se, pa - lin os pro tou

τό - κου, κα - τα-λι - πών, με-τὰ τό-κον· ὄ-θεν πι - στῶς σε πάν - τες,
 to - kou, ka - ta-li - ron, me-ta to-kon; o-then pi - stos se pan - des,

ἄ-νευ-φη - μοῦ - μεν κρά - ζον - τες· Χαῖ-ρε Δέ-σποι-να κό - σμου.
 a - nef - fi - mou - men kra - zon - des; Che - re Dhe - spi - na ko - smou.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ ΣΤ')

Plagal Second Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ῳ Πνεύ - μα - τι
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti;

Ἡ ὄν - τως εἰ - ρή - νη σὺ Χρι - στέ, πρὸς ἄν - θρώ -
 I on - dos i - ri - ni si Chri - ste, pros an - thro -

- πους Θε - οῦ, εἰ - ρή - νην τὴν σὴν δι - δούς, με - τὰ τὴν Ἐ - γερ -
 - pous The - ou, i - ri - nin tin sin dhi - dhous, me - ta tin E - gher -

- σιν Μα - θη - ταῖς, ἐμ - φό - βους ἔ - δει - ξας αὐ - τούς,
 - sin Ma - thi - tes, em - fo - vous e - dhi - xas af - tous,

δό - ξαν - τας πνεύ - μα ὁ - ρᾶν, ἀλ - λά κα - τέ - στει -
 dho - xan - das pnev - ma o - ran, al - la ka - te - sti -

- λας τὸν τά - ρα - χον αὐ - τῶν τῆς ψυ - χῆς, δεῖ - ξας τὰς χεῖ - ρας
 - las ton ta - ra - chon af - ton tis psi - chis, dhi - xas tas chi - ras

καὶ τοὺς πό - δας σου· πλὴν ἄ - πι - στούν - των ἔ -
 ke tous po - dhas sou; plin a - pi - stoun - don e -

- τι, τὴ τῆς τρο - φῆς με - τα - λή - ψει, καὶ δι - δα - χῶν ἄ - να -
 - ti, ti tis tro - fis me - ta - li - psi, ke dhi - dha - chon a - na -

- μνή - σει, δι - ἡ - νοι - ξας αὐ - τῶν τὸν νοῦν, τοῦ συ - νι - ἐ - ναι
 - mni - si, dhi - i - ni - xas af - ton ton noun, tou si - ni - e - ne

τὰς Γρα - φὰς· οἷς καὶ τὴν Πα - τρι - κὴν ἐ - παγ - γε - λί - αν κα - θυ - πο -
 tas Gra - fas; is ke tin Pa - tri - kin e - pan - ge - li - an ka - thi - po -

- σχό - με - νος, καὶ εὐ-λο - γή - σας αὐ - τούς, δι - έ-
- scho - me - nos, ke ev-lo - ghi - sas af - tous, dhi - e-

- στης πρὸς οὐ - ρα - νόν. Δι - ὀ σὺν αὐ - τοῖς προ-σκυ - νοῦ-
- stis pros ou - ra - non. Dhi - o sin af - tis pro-ski - nou-

- μέν σε, Κύ - ρι - ε δό - ξα σοι.
- men se, Ky - ri - e dho - xa si.

*Continue immediately to the Theotokion ("Ke nin...Iperevloghimeni...") and the Great Doxology. (See Volume IV.)
Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.*

THE 7th GOSPEL READING (ΕΩΘΙΝΩΝ Ζ') -- John 20:1-10

Second Tone
AGHIOS KYRIOS

EXAPOSTELARION

Insert here any festal Exapostelaria.

THEOTOKION

Με - γά - λα καὶ πα - ρά - δο - ξα, δι' ἐ - μέ κα - τειρ - γά - σω, Χρι - στέ μου πο - λυ -
 Me - gha - la ke pa - ra - dho - xa, dhi' e - me ka - tir - gha - so, Chri - ste mou po - li -
 - ἐ - λε - εἰ ἐκ Παρ - θέ - νου γὰρ Κό - ρης, ἐ - τέ - χθης ἀ - νερ - μη - νεύ - τως, καὶ Σταυ -
 - e - le - e; ek Par - the - nou ghar Ko - ris, e - te - chthis a - ner - mi - vef - tos, ke Stav -
 - ρὸν κα - τε - δέ - ξω, καὶ θά - να - τον ὑ - πο - μεί - νας, ἐ - ξα - νέ - στης ἐν
 - ron ka - te - dhe - xo, ke tha - na - ton i - po - mi - nas, e - xa - ne - stis en
 δό - ξη, καὶ τὴν ἡ - μῶν, φύ - σιν ἡ - λευ - θέ - ρω - σας τοῦ θα - νά - του. Δό - ξα Χρι -
 dho - xi, ke tin i - mon, fi - sin i - lif - the - ro - sas tou tha - na - tou. Dho - xa Chri -
 - στὲ τῇ δό - ξη σου, δό - ξα τῇ σῆι δυ - νά - μει.
 - ste ti dho - xi sou, dho - xa ti si dhi - na - mi.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Ζ')

Grave Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ω Πνεύ - μα - τι
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti;

Ἰ - δού σκο - τί - α καὶ πρω - ῖ, καὶ τί πρὸς τὸ μνη - μεῖ - ον Μα - ρί - α
 I - dhou sko - ti - a ke pro - i, ke ti pros to mni - mi - on Ma - ri - a

ἔ - στη - κας, πο - λὺ σκό - τος ἔ - χου - σα ταῖς φρε - σίν; ὕφ' οὐ ποῦ
 e - sti - kas, po - li - sko - tos e - chou - sa tes fre - sin? if' ou pou

τέ - θει - ται ζη - τεῖς ὁ Ἰ - η - σους. Ἄλλ' ὁ - ρα τοὺς συν - τρέ - χον - τας
 - te - thi - te zi - tis o I - i - sous. All' o - ra tous sin - tre - chon - das

Μα - θη - τὰς, πῶς τοῖς ὀ - θο - νί - οῖς καὶ τῷ σου - δα - ρί - ω, τὴν Ἄ -
 Ma - thi - tas, pos tis o - tho - ni - sis ke to sou - dha - ri - o, tin A -

- νά - στα - σιν ἐ - τε - κμή - ραν - το, καὶ ἄ - νε - μνή - σθη - σαν τῆς πε - ρὶ
 - na - sta - sin e - te - kmi - ran - do, ke a - ne - mni - sthi - san tis pe - ri

τού - του Γρα - φῆς. Μεθ' ὧν, καὶ δι' ὧν καὶ ἡ - μεῖς, πι -
 tou - tou Ghra - fis. Meth' on, ke dhi' on ke i - mis, pi -

- στεύ - σαν - τες, ἄ - νυ - μνοῦ - μέν σε τὸν ζω - ο - δό - τὴν Χρι - στόν.
 - stef - san - des, a - ni - mnou - men se ton zo - o - dho - tin Chri - ston.

Continue immediately to the Theotokion ("Ke nin...Iperevloghimeni...") and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 8th GOSPEL READING (ΕΩΘΙΝΩΝ Η') -- John 20:11-18

Second Tone
AGHIOS KYRIOS

EXAPOSTELARION

Insert here any festal Exapostelaria.

THEOTOKION

Τρι - ά - δος Κό - ρη τέ - το - κας, ά - πορ - ρή - τως τόν ξ - να, δι - πλοῦν τῇ φύ - σει πέ - λον - τα, καὶ δι -
 Tri - a - dhos Ko - ri te - to - kas, a - por - ri - tos ton e - na, dhi - ploun ti fi - si pe - lon - da, ke dhi -
 - πλοῦν ἐ - νερ - γεί - α, καὶ ἔ - να τῇ ὑ - πο - στά - σει τοῦ - τον οὖν ἐκ - δυ - σώ - πει, ἄ - εἰ ὑ - πὲρ τῶν
 - ploun e - ner - ghi - a, ke e - na ti i - po - sta - si; tou - ton sin, ek - dhi - so - pi, a - i i - per ton
 πί - στει σε, προ - σκυ - νούν - των ἐκ πά - σης ἐ - πι - βου - λῆς, τοῦ ἐ - χθροῦ λυ - τρώ - σα - σθαι,
 pi - sti se, pro - ski - noun - don ek pa - sis e - pi - vou - lis, tou e - chthrou li - tro - sa - sthe,
 ὅ - τι πάν - τες, πρὸς σὲ νῦν κα - τα - φεύ - γο - μεν, Δέ - σποι - να Θε - ο - τό - κε.
 o - ti pan - des, pros se nin ka - ta - fev - gho - men, De - spi - na The - o - to - ke.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Η')

Plagal Fourth Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ω Πνεύ - μα -
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma -
 - τι. Τὰ τῆς Μα - ρί - ας δά - κρυ - α οὐ μά - την χεῖν - ται θερ -
 - ti; Ta tis Ma - ri - as dha - kri - a ou ma - tin chin - de ther -
 - μως· ἰ - δού γὰρ κα - τη - ξί - ω - ται, καὶ δι - δα - σκόν - των Ἄγ - γέ - λων, καὶ τῆς
 - mos; i - dhou ghar ka - ti - xi - o - te, ke dhi - dha - skon - don An - ge - lon, ke tis
 ὁ - ψε - ως τῆς σῆς ὦ Ἰ - η - σου· ἀλλ' ἔ - τι πρό - σγει - α φρο - νεῖ, οἶ -
 o - pse - os tis sis o I - i - sou; all' e - ti pro - sghi - a fro - ni, i -
 - α γυ - νῆ ἀ - σθε - νῆς· δι - ὀ καὶ ἀ - πο - πέμ -
 - a ghi - ni a - sthe - nis; dhi - o ke a - po - pem -
 - πε - ται μὴ προσ - ψαυ - σαί σοι Χρι - στέ. Ἄλλ' ὁ - μως κή - ρυξ
 - be - te mi pros - psaf - se si Chri - ste. All' o - mos ki - rix
 πέμ - πε - ται τοῖς σοῖς Μα - θη - ταῖς, οἷς εὐ - αγ - γέ -
 pem - be - te tis sis Ma - thi - tes, is ev - an - ge -
 - λι - α ἔ - φη - σε, τὴν πρὸς τὸν πα - τρῶ - ν κλή - ρον ἄ - νο - δον
 - li - a e - fi - se, tin pros ton pa - tro - on kli - ron a - no - dhon
 ἀ - παγ - γέλ - λου σα. Μεθ' ἧς ἀ - ξί - ω - σον
 a - pan - ghel - lou sa. Meth' is a - xi - o - son

καὶ ἡ - μάς, τῆς ἐμ - φα - νεί - ας
ke i - mas, tis em - fa - ni - as

σου, Δέ - σπο - τα Κύ - ρι ε.
sou, Dhe - spo - ta Ky - ri - e.

Continue immediately to the Theotokion (“Ke nin...Iperevloghimeni...”) and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 9th GOSPEL READING (ΕΩΘΙΝΩΝ Θ') -- John 20:19-31

Second Tone
AGHIOS KYRIOS

Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὄς ἡ - μῶν. Ἄ - γι - ος Κύ - ρι - ος ὁ Θε -
 A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
 - ὄς ἡ - μῶν. Ἰ - ψοῦ - τε Κύ - ρι - ον τὸν Θε - ὄν ἡ - μῶν καὶ προ - σκυ - νεῖ - τε τῷ ὑ -
 - os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
 - πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. Ὅ - τι ἄ - γι - ὄς ἐ - στι.
 - po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Συγ - κε - κλει - σμέ - νων Δέ - σπο - τα, τῶν θυ - ρῶν ὡς εἰ - σὴλ - θες, τοὺς Ἄ - πο - στό - λους ἔ - πλη - σας,
 Sin - ke - kli - sme - non Dhe - spo - ta, ton thi - ron os i - sil - thes, tous A - po - sto - lous e - pli - sas,
 Πνεύ - μα - τος πα - να - γί - ου, εἰ - ρη - νι - κῶς ἐμ - φυ - σή - σας, οἷς δε - σμεῖν τε καὶ λύ - ειν, τὰς
 Pnev - ma - tos pa - na - ghi - ou, i - ri - ni - kos em - fi - si - sas, is dhe - smin te ke li - in, tas
 ἁ - μαρ - τί - ας εἶ - ρη - κας, καὶ ὀ - κτῶ μεθ' ἡ - μέ - ρας, τὴν σὴν πλε - ράν, τῷ Θε - ω - μα ὑ -
 a - mar - ti - as i - ri - kas, ke o - kto meth' i - me - ras, tin sin plev - ran, to Tho - ma i -
 - πέ - δει - ξας καὶ τὰς χεῖ - ρας. Μεθ' οὗ βο - ῶ - μεν' Κύ - ρι - ος, καὶ Θε - ὄς σὺ ὑ - πάρ - χεις.
 - pe - dhi - xas ke tas chi - ras. Meth' ou vo - o - men; Ky - ri - os, ke The - os si i - par - chis.

Insert here any festal Exapostelaria.

THEOTOKION

Τὸν σὸν Υἱὸν ὡς ἔ - βλε - ψας, ἀ - να - στάν - τα ἐκ τὰ - φου, τρι - ἡ - με - ρον Θε - ό - νυμ - φε,
 Ton son I - on os e - vle - psas, a - na - stan - da ek ta - fou, tri - i - me - ron The - o - nim - fe,
 ἄ - πα - σαν θλί - ψιν ἀ - πέ - θου, ἦν ὑ - πέ - στης ὡς Μή - τηρ, ὅ - τε κα - τεῖ - δες πά - σχον -
 a - pa - san thli - psin a - pe - thou, in i - pe - stis os Mi - tir, o - te ka - ti - dhēs pa - schon -
 - τα, καὶ χα - ρᾶς ἐμ - πλη - σθεῖ - σα, σὺν τοῖς αὐ - τοῦ, Μα - θη - ταῖς γε - ραί - ρου - σα τοῦ - τον
 - da, ke cha - ras em - pli - sthi - sa, sin tis af - tou, Ma - thi - tes ghe - re - rou - sa tou - ton
 ὕ - μνεις. Δι - ὀ τοὺς Θε - ο - τό - κον σε, νῦν κη - ρύτ - τον - τας σῶ - ζε.
 i - mnis. Dhi - o tous The - o - to - kon se, nin ki - rit - ton - das so - ze.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Θ')

Plagal First Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γί - ῶ Πνεύ - μα - τι
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti;

Ὡς ἐπ' ἐ - σχά - των τῶν χρό - νων, οὐ - σης ὀ - ψί - ας Σαβ - βά - των, ἐ -
 Os ep' e - scha - ton ton chro - non, si - sis o - psi - as Sav - va - ton, e -

- φί - στα - σαι τοῖς φί - λους Χρι - στέ, καὶ θαύ - μα - τι θαῦ - μα
 - fi - sta - se tis fi - lis Chri - ste, k thav - ma - ti thav - ma

βε - βαι - οῖς, τῇ κε - κλει - σμέ - νη εἰ - σό - δῳ τῶν θυ - ρῶν, τὴν ἐκ νε -
 ve - ve - is, ti ke - kli - sme - ni i - so - dho ton thi - ron, tin ek ne -

- κρῶν σου Ἄ - νά - στα - σιν· ἄλλ' ἔ - πλη - σας χα - ρᾶς τοῖς
 - kron sou A - na - sta - sin; all' e - pli - sas cha - ras tous

Μα - θη - τὰς, καὶ Πνεύ - μα - τος ἁ - γί - ου με - τέ - δω - κας ἀ -
 Ma - thi - tas, ke Pnev - ma - tos a - ghi - ou me - te - dho - kas af -

- τοῖς, καὶ ἐ - ξου - σί - αν ἔ - νει - μας ἁ - φέ - σε - ως ἁ -
 - tis, ke e - xou - si - an e - ni - mas a - fe - se - os a -

- μαρ - τι - ῶν, καὶ τὸν Θω - μᾶν οὐ κα - τέ -
 - mar - ti - on, ke ton Tho - man ou ka - te -

- λι - πες, τῷ τῆς ἁ - πι - στί - ας κα - τα - βα - πτί - ζε - σθαι
 - li - pes, to tis a - pi - sti - as ka - ta - va - pti - ze - sthai

κλύ - δω - νι. Δι - ὀ πα - ρά - σχου καὶ ἡ - μῖν, γνῶ - σιν ἄ-
 kli - dho-ni. Dhi - o pa - ra - schou ke i - min, ghno - sin a-
 - λη - θῆ, καὶ ἄ-φε-σιν πται - σμά - των, εὖ - σπλαγ - χνε Κύ - ρι - ε.
 - li - thi, ke a-fe-sin pte - sma - ton, ef - splagh-chne Ky - ri - e.

Continue immediately to the Theotokion (“Ke nin...Iperevloghimeni...”) and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 10th GOSPEL READING (ΕΩΘΙΝΩΝ Ι') -- John 21:1-14

Second Tone
AGHIOS KYRIOS

'Α - γι - ος Κύ - ρι - ος ό Θε - ός ή - μών. 'Α - γι - ος Κύ - ρι - ος ό Θε - ος
A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
- ός ή - μών. 'Υ - ψοῦ - τε Κύ - ρι - ον τόν Θε - όν ή - μών και προ - σκυ - νεῖ - τε τῶ ὑ -
- os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
- πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. 'Ο - τι ἄ - γι - ός ἐ - στι.
- po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Τι - βε - ρι - ά - δος θά - λασ - σα, σὺν παι - σὶ Ζε - βε - δαί - ου, Να - θα - να - ήλ τῶ Πέ - τρω τε, σὺν δυ -
Ti - ve - ri - a - dhos tha - las - sa, sin pe - si Ze - ve - dhe - ou, Na - tha - na - il to Pe - tro te, sin dhi -
- σὶν ἄλ - λοις πά - λαι, καὶ Θω - μάν εἶ - χε πρὸς ἄ - γραν, οἱ Χρι - στοῦ τῆ προ - στά - ξει, ἐν δε - ξι -
- sin al - lis pa - le, ke Tho - man i - che pros a - ghran, i Chri - stou ti pro - sta - xi, en dhe - xi -
- οἷς χα - λά - σαν - τες, πλῆ - θος εἶλ - κον ἰ - χθύ - ων, ὃν Πέ - τρος γνοῦς, πρὸς αὐ - τὸν ἐ - νή - χε - το,
- is cha - la - san - des, pli - thos il - kon i - chthi - on, on Pe - tros ghnous, pros af - ton e - ni - che - to,
οἷς τὸ τρί - τον φα - νείς και ἄρ - τον ἔ - δει - ξε, και ἰ - χθὺν ἐπ' ἄν - θρά - κων.
is to tri - ton fa - nis ke ar - ton e - dhi - xe, ke i - chthin ep' an - thra - kon.

Insert here any festal Exapostelaria.

THEOTOKION

Τὸν ἄ-να - στάν-τα Κύ - ρι - ον, τρι - ῆ-με-ρον ἐκ τοῦ τά - φου, Παρ-θέ-νε κα - θι - κέ - τευ - ε, ὁ -
 Ton a-na - stan-da Ky - ri - on, tri - i-me-ron ek tou ta - fou, Par-the-ne ka - thi - ke - tev - e, i -
 - πὲρ τῶν σὲ ὑ - μνούν - των, καὶ πό-θῳ μα - κα-ρι - ζόν - των· σὲ γὰρ ἔ-χο - μεν πάν - τες, κα - τα-φυ -
 - per ton se i - mnoun-don, ke po-tho ma - ka-ri - zon - don; se ghar e-cho-men pan - des, ka - ta-fi -
 - γὴν σω - τή - ρι - ον, καὶ με - σί-τιν πρὸς τοῦ - τον· κλη-ρος γὰρ σός, καὶ οἱ - κέ-ται πέ-λο-μεν
 - ghin so - ti - ri - on, ke me - si-tin pros tou - ton; kli-ros ghar sos, ke i - ke-te pe-lo-men
 Θε - ο - τό - κε, καὶ πρὸς τὴν σὴν ἄν - τί - λη - ψιν, ἅ-παν-τες ἄ-φο - ρῶ-μεν.
 The - o - to - ke, ke-pros-tin sin an - dhi - li - psin, a-pan-des a - fo - ro-men.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ Ι')

Plagal Second Tone

Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἁ - γί - ῶ Πνεύ - μα -
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma -

- τι • Με - τὰ τὴν εἰς Ἄ - δου κά - θε - δον, καὶ τὴν ἐκ νε - κρῶν Ἄ -
 - ti; Me - ta tin is A - dhou ka - tho - dhon, ke tin ek ne - kron A -

- νά - στα - σιν, ἄ - θρ - μού - ν - τες ὡς εἰ - κός, ἐ - πί τῶ χω - ρι -
 - na - sta - sin, a - thi - moun - des os i - kos, e - pi to cho - ri -

- σμῶ σου Χρι - στὲ οἱ Μα - θη - ταί, πρὸς ἔρ - γα - σί -
 - smo sou Chri - ste i Ma - thi - te, pros er - gha - si -

- αν ἐ - τρά - πη - σαν· καὶ πά - λιν πλοῖ - α καὶ δί -
 - an e - tra - pi - san; ke pa - lin pli - a ke dhi -

- κτυ - α, καὶ ἄ - γρα οὐ - δα - μού. Ἄλ - λά σὺ Σῶ - τερ ἐμ - φα - νι -
 - kti - a, ke a - ghra ou - dha - mou. Al - la si So - ter em - fa - ni -

- σθείς, ὡς δε - σπό - τής πάν - των, δε - ξι - οῖς τὰ δί - κτυ - α κε - λεύ -
 - sthis, os dhe - spo - tis pan - don, dhe - xi - is ta dhi - kti - a ke - lev -

- εις βα - λεῖν· καὶ ἦν ὁ λό - γος ἔρ - γον εὐ - θύς, καὶ
 - is va - lin; ke in o lo - ghos er - ghon ef - this, ke

πλῆ - θος τῶν ἰ - χθύ - ων πο - λύ, καὶ δει - πνον ξέ - νον
 pli - thos to i - chthi - on po - li, ke dhi - πnon xe - non

ἔ - ται - μων ἐν γῆ· οὐ με - τα - σχόν - των τό - τε σου τῶν Μα -
e - ti - mon en ghi; ou me - ta - schon - don to - te sou ton Ma -

- θη - τῶν, καὶ ἡ - μᾶς νῦν νο - η - τῶς κα - τα - ξί - ω - σον, ἐν - τρυ -
- thi - ton, ke i - mas nin no - i - tos ka - ta - xi - o - son, en - tri -

- φῆ - σαι φι - λάν - θρω - πε Κύ - ρι - ε.
- psi - se fi - lan - thro - pe Ky - ri - e.

Continue immediately to the Theotokion ("Ke nin...Iperevloghimeni...") and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

THE 11th GOSPEL READING (ΕΩΘΙΝΩΝ ΙΑ') -- John 21:15-25

Second Tone
AGHIOS KYRIOS

Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὄς ἡ - μῶν. Ἄ - γι - ος Κύ - ρι - ος ὁ Θε -
 A - ghi - os Ky - ri - os o The - os i - mon. A - ghi - os Ky - ri - os o The -
 - ὄς ἡ - μῶν. Ὑ - ψοῦ - τε Κύ - ρι - ον τὸν Θε - ὄν ἡ - μῶν καὶ προ - σκυ - νεῖ - τε τῷ ὑ -
 - os i - mon. I - psou - te Ky - ri - on ton The - on i - mon ke pro - ski - vi - te to i -
 - πο - πο - δί - ω τῶν πο - δῶν αὐ - τοῦ. Ὅ - τι ἄ - γι - ὄς ἐ - στι.
 - po - po - di - o ton po - dhon - af - tou. O - ti a - ghi - os e - sti.

EXAPOSTELARION

Με - τὰ τὴν θεί - αν Ἔ - γερ - σιν, τρὶς τῷ Πέ - τρω, φι - λείς με, πύ - θο - με - νος ὁ Κύ - ρι -
 Me - ta tin thi - an E - gher - sin, tris to Pe - tro, fi - lis me, pi - tho - me - nos o Ky - ri -
 - ος τῶν ἰ - δί - ων προ - βά - των, προ - βάλ - λε - ται ποι - με - νάρ - χην, ὃς ἰ - δὼν ὄν ἡ - γά - πα, ὁ
 - os ton i - dhi - on pro - va - ton, pro - val - le - te pi - me - nar - chin, os i - dhon on i - gha - pa, o
 Ἰ - η - σοῦς ἐ - πό - με - νον, ἦ - ρε - το τὸν Δε - σπό - τιν. Οὗ - τος δὲ τί; Ἐ - ἂν θέ - λω,
 I - i - sous e - po - me - non, i - re - to ton Dhe - spo - tin. Ou - tos dhe ti? E - an the - lo,
 ἔ - φη - σε, μέ - νειν τοῦ - τον, ἕ - ως καὶ πά - λιν ἔρ - χο - μαι, τί πρὸς σὲ φί - λε Πέ - τρε;
 e - fi - se, me - nin tou - ton, e - os ke pa - lin er - cho - me, ti pros se fi - le Pe - tre?

Insert here any festal Exapostelaria.

THEOTOKION

Ὡ φο-βε - ρὸν μυ - στή - ρι - ον, ὦ πα-ρά - δο - ξον θαῦ - μα! δι - ἄ θα - νά - του θά - να - τος,
 O fo-re - ron mi - sti - ri - on, o pa-ra - dho-xon thav - ma! dhi - a tha - na - tou tha - na - tos,

παν - τε - λῶς ἡ - φα - νί - σθη· τίς οὖν μὴ ἄ - νυ - μνή - σει σου, καὶ τίς μὴ προ - σκυ -
 pan-de - los i - fa - ni - sthi; tis oun mi a - ni - mni - si sou, ke tis mi pro - ski -

- νή - σει σου, τὴν Ἀ - νά - στα - σιν Λό - γε, καὶ τὴν ἄ - γνώω, ἐν σαρ - κί τε - κου - σάν σε
 - ni - si sou, tin A - na - sta - sin Lo - ghe, ke tin a - ghenos, en sar - ki te - kou - san se

Θε - ο - τό - κον; Ἦς ταῖς πρε - σβεῖ - αῖς ἅ - παν - τας, λύ - τρω - σαι τῆς γε - ἐν - νης.
 The - o - to - kon? Is tes pre - svi - es a - pan - das, li - tro - se tis ghe - en - nis.

Return to the Orthros Book in the tone of the week to chant the Praises (Ainoi).

After the Praises, continue to the Doxasticon on the next page (or to a Festal Doxasticon).

DOXASTICON (ΕΩΘΙΝΩΝ ΙΑ')

Plagal Fourth Tone

Δό - ξα Πα - τρι και Υι - ω και Ά - γί - ω Πνεύ - μα - τι •
Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - o ma - ti;

Φα - νε - ρων σε - αυ - τον, τοις Μα - θη - ταίς σου Σω - τήρ με - τὰ τήν
Sa - ne - ron se - af - ton, tis Ma - thi - tes sou So - tir me - ta tin

Ά - νά - στα - σιν, Σί - μω - νι δέ - δω - κας τήν τῶν προ - βά - των νο - μήν,
A - na - sta - sin, Si - mo - ni dhe - dho - kas tin ton pro - va - ton no - min,

εἰς ἁ - γά - πης ἄν - τέ - κτι - σιν, τήν τοῦ ποι - μέ - νειν φρον - τί - δα αἰ -
is a - gha - pis an - de - kti - sin, tin tou pi - me - nin fron - di - dha e -

- τῶν. Δι - ὀ και ἔ - λε - γε· Εἰ φι - λείς με Πέ - τρε, ποί - μαι - νε τὰ ἄρ -
- ton, Dhi - o ke e - le - ghe; I fi - lis me Pe - tre, pi - me - ne ta ar -

- νί - α μου, ποί - μαι - νε τὰ πρό - βα - τά μου. Ὁ δὲ εὐ - θέ - ως
- ni - a mou, pi - me - ne ta pro - va - ta mou. O dhe ef - the - os

ἐν - δει - κνύ - με - νος τὸ φι - λό - στορ - γον, πε - ρι τοῦ ἄλ - λου Μα - θη - τοῦ ἐ - πιν -
en - dhi - kni - me - nos to fi - lo - stor - ghon, pe - ri tou al - lou Ma - thi - tou e - pin -

- θά - νε - το. Ἦν ταίς πρε - σβεῖ - αῖς Χρι - στέ, τήν ποί - μνην
- tha - ne - to. On te pre - svi - es Chri - ste, tin pi - mnin

σου δι - α - φύ - λατ - τε, ἐκ λύ - κων λυ - μαι - νο - μέ - νων ἀν - τήν.
sou dhi - a - fi - lat - te, ek li - kon li - me - no - me - non af - tin.

Continue immediately to the Theotokion ("Ke nin...Iperevloghimeni...") and the Great Doxology. (See Volume IV.) Depending on the tradition you follow, the Doxology is either in the Tone of the Week or the Tone of the Doxasticon.

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the following consonant blends:

GH — A guttural *g* (from γ) is represented by **gh**. The soft *g* as in “gentle” does not exist in Greek. Thus, all phonetic *g*'s are hard, as in “gate.” For example “angelos” has a hard *g*.

DH — A **d**, as in “dead,” only occurs in Greek when it is preceded by the letter *n*. A voiced *th* (from δ), as in “the,” is represented by **dh**.

CH — A guttural *k* (from χ), represented by **ch**. The English *ch* blend, as in “church” does not exist in Greek.

The five Greek vowel sounds are represented as follows:

A, a = *ah*, as in “aqua” **E, e** = *eh*, as in “every” **I, i** or **Y, y** = *ee*, as in “equal”

O, o = *oh*, as in “omen” **Ou, ou** = long *oo*, as in “ooze”

Other consecutive vowels, such as **ei**, **oi**, **ii**, **ai**, etc., should be pronounced separately. For example, **zoin** would be pronounced *zoh-eeen*, not *zoyn* and **eleison** is pronounced *eh-leh-ee-sohn*.



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The
Sunday Orthros Anastasimatarion
of
Nicholas Roubanis

from the 1895 Anastasimatarion of Andreas Tsiknopoulos

In Greek with Phonetic Transliteration



VOLUME IV

The Theotokion after the Doxasticon and
the Great Doxology in All Eight Tones

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Doxology 1

THEOTOKION AFTER THE DOXASTICON — FIRST TONE (ΗΧΟΣ Α')



Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν. Ὑ - πε - ρευ - λο - γη -
Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. I - pe - rev - lo - ghi -

- μέ - νη ὑ - πάρ - χεις, Θε - ο - τό - κε Παρ - θέ - νε· δι - ἅ γὰρ τοῦ ἐκ σου σαρ - κω -
- me - ni i - par - chis, The - o - to - ke Par - the - ne; dhi - a ghar tou ek sou sar - ko -

- θέν - τος, ὁ ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἄ - δὰμ ἄ - να - κέ - κλη - ται, ἡ κα -
- then - dos, o a - dhis i - chma - lo - ti - ste, o A - dham a - na - ke - kli - te, i ka -

- τά - ρα νε - νέ - κρω - ται, ἡ Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα - νά - τω - ται,
- ta - ra ne - ne - kro - te, i Ev - a i - lef - the - ro - te, o tha - na - tos te - tha - na - to - te,

καὶ ἡ - μεις ἐ - ζω - ο - ποι - ἠ - θη - μεν· δι - ὃ ἀ - νυ - μνοῦν - τες βο - ῶ - μεν· Εὐ - λο - γη - τὸς Χρι -
ke i - mis e - zo - o - pi - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men; Ev - lo - ghi - tos Chri -

- στός ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοι.
- stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY — FIRST TONE (ΗΧΟΣ Α')

Tsiknopoulos/Roubanis

1



Δό-ξα σοι τῷ δει-ξαν-τι τὸ φῶς. Δό-ξα ἐν ὑ - ψί - στοις Θε - ῶ, καὶ ἐ-πὶ γῆς εἰ - ρή-νη, ἐν ἀν-
Dho-xa si to dhi-xan-ti to fos. Dho-xa en I - psi - stis The - o ke e-pi ghis I - ri-ni en an-

2



- θρώ-ποις εὐ-δο - κί - α. Ὑ-μνοῦ-μέν σε, εὐ-λο-γοῦ - μέν σε, προ-σκυ-νοῦ-μέν σε, δο - ξο-λο-
- thro-pis ev-dho - ki - a. Im - nou-men se, ev-lo-ghou-men se, pro-ski - nou-men se, dho-xo-lo-


3



- γοῦ - μέν σε, εὐ-χα-ρι-στοῦ-μέν σοι, δι - ἅ τὴν με - γά - λην σου δό - ξαν. Κύ-ρι-ε, Βα-σι-λεῦ, ἐ-που-
- ghou-men se, ev-cha-ri - stou-men si, dhi - a tin me - gha - lin sou dho-xan. Ky-ri-e Va-si - lef, e-pou-

- ρά-νι-ε Θε - έ, Πά-τερ παν-το - κρά-τορ' Κύ-ρι-ε Υἱ - έ μο-νο-γε-νές, Ἰ-η-σοῦ Χρι-στέ, καὶ
- ra-ni-e The - e, Pa-ter pan-do - kra-tor, Ky-ri-e I - e mo-no-ghe-nes I - i-sou Chri-ste, ke

4



Ἄ-γι-ον Πνεῦ - μα. Κύ - ρι-ε ὁ Θε - ὁς, ὁ ἄ - μνός τοῦ Θε - οῦ, ὁ Υἱ - ὁς τοῦ Πα-τρός, ὁ
A-ghi-on Pnev - ma. Ky - ri-e o The - os o am - nos tou The-ou o I - os tou Pa-tros o

αἷ - ρων τὴν ἄ-μαρ - τί - αν τοῦ κόσ-μου, ἐ - λέ-η-σον ἡ-μᾶς, ὁ αἷ-ρων τὰς ἄ-μαρ - τί - ας τοῦ
e - ron tin a-mar - ti - an tou kos-mou e - le-i-son i-mas o e-ron tas a-mar - ti - as tou

5




κόσ - μου. Πρόσ-δε-ξαι τὴν δέ-η-σιν ἡ - μῶν, ὁ κα - θή-με-νος ἐν δε-ξι - ᾷ τοῦ Πα-
kos - mou. Pros-dhe-xe tin dhe-i-sin i - mon, o ka - thi-me-nos en dhe-xi - a tou Pa-

6



- τρός, καὶ ἐ - λέ-η-σον ἡ - μᾶς. Ὅ-τι σὺ εἶ μό-νος Ἄ-γι-ος, σὺ εἶ μό-νος Κύ-ρι - ος, Ἰ-η-
- tros, ke e - le-i-son i - mas. O-ti si i mo-nos A-ghi-os, si i mo-nos Ky-ri - os, I - i-

7



- σοὺς Χρι-στός, εἰς δό - ξαν Θε - οῦ Πα-τρός. Ἄ - μὴν. Καθ' ἐ - κά - στην ἡ - μέ-ραν εὐ-λο-
- sous Chri-stos, is dho-xan The - ou Pa-tros. A - min. Kath' e - ka - stin i - me-ran ev-lo-

- γή-σω σε, καὶ αἰ - νέ-σω τὸ ὄ-νο - μά σου εἰς τὸν αἰ - ῶ - να, καὶ εἰς τὸν αἰ - ῶ-να τοῦ αἰ - ῶ - νος.
- ghi-so se, ke e - ne-so to o-no - ma su is ton e - o - na, ke is ton e - o-na tou e - o - nos.

8
Κα-τα - ξί - ω-σον, Κύ-ρι-ε, ἐν τῇ ἡ - μέ-ρα ταύ - τη, ἀ-να-μαρ - τή-τους φυ-λα - χθῆ - ναι ἡ -
Ka-ta - xi - o-son, Ky-ri-e, en ti i - me-ra taf - ti, a-na-mar - ti-tous fi - la - chthi-ne i-

9
- μᾶς. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, ὁ Θε - ὸς τῶν Πα - τέ - ρων ἡ - μῶν, καὶ αἰ-νε-
- mas. Ev-lo-ghi - tos i, Ky-ri-e, o The - os ton Pa - te - ron i - mon, ke e-ne-

10
- τὸν καὶ δε - δο-ξα - σμέ-νον τὸ ὄ-νο-μά σου εἰς τοὺς αἰ - ῶ - νας. Ἄ - μὴν. Γέ - νοι-το,
- ton ke dhe-dho-xa - sme-non to o-no-ma sou is tous e - o - nas. A - min. Ghe-ni-to

11
Κύ-ρι-ε, τὸ ἔ-λε-ός σου ἐφ' ἡ - μᾶς, κα - θά-περ ἡλ - πί - σα-μεν ἐ-πὶ σέ. Εὐ-λο-γη - τὸς εἶ,
Ky-ri-e, to e-le-os sou ef i - mas, ka - tha-per il - pi - sa-men e-pi se. Ev-lo-ghi - tos i,

12
Κύ-ρι-ε· δί - δα-ξὸν με τὰ δι-και - ῶ - μα - τά σου. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι - ε·
Ky-ri-e, dhi-dha-xon me ta dhi-ke - o - ma - ta sou. Ev-lo-ghi - tos i, Ky-ri - e,

12
δί - δα - ξὸν με τὰ δι-και - ῶ - μα - τά σου. Κύ-ρι-ε, κα-τα-φυ - γῆ ἐ - γε - νῆ - θης ἡ -
dhi-dha-xon me ta dhi-ke - o-ma - ta sou. Ky-ri-e, ka-ta-fi - ghi e-ghe - ni - this i-

13
- μὴν, ἐν γε-νε - ᾶ καὶ γε-νε - ᾶ. Ἐ - γὼ εἶ-πα· Κύ-ρι-ε, ἐ - λέ - η - σὸν με· ἴ-α-σαι τὴν ψυ-
- min, en ghe-ne - a ke ghe-ne - a, E - gho i-pa, Ky-ri-e, e - le - i - son me, i - a-se tin psi-

14
- χὴν μου, ὅ-τι ἡ-μαρ - τὸν σοι. Κύ-ρι-ε, πρὸς σέ κα - τέ-φυ-γον· δί - δα - ξὸν με τοῦ ποι-εῖν τὸ θέ-λη-
- hin mou, o-ti i-mar - ton si. Ky-ri-e, pros se ka - te-fi - ghon, dhi-dha - xon me tou pi - in to the-li-

14
- μά σου, ὅ-τι σὺ εἶ ὁ Θε - ὸς μου. Ὅ-τι πα-ρὰ σοὶ πη-γὴ ζω - ῆς· ἐν τῷ φω - τί σου ὁ-
- ma sou, o-ti si i o The - os mou. O-ti pa-ra si pi-ghi zo - is, en to fo - ti sou o-

15
- ψό - με - θα φῶς. Πα - ρά-τει-νον τὸ ἔ-λε-ός σου τοῖς γι - νώ-σκου - σί σε.
- pso - me - tha fos. Pa - ra - ti - non to e - le - os sou tis ghi - no - skou - si se.

Doxology 2

THEOTOKION AFTER THE DOXASTICON — SECOND TONE (ΗΧΟΣ Β')

Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ἵ - πε - ρευ - λο - γη - μέ - νη ὑ - πάρ - χεις, Θε - ο - τό - κε Παρ - θέ - νε· δι - ἅ
I - pe - rev - lo - ghi - me - ni i - par - chis, The - o - to - ke Par - the - ne; dhi - a

γὰρ τοῦ ἐκ σοῦ σαρ - κω - θέν - τος, ὁ ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἄ - δὰμ ἄ - να -
ghar tou ek sou sar - ko - then - dos, o a - dhis i - chma - lo - ti - ste, o A - dham a - na -

- κέ - κλη - ται, ἢ κα - τά - ρα νε - νέ - κρω - ται, ἢ Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα -
- ke - kli - te, i ka - ta - ra ne - ne - kro - te, i Ev - a i - lef - the - ro - te, o tha - na - tos te - tha -

- νά - τω - ται, καὶ ἡ - μεις ἐ - ζω - ο - ποι - ῆ - θη - μεν· δι - ὀ ἄ - νυ - μνοῦν - τες βο - ῶ - μεν·
- na - to - te, ke i - mis e - zo - o - pi - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men;

Εὐ - λο - γη - τὸς Χρι - στὸς ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοί.
Ev - lo - ghi - tos Chri - stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY — SECOND TONE (ΗΧΟΣ Β')

Tsiknopoulos/Roubanis

1
 Δό-ξα σοι τῷ δει-ξαν-τι τὸ φῶς. Δό-ξα ἐν ὑ - ψί-στοις Θε - ῶ, καὶ ἐ-πὶ γῆς εἰ - ρή-νη, ἐν ἀν-
 Dho-xa si to dhi-xan-ti to fos. Dho-xa en I - psi-stis The - o ke e-pi ghis I - ri-ni en an-

2
 - θρώ-ποις εὐ-δο - κί - α. Ὑ - μνου-μέν σε, εὐ-λο-γου-μέν σε, προ-σκυ-νου-μέν σε, δο-ξο-λο-
 - thro-pis ev-dho - ki - a. Im - nou-men se, ev-lo-ghou-men se, pro-ski-nou-men se, dho-xo-lo-

3
 - γου-μέν σε, εὐ-χα-ρι-στοῦ-μέν σοι, δι - ἅ τὴν με - γά - λην σου δό - ξαν. Κύ - ρι-ε, Βα-σι-
 - ghou-men se, ev-cha-ri - stou-men si, dhi - a tin me - gha - lin sou dho - xan. Ky - ri-e Va-si-

4
 - λεῦ, ἐ-που - ρά-νι-ε Θε - έ, Πά-τερ παν-το - κρά-τορ· Κύ-ρι-ε Υἱ - έ μο-νο - γε - νές, Ἰ-η-σοῦ Χρι-
 - lef, e-pou - ra-ni-e The - e, Pa-ter pan-do - kra-tor, Ky-ri-e I - e mo-no - ghe - nes I - i-sou Chri-

5
 - στέ, καὶ Ἄ-γι - ον Πνευ-μα. Κύ - ρι-ε ὁ Θε - ὁς, ὁ ἄ - μνός τοῦ Θε - οῦ, ὁ Υἱ - ὁς τοῦ Πα-τρός, ὁ
 - ste, ke A-ghi - on Pnev-ma. Ky - ri-e o The - os o am-nos tou The-ou o I - os tou Pa-tros o

6
 αἰ-ρων τὴν ἄ-μαρ - τί-αν τοῦ κόσ-μου, ἐ - λέ-η-σον ἡ - μας, ὁ αἰ - ρων τὰς ἄ-μαρ - τί-ας τοῦ
 e-ron tin a-mar - ti-an tou kos-mou e - le-i-son i - mas o e - ron tas a-mar - ti-as tou

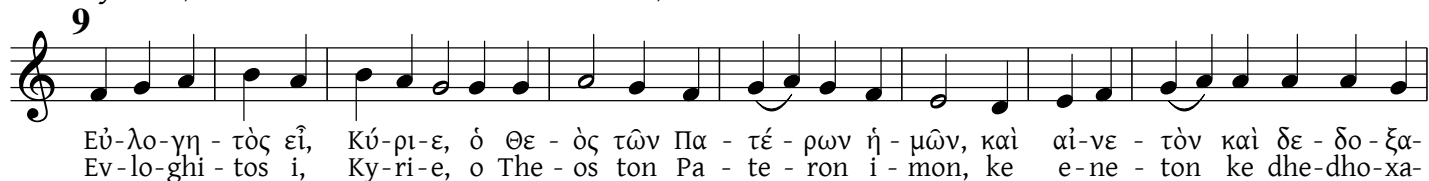
7
 κόσ-μου. Πρόσ-δε-ξαι τὴν δέ-η-σιν ἡ - μῶν, ὁ κα - θή - με - νος ἐν δε-ξι - ᾷ τοῦ Πα-τρός, καὶ ἐ-
 kos-mou. Pros-dhe-xe tin dhe-i-sin i - mon, o ka - thi - me - nos en dhe-xi - a tou Pa-tros, ke e-

8
 - λέ-η-σον ἡ - μας. Ὅ-τι σὺ εἶ μό-νος Ἄ-γι-ος, σὺ εἶ μό-νος Κύ-ρι-ος, Ἰ-η-σοῦς Χρι-στός, εἰς
 - le-i-son i - mas. O-ti si i mo-nos A-ghi-os, si i mo-nos Ky-ri-os, I - i - sous Chri-stos, is

9
 δό-ξαν Θε - οῦ Πα-τρός. Ἀ - μὴν. Καθ' ἐ - κά-στην ἡ - μέ-ραν εὐ-λο - γή-σω σε, καὶ αἰ - νέ - σω τὸ
 dho-xan The-ou Pa-tros. A - min. Kath' e - ka - stin i - me-ran ev-lo - ghi-so se, ke e - ne - so to

10
 ὄ-νο - μά σου εἰς τὸν αἰ - ῶ - να, καὶ εἰς τὸν αἰ - ῶ-να τοῦ αἰ - ῶ-νος. Κα-τα - ξί - ω-σον,
 o-no - ma su is ton e - o - na, ke is ton e - o-na tou e - o-nos. Ka-ta - xi - o-son,


 Κύ-ρι-ε, ἐν τῇ ἡ - μέ - ρα ταύ-τη, ἄ-να-μαρ - τή-τους φυ-λα - χθῆ - ναι ἡ - μάς.
 Ky-ri-e, en ti i - me - ra taf-ti, a-na-mar - ti-tous fi-la - chthi - ne i - mas.

9

 Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, ὁ Θε - ὸς τῶν Πα - τέ - ρων ἡ - μῶν, καὶ αἰ-νε - τὸν καὶ δε - δο-ξα-
 Ev-lo-ghi - tos i, Ky-ri-e, o The - os ton Pa - te - ron i - mon, ke e-ne - ton ke dhe-dho-xa-

10

 - σμέ-νον τὸ ὄ-νο - μά σου εἰς τοὺς αἰ - ῶ-νας. Ἄ - μὴν. Γέ - νοι-το, Κύ-ρι-ε, τὸ ἔ-λε - ὸς σου ἐφ' ἡ -
 - sme-non to o-no - ma sou is tous e - o-nas. A - min. Ghe-ni-to Ky-ri-e, to e-le - os sou ef i-

11 3 times

 - μάς, κα - θά-περ ἦλ - πί-σα - μεν ἐ-πὶ σέ. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα-
 - mas, ka - tha-per il - pi-sa - men e-pi se. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-

12

 - ξόν με τὰ δι-και - ῶ - μα - τά σου. Κύ-ρι-ε, κα-τα-φυ - γή ἐ - γε - νή - θης ἡ -
 - xon me ta dhi-ke - o - ma - ta sou. Ky-ri-e, ka-ta-fi - ghi e-ge - ni - this i-


 - μὴν, ἐν γε-νε - ᾶ καὶ γε-νε - ᾶ. Ἐ - γὼ εἶ - πα' Κύ-ρι-ε, ἐ - λέ-η - σὸν με' ἴ-α-σαι τὴν ψυ-
 - min, en ghe-ne - ā ke ghe-ne - ā, E - gho i - pa, Ky-ri-e, e - le-i - son me, i - a-se tin psi-

13

 - χὴν μου, ὅ-τι ἡ - μαρ-τόν σοι. Κύ-ρι-ε, πρὸς σέ κα - τέ-φυ-γον' δί - δα - ξόν
 - hin mou, o-ti i - mar-ton si. Ky-ri-e, pros se ka - te-fi-ghon, dhi-dha - xon

14

 με τοῦ ποι - εῖν τὸ θε-λη - μά σου, ὅ-τι σὺ εἶ ὁ Θε - ὸς μου. Ὅ - τι πα-ρὰ
 me tou pi - in to the-li - ma sou, o-ti si i o The - os mou. O - ti pa-ra

15

 σοὶ πη - γὴ ζω - ῆς ἐν τῷ φω - τί σου ὁ - ψό - με-θα φῶς. Πα - ρά - τει..., Πα-
 si pi - ghi zo - is, en to fo - ti sou o - pso-me-tha fos. Pa - ra - ti..., Pa-


 - ρά - τει - νον τὸ ἔ-λε-ὸς σου τοῖς γι - νώ - σκου - σί σε.
 - ra - ti - non to e - le - os sou tis ghi - no - skou - si se.

16 *3 times*

Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

17

Δό - ξα Πα - τρι καί Υἱ - ῶ καί Ἄ - γί - ῳ Πνεύ - μα - τι καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ -
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti ke nin ke a - i ke is tous e -

18

19

20 *Slowly*

- ῶ - νας τῶν αἰ - ώ - νων. Ἀ - μὴν. Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς. Ἄ - γι -
 - o - nas ton e - o - non. A - min. A - ghi - os A - tha - na - tos, e - le - i - son i - mas. A - ghi -

- ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι -
 - os o The - os, A - ghi - os I - schi - ros, A - ghi -

- ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 - os A - tha - na - tos, e - le - i - son i - mas.

SIMERON SOTIRIA

Σή - με - ρον σω - τη - ρί - α τῷ κό - σμῳ γέ - γο - νεν, ἄ - σω - μεν τῷ ἄ - να - στάν - τι ἐκ
 Si - me - ron so - ti - ri - a to ko - smo ghe - gho - nen, a - so - men to a - na - stan - di ek

τά - φου, καί ἀρ - χι - γῷ τῆς ζω - ῆς ἡ - μῶν κα - θε - λῶν γὰρ τῷ θα - νά - τῳ τὸν
 ta - fou ke ar - chi - gho tis zo - is i - mon ka - the - lon ghar to tha - na - to ton

θά - να - τον, τὸ νῖ - κος ἔ - δω - κεν ἡ - μῖν, καὶ τὸ μέ - γα ἔ - λε - ος.
 tha - na - ton, to ni - kos e - dho - ken i - min, ke to me - gha e - le - os.

The Divine Liturgy begins.

Doxology 3

THEOTOKION AFTER THE DOXASTICON — THIRD TONE (ΗΧΟΣ Γ')



Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ὑ - πε - ρευ - λο - γη - μέ - νη ὑ - πάρ - χεις, Θε - ο - τό - κε Παρ - θέ - νε· δι - ἅ γὰρ τοῦ ἐκ
I - pe - rev - lo - ghi - me - ni i - par - chis, The - o - to - ke Par - the - ne; dhi - a ghar tou ek

σου σαρ - κω - θέν - τος, ὁ ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἄ - δάμ ἄ - να - κέ - κλη - ται, ἡ κα -
sou sar - ko - then - dos, o a - dhis i - chma - lo - ti - ste, o A - dham a - na - ke - kli - te, i ka -

- τά - ρα νε - νέ - κρω - ται, ἡ Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα - νά - τω - ται, καὶ ἡ -
- ta - ra ne - ne - kro - te, i Ev - a i - lef - the - ro - te, o tha - na - tos te - tha - na - to - te, ke i -

- μεις ἐ - ζω - ο - ποι - ἡ - θη - μεν· δι - ὀ ἄ - νυ - μνοῦν - τες βο - ῶ - μεν· Εὐ - λο - γη -
- mis e - zo - o - pi - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men; Ev - lo - ghi -

- τὸς Χρι - στὸς ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοι.
- tos Chri - stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY — THIRD TONE (ΗΧΟΣ Γ')

Tsiknopoulos/Roubanis

1

Δό-ξα σοι τῷ δεί-ξαν-τι τὸ φῶς. Δό-ξα ἐν ὑ - ψί-στοις Θε - ῶ, καὶ ἐ-πὶ γῆς εἰ - ρή-νη, ἐν ἀν-
 Dho-xa si to dhi-xan-ti to fos. Dho-xa en I - psi-stis The - o ke e-pi ghis I - ri-ni en an-

2

- θρώ-ποις εὐ-δο - κί - α. Ὑ-μνοῦ-μέν σε, εὐ-λο - γοῦ - μέν σε, προ-σκυ-νοῦ-μέν σε, δο - ξο-λο-
 - thro-pis ev-dho - ki - a. Im-nou-men se, ev-lo - ghou-men se, pro-ski - nou-men se, dho-xo-lo-

3

- γοῦ - μέν σε, εὐ-χα-ρι - στοῦ-μέν σοι, δι - ἅ τὴν με - γά - λην σου δό - ξαν. Κύ-ρι-ε, Βα-σι-
 - ghou-men se, ev-cha-ri - stou-men si, dhi - a tin me - gha-lin sou dho-xan. Ky-ri-e Va-si-

λεῦ, ἐ-που - ρά-νι-ε Θε - ε, Πά-τερ παν-το - κρά - τος· Κύ-ρι-ε Υἱ - ἐ - μο-νο-γε - νές, Ἰ-η - σοῦ Χρι-
 - lef, e-pou - ra-ni-e The - e, Pa-ter pan-do - kra - tor, Ky-ri-e I - e mo-no-ge - nes I - i - sou Chri-

4

- στέ, καὶ Ἄ - γι-ον Πνεῦ-μα. Κύ-ρι-ε ὁ Θε - ὁς, ὁ ἄ - μνός τοῦ Θε-οῦ, ὁ Υἱ - ὁς τοῦ Πα-τρός, ὁ
 - ste, ke A - ghi-on Pnev-ma. Ky-ri-e o The - os o am - nos tou The-ou o I - os tou Pa-tros o

αἰ-ρων τὴν ἀ-μαρ - τί - αν τοῦ κόσ-μου, ἐ - λέ-η-σον ἡ - μᾶς, ὁ αἰ - ρων τὰς ἀ-μαρ - τί - ας τοῦ
 e-ron tin a-mar - ti - an tou kos-mou e - le-i-son i - mas o e - ron tas a-mar - ti - as tou

5

κόσ-μου. Πρόσ-δε-ξαι τὴν δέ-η-σιν ἡ - μῶν, ὁ κα - θή-με-νος ἐν δε-ξι - ᾷ τοῦ Πα-τρός, καὶ ἐ-
 kos-mou. Pros-dhe-xe tin dhe-i-sin i - mon, o ka - thi-me-nos en dhe-xi - a tou Pa-tros, ke e-

6

- λέ-η-σον ἡ - μᾶς. Ὅ-τι σὺ εἶ μό-νος Ἄ-γι-ος, σὺ εἶ μό-νος Κύ-ρι-ος, Ἰ-η - σοῦς Χρι-στός, εἰς
 - le-i-son i - mas. O-ti si i mo-nos A-ghi-os, si i mo-nos Ky-ri-os, I - i - sous Chri-stos, is

7

δό - ξαν Θε - οῦ Πα-τρός. Ἀ - μὴν. Καθ' ἐ - κά-στην ἡ - μέ-ραν εὐ-λο - γή-σω σε, καὶ αἰ - νέ - σω τὸ
 dho-xan The - ou Pa-tros. A - min. Kath' e - ka-stin i - me-ran ev-lo - ghi-so se, ke e - ne - so to

ὄ-vo - μά σου εἰς τὸν αἰ - ῶ - να, καὶ εἰς τὸν αἰ - ῶ-να τοῦ αἰ - ῶ - νος.
 o-no - ma su is ton e - o - na, ke is ton e - o-na tou e - o - nos.

8
 Κα-τα - ξί - ω-σον, Κύ-ρι-ε, ἐν τῇ ἡ - μέ-ρα ταύ - τη, ἀ-να-μαρ - τή-τους φυ-λα - χθῆ - ναι ἡ-
 Ka-ta - xi - o-son, Ky-ri-e, en ti i - me-ra taf - ti, a-na-mar - ti-tous fi-la - chthi-ne i-

9
 - μᾶς. Εὐ-λο-γη - τὸς εἶ, Κύ - ρι-ε, ὁ Θε - ὸς τῶν Πα - τέ-ρων ἡ - μῶν, καὶ αἰ-νε - τὸν καὶ δε - δο-ξα-
 - mas. Ev-lo-ghi - tos i, Ky - ri-e, o The - os ton Pa - te - ron i - mon, ke e-ne-ton ke dhe-dho-xa-

10
 - σμέ-νον τὸ ὄ-νο - μά σου εἰς τοὺς αἰ - ῶ - νας. Ἀ - μὴν. Γέ - νοι-το, Κύ-ρι-ε, τὸ ἔ-λε-
 - sme-non to o-no - ma sou is tous e - o - nas. A - min. Ghe - ni-to Ky-ri-e, to e-le-

11 3 times
 - ὅς σου ἐφ' ἡ - μᾶς, κα - θά-περ ἦλ - πί - σα-μεν ἐ-πὶ σέ. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε· δί - δα-
 - os sou ef i - mas, ka - tha-per il - pi - sa-men e-pi se. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-

- ξόν με τὰ δι-και - ῶ-μα - τά σου. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε· δί - δα - ξόν με τὰ δι-και-
 - xon me ta dhi-ke - o-ma - ta sou. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha - xon me ta dhi-ke-

12
 - ῶ-μα-τά σου. Κύ-ρι-ε, κα-τα-φυ - γῆ ἐ-γε - νή-θης ἡ - μῖν, ἐν γε-νε - ᾧ καὶ γε-νε - ᾧ. Ἐ - γὼ
 - o-ma-ta sou. Ky-ri-e, ka-ta-fi - ghi e-ghe - ni - this i - min, en ghe-ne - a ke ghe-ne - a, E - gho

εἶ-πα· Κύ-ρι-ε, ἐ - λέ - η - σόν με· ἴ-α-σαι τὴν ψυ - χὴν μου, ὅ-τι ἦ-μαρ - τὸν σοι.
 i - pa, Ky-ri-e, e - le - i - son me, i - a - se tin psi - hin mou, o - ti i - mar - ton si.

13
 Κύ-ρι-ε, πρὸς σὲ κα - τέ - φυ-γον· δί - δα - ξόν με τοῦ ποι - εῖν τὸ θέ - λη - μά σου,
 Ky-ri-e, pros se ka - te - fi-ghon, dhi-dha - xon me tou pi - in to the - li - ma sou,

14
 ὅ-τι σὺ εἶ ὁ Θε - ὸς μου. Ὅ-τι πα-ρὰ σοὶ πη-γὴ ζω - ῆς· ἐν τῷ φω - τί σου ὁ-
 o - ti si i o The - os mou. O - ti pa - ra si pi - ghi zo - is, en to fo - ti sou o-

15
 - ψό - με - θα φῶς. Πα - ρά-τει-νον τὸ ἔ-λε - ὸς σου τοῖς γι - νώ-σκου - σί σε.
 - psō - me - tha fos. Pa - ra - ti - non to e - le - os sou tis ghi - no - skou - si se.

16 *3 times*

Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

17

Δό - ξα Πα - τρί και Ἰ - ῶ και Ἄ - γί - ω Πνεύ - μα - τι και νῦν και ἄ - εἰ και εἰς τούς αἰ -
 Dho - xa Pa - tri ke I - ō ke A - ghi - ō Pnev - ma - ti ke nin ke a - i ke is tous e -

18

19

20 *Slowly*

- ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μῆν. Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς. Ἄ - γι - ος
 - o - nas ton e - o - non. A - min. A - ghi - os A - tha - na - tos, e - le - i - son i - mas. A - ghi - os

ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός,
 o The - os, A - ghi - os I - schi - ros,

Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

SIMERON SOTIRIA

Σή - με - ρον σω - τη - ρί - α τῶ κό - σμῳ γέ - γο - νεν. ἄ - σω - μεν τῶ ἀ - να - στάν - τι ἐκ
 Si - me - ron so - ti - ri - a to ko - smo ghe - gho - nen, a - so - men to a - na - stan - di ek

τά - φου, και ἀρ - χη - γῶ τῆς ζω - ῆς ἡ - μῶν. κα - θε - λῶν γάρ τῶ θα - νά - τῳ τὸν θά - να - τον, τὸ
 ta - fou ke ar - chi - gho tis zo - is i - mon ka - the - lon ghar to tha - na - to ton tha - na - ton, to

νί - κος ἔ - δω - κεν ἡ - μῖν, και τὸ μέ - γα ἔ - λε - ος.
 ni - kos e - dho - ken i - min, ke to me - gha e - le - os.

The Divine Liturgy begins.

Doxology 4

THEOTOKION AFTER THE DOXASTICON – FOURTH TONE (ΗΧΟΣ Δ')

Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ἵ - πε - ρευ - λο - γη - μέ - νη ὑ - πάρ - χεις, Θε - ο - τό - κε Παρ - θέ - νε· δι - ἅ γὰρ τοῦ ἐκ
I - pe - rev - lo - ghi - me - ni i - par - chis, The - o - to - ke Par - the - ne; dhi - a ghar tou ek

σου σαρ - κω - θέν - τος, ὁ ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἄ - δάμ ἄ - να - κέ - κλη - ται, ἡ κα -
sou sar - ko - then - dos, o a - dhis i - chma - lo - ti - ste, o A - dham a - na - ke - kli - te, i ka -

- τά - ρα νε - νέ - κρω - ται, ἡ Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα - νά - τω - ται, καὶ ἡ -
- ta - ra ne - ne - kro - te, i Ev - a i - lef - the - ro - te, o tha - na - tos te - tha - na - to - te, ke i -

- μεις ἐ - ζω - ο - ποι - ἦ - θη - μεν· δι - ὁ ἄ - νυ - μνοῦν - τες βο - ῶ - μεν· Εὐ - λο - γη - τὸς Χρι -
- mis e - zo - o - pi - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men; Ev - lo - ghi - tos Chri -

- στὸς ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοι.
- stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY, FOURTH TONE (ΗΧΟΣ Δ')

Tsiknopoulos/Roubanis

1

Δό - ξα σοι τῶ δει - ξαν - τι τὸ φῶς. Δό - ξα ἐν ὑ - ψί - στοις Θε - ᾧ, καὶ ἐ - πὶ γῆς εἰ -
 Dho - xa si to dhi - xan - ti to fos. Dho - xa en I - psi - stis The - o ke e - pi ghis I -

2

- ρῆ - νη, ἐν ἀν - θρώ - ποις εὐ - δο - κί - α. Ὑ - μνοῦ - μέν σε, εὐ - λο - γοῦ - μέν σε, προ - σκυ -
 - ri - ni en an - thro - pis ev - dho - ki - a. Im - nou - men se, ev - lo - ghou - men se, pro - ski -

- νοῦ - μέν σε, δο - ξο - λο - γοῦ - μέν σε, εὐ - χα - ρι - στοῦ - μέν σοι, δι - ἅ τὴν με - γά - λην σου
 - nou - men se, dho - xo - lo - ghou - men se, ev - cha - ri - stou - men si, dhi - a tin me - gha - lin sou

3

δό - ξαν. Κύ - ρι - ε, Βα - σι - λεῦ, ἐ - που - ρά - νι - ε Θε - ε, Πά - τερ παν - το - κρά - τος· Κύ - ρι - ε Υἱ -
 dho - xan. Ky - ri - e Va - si - lef, e - pou - ra - ni - e The - e, Pa - ter pan - do - kra - tor, Ky - ri - e I -

4

- ἐ - μο - νο - γε - νές, Ἰ - η - σου Χρι - στέ, καὶ Ἁ - γι - ον Πνεῦ - μα. Κύ - ρι - ε ὁ Θε - ὁς, ὁ ἀ -
 - e mo - no - ghe - nes I - i - sou Chri - ste, ke A - ghi - on Pnev - ma. Ky - ri - e o The - os o am -

- μνός τοῦ Θε - οῦ, ὁ Υἱ - ὁς τοῦ Πα - τρός, ὁ αἴ - ρων τὴν ἀ - μαρ - τί - αν τοῦ κόσ - μου, ἐ -
 - nos tou The - ou o I - os tou Pa - tros o e - ron tin a - mar - ti - an tou kos - mou e -

5

- λέ - η - σον ἡ - μᾶς, ὁ αἴ - ρων τὰς ἀ - μαρ - τί - ας τοῦ κόσ - μου. Πρό - σ - δε - ξαι τὴν
 - le - i - son i - mas o e - ron tas a - mar - ti - as tou kos - mou. Pros - dhe - xe tin

δέ - η - σιν ἡ - μῶν, ὁ κα - θή - με - νος ἐν δε - ξι - ᾷ τοῦ Πα - τρός, καὶ ἐ - λέ - η - σον ἡ - μᾶς.
 dhi - i - sin i - mon, o ka - thi - me - nos en dhe - xi - a tou Pa - tros, ke e - le - i - son i - mas.

6

Ὅ - τι σὺ εἶ μό - νος Ἁ - γι - ος, σὺ εἶ μό - νος Κύ - ρι - ος, Ἰ - η - σους Χρι - στός, εἰς δό - ξαν Θε -
 O - ti si i mo - nos A - ghi - os, si i mo - nos Ky - ri - os, I - i - sous Chri - stos, is dho - xan The -

7

- οῦ Πα - τρός. Ἀ - μὴν. Καθ' ἐ - κά - στην ἡ - μέ - ραν εὐ - λο - γή - σω σε, καὶ αἰ - νέ - σω τὸ
 - ou Pa - tros. A - min. Kath' e - ka - stin i - me - ran ev - lo - ghi - so se, ke e - ne - so to

8

ὄ-νο-μά σου εἰς τὸν αἰ - ῶ - να, καὶ εἰς τὸν αἰ - ῶ-να τοῦ αἰ - ῶ - νος. Κα-τα - ξί - ω - σον,
o-no-ma sou is ton e - o - na, ke is ton e - o-na tou e - o - nos. Ka-ta - xi - o - son,

9

Κύ-ρι-ε, ἐν τῇ ἡ-μέ-ρα ταύ-τη, ἄ - να-μαρ - τή-τους φυ-λα - χθῆ - ναι ἡ - μᾶς. Εὐ-λο-γη - τὸς εἶ,
Ky-ri-e, en ti i-me-ra taf - ti, a - na-mar - ti-tous fi - la - chthi-ne i - mas. Ev-lo-ghi - tos i,

Κύ-ρι-ε, ὁ Θε - ὸς τῶν Πα - τέ - ρων ἡ - μῶν, καὶ αἰ-νε - τὸν καὶ δε - δο-ξα - σμέ - νον τὸ ὄ-νο
Ky-ri-e, o The - os ton Pa - te - ron i - mon, ke e-ne - ton ke dhe-dho-xa - sme - non to o-no

10

- μά σου εἰς τοὺς αἰ - ῶ - νας. Ἀ - μὴν. Γέ - νοι-το, Κύ-ρι-ε, τὸ ἔ-λε-ός σου ἐφ' ἡ - μᾶς, κα-
- ma sou is tous e - o - nas. A - min. Ghe-ni-to Ky-ri-e, to e-le-os sou ef i - mas, ka-

11

- θά - περ ἡλ - πί - σα-μεν ἐ-πὶ σέ. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, δί - δα-
- tha - per il - pi - sa-men e-pi se. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-

- ξόν με τὰ δι-και - ῶ - μα - τά σου. Εὐ-λο-γη - τὸς εἶ, Κύ - ρι - ε,
- xon me ta dhi-ke - o - ma - ta sou. Ev-lo-ghi - tos i, Ky - ri - e,

12

δί - δα - ξόν με τὰ δι-και - ῶ-μα-τά σου. Κύ-ρι-ε, κα-τα-φυ - γῆ ἐ-γε - νῆ - θης ἡ-
dhi-dha-xon me ta dhi-ke - o-ma-ta sou. Ky-ri-e, ka-ta-fi - ghi e-ghe - ni - this i-

- μὴν, ἐν γε-νε - ᾶ καὶ γε-νε - ᾶ. Ἐ - γὼ εἶ - πα, Κύ - ρι - ε, ἐ - λέ-η-σόν με· ἴ-α-σαι τὴν ψυ-
- min, en ghe-ne - a ke ghe-ne - a, E - gho i - pa, Ky - ri - e, e - le-i-son me, i - a-se tin psi-

13

- χὴν μου, ὅ-τι ἡ - μαρ - τόν σοι. Κύ-ρι-ε, πρὸς σὲ κα - τέ - φυ-γον· δί - δα - ξόν με τοῦ ποι-
- hin mou, o-ti i - mar - ton si. Ky-ri-e, pros se ka - te - fi-ghon, dhi-dha - xon me tou pi-

14

- εἶν τὸ θέ-λη - μά σου, ὅ-τι σὺ εἶ ὁ Θε - ὸς μου. Ὅ-τι πα-ρὰ σοὶ πη-γὴ ζω - ῆς· ἐν τῷ φω-
- in to the-li - ma sou, o-ti si i o The - os mou. O-ti pa-ra si pi-ghi zo - is, en to fo-

15

- τί σου ὀ - ψό - με - θα φῶς. Πα - ρά - τει - νον τὸ ἔ - λε - ὅς σου τοῖς γι - νώ - σκου -
- ti sou o - pso - me - tha fos. Pa - ra - ti - non to e - le - os sou tis ghi - no - skou -

16 *3 times*

- σί σε. Ἄ - γι - ὁς ὁ Θε - ὅς, Ἄ - γι - ὁς Ἰ - σχυ - ρός, Ἄ - γι - ὁς Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ -
- si se. A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A - tha - na - tos, e - le - i - son i -

17

18

- μᾶς. Δό - ξα Πα - τρι καὶ Υἱ - ῶ καὶ Ἄ - γι - ῶ Πνεύ - μα - τι • καὶ νῦν καὶ ἄ - εἰ καὶ εἰς τοὺς αἰ -
- mas. Dho - xa Pa - tri ke I - ō ke A - ghi - ō Pnev - ma - ti ke nin ke a - i ke is tous e -

19

20 *Slowly*

- ὠ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ἄ - γι - ὁς Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μᾶς. Ἄ - γι - ὁς
- o - nas ton e - o - non. A - min. A - ghi - os A - tha - na - tos, e - le - i - son i - mas. A - ghi - os

ὁ Θε - ὅς, Ἄ - γι - ὁς Ἰ - σχυ - ρός, Ἄ - γι - ὁς Ἀ -
o The - os, A - ghi - os I - schi - ros, A - ghi - os A -

- θά - να - τος, ἐ - λέ - η - σον ἡ - μᾶς.
- tha - na - tos, e - le - i - son i - mas.

SIMERON SOTIRIA

Σή - με - ρον σω - τη - ρί - α τῶ κό - σμῳ γέ - γο - νεν • ἄ - σω - μεν τῷ ἄ - να - στάν - τι ἐκ
Si - me - ron so - ti - ri - a to ko - smo ghe - gho - nen, a - so - men to a - na - stan - di ek

τά - φου, καὶ ἀρ - χη - γῶ τῆς ζω - ῆς ἡ - μῶν • κα - θε - λῶν γὰρ τῷ θα - νά - τῳ τὸν θά - να - τον, τὸ
ta - fou ke ar - chi - gho tis zo - is i - mon ka - the - lon ghar to tha - na - to ton tha - na - ton, to

νῆ - κος ἔ - δω - κεν ἡ - μῖν, καὶ τὸ μέ - γα ἔ - λε - ὅς.
ni - kos e - dho - ken i - min, ke to me - gha e - le - os.

The Divine Liturgy begins.

Doxology 5

THEOTOKION AFTER THE DOXASTICON – PLAGAL FIRST TONE (ΗΧΟΣ ΠΛ. Α')

Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν.
Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min.

Ἵ - πε - ρευ - λο - γη - μέ - νη ὑ - πάρ - χεις, Θε - ο - τό - κε Παρ - θέ - νε· δι - ἅ γὰρ τοῦ ἐκ
I - pe - rev - lo - ghi - me - ni i - par - chis, The - o - to - ke Par - the - ne; dhi - a ghar tou ek

σοῦ σαρ - κω - θέν - τος, ὁ ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἄ - δάμ ἄ - να - κέ - κλη - ται, ἡ κα -
sou sar - ko - then - dos, o a - dhis i - chma - lo - ti - ste, o A - dham a - na - ke - kli - te, i ka -

- τά - ρα νε - νέ - κρω - ται, ἡ Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα - νά - τω - ται, καὶ ἡ -
- ta - ra ne - ne - kro - te, i Ev - a i - lef - the - ro - te, o tha - na - tos te - tha - na - to - te, ke i -

- μεις ἐ - ζω - ο - ποι - ἦ - θη - μεν· δι - ὀ ἀ - νυ - μνοῦν - τες βο - ῶ - μεν· Εὐ - λο - γη - τὸς Χρι -
- mis e - zo - o - pi - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men; Ev - lo - ghi - tos Chri -

- στός ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοι.
- stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY, PLAGAL FIRST TONE (ΗΧΟΣ ΠΛ. Α')

Nicholas Roubanis did not include the plagal tones in his section for the Great Doxologies. The last four Doxologies in this volume are the hand transcriptions into staff notation of John Velon, which we have digitized.

Manouil Protopsaltou

1
 Δό-ξα σοι τῷ δει-ξαν-τι τὸ φῶς. Δό-ξα ἐν ὑ - ψί - στοις Θε - ῶ, καὶ ἐ-πὶ γῆς εἰ - ρή - νη, ἐν ἀν-
 Dho-xa si to dhi-xan-ti to fos. Dho-xa en I - psi - stis The - o ke e-pi ghis I - ri - ni en an-

2
 - θρώ-ποις εὐ-δο - κί - α. Ὑ - μνου-μέν σε, εὐ-λο - γου-μέν σε, προ-σκυ-νου-μέν σε, δο-ξο-λο-
 - thro-pis ev-dho - ki - a. Im - nou - men se, ev-lo - ghou - men se, pro-ski - nou - men se, dho-xo-lo-

3
 - γου-μέν σε, εὐ-χα-ρι-στοῦ-μέν σοι, δι-ὰ τὴν με - γά - λην σου δό - ξαν. Κύ-ρι-ε, Βα-σι - λεῦ, ἐ-που-
 - ghou - men se, ev-cha-ri - stou - men si, dhi-a tin me - gha - lin sou dho - xan. Ky-ri - e Va - si - lef, e-pou-

4
 - ρά-νι-ε Θε - έ, Πά-τερ παν-το - κρά-τορ. Κύ-ρι-ε Υἱ - έ μο-νο-γε - νές, Ἰ-η - σου Χρι-στέ, καὶ Ἄ-
 - ra-ni - e The - e, Pa - ter pan - do - kra - tor, Ky-ri - e I - e mo - no - ghe - nes I - i - sou Chri - ste, ke A-

5
 - γι - ον Πνεῦ - μα. Κύ-ρι-ε ὁ Θε - ὁς, ὁ ἀ - μνὸς τοῦ Θε-οῦ, ὁ Υἱ - ὁς τοῦ Πα-τρὸς, ὁ
 - ghi - on Pnev - ma. Ky-ri - e o The - os o am - nos tou The - ou o I - os tou Pa - tros o

6
 αἰ - ρων τὴν ἀ-μαρ - τί - αν τοῦ κόσ-μου, ἐ - λέ-η-σον ἡ - μας, ὁ αἰ - ρων τὰς ἀ-μαρ - τί - ας τοῦ
 e - ron tin a - mar - ti - an tou kos - mou e - le - i - son i - mas o e - ron tas a - mar - ti - as tou

7
 κόσ - μου. Πρόσ-δε-ξαι τὴν δέ-η-σιν ἡ - μῶν, ὁ κα - θή-με-νος ἐν δε-ξι - ᾷ τοῦ Πα-τρὸς, καὶ ἐ-
 kos - mou. Pros-dhe-xe tin dhi-i-sin i - mon, o ka - thi - me - nos en dhe-xi - a tou Pa - tros, ke e-

8
 - λέ-η-σον ἡ - μας. Ὅ-τι σὺ εἶ μό-νος Ἄ-γι-ος, σὺ εἶ μό-νος Κύ-ρι-ος, Ἰ-η - σους Χρι-στός, εἰς
 - le - i - son i - mas. O - ti si i mo - nos A - ghi - os, si i mo - nos Ky - ri - os, I - i - sous Chri - stós, is

9
 δό - ξαν Θε - οῦ Πα-τρὸς. Ἄ - μὴν. Καθ' ἐ - κά-στην ἡ - μέ-ραν εὐ-λο - γή-σω σε, καὶ αἰ - νέ - σω τὸ
 dho-xan The - ou Pa - tros. A - min. Kath' e - ka - stin i - me - ran ev - lo - ghi - so se, ke e - ne - so to

8

ὄ-νο - μά σου εἰς τὸν αἰ - ῶ - να, καὶ εἰς τὸν αἰ - ῶ-να τοῦ αἰ - ῶ - νος. Κα-τα - ξί - ω-σον,
o-no - ma sou is ton e - o - na, ke is ton e - o-na tou e - o - nos. Ka-ta - xi - o-son,

9

Κύ-ρι-ε, ἐν τῇ ἡ - μέ-ρα ταύ-τη, ἀ - να-μαρ - τή-τους φυ-λα - χθῆ - ναι ἡ - μάς. Εὐ-λο-γη - τὸς εἶ,
Ky-ri-e, en ti i - me-ra taf - ti, a - na-mar - ti-tous fi - la - chthi-ne i - mas. Ev-lo-ghi - tos i,

Κύ-ρι-ε, ὁ Θε - ὸς τῶν Πα - τέ - ρων ἡ - μῶν, καὶ αἰ-νε - τὸν καὶ δε - δο-ξα - σμέ-νον τὸ ὄ-νο
Ky-ri-e, o The - os ton Pa - te - ron i - mon, ke e-ne - ton ke dhe-dho-xa - sme-non to o-no

10

- μά σου εἰς τοὺς αἰ - ῶ - νας. Ἀ - μὴν. Γέ-νοι-το, Κύ-ρι-ε, τὸ ἔ-λε-ός σου ἐφ' ἡ - μάς, κα - θά-περ ἦλ-
- ma sou is tous e - o - nas. A - min. Ghe-ni-to Ky-ri-e, to e-le-os sou ef i - mas, ka - tha-per il-

11

- πί - σα-μεν ἐ-πὶ σέ. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε· δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου.
- pi - sa-men e-pi se. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha-xon me ta dhi-ke - o-ma - ta sou.

12

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε· δί - δα - ξόν με τὰ δι-και - ῶ-μα - τά σου. Κύ-ρι-ε, κα-
Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha - xon me ta dhi-ke - o-ma - ta sou. Ky-ri-e, ka-

- τα-φυ - γῆ ἐ-γε - νή - θης ἡ - μῖν, ἐν γε-νε - ᾶ καὶ γε-νε - ᾶ. Ἐ-γὼ εἶ-πα· Κύ-ρι-ε, ἐ - λέ-η-
- ta-fi - ghi e-ghe - ni - this i - min, en ghe-ne - a ke ghe-ne - a, E-gho i - pa, Ky-ri-e, e - le-i-

13

- σόν με· ἴ - α-σαι τὴν ψυ - χὴν μου, ὅ-τι ἡ-μαρ-τόν σοι. Κύ-ρι-ε, πρὸς σέ κα - τέ - φυ-γον· δί - δα-
- son me, i - a-se tin psi - hin mou, o-ti i-mar-ton si. Ky-ri-e, pros se ka - te - fi-ghon, dhi-dha-

14

- ξόν με τοῦ ποι - εῖν τὸ θέ-λη - μά σου, ὅ-τι σὺ εἶ ὁ Θε - ὸς μου. Ὅ-τι πα-ρὰ σοὶ πη-γὴ ζω-
- xon me tou pi - in to the-li - ma sou, o-ti si i o The - os mou. O-ti pa-ra si pi-ghi zo-

15

- ἦς· ἐν τῷ φω - τί σου ὁ - ψό - με-θα φῶς. Πα - ρά-τει-νον τὸ ἔ-λε - ὸς σου τοῖς γι - νώ-σκου - σί σε.
- is, en to fo - ti sou o - pso-me-tha fos. Pa - ra-ti-non to e-le - os sou tis ghi - no-skou - si se.

16 *3 times*

Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

17

Δό - ξα Πα - τρι καί Υι - ῶ καί Ἀ - γί - ω Πνεύ - μα - τι καί νῦν καί ἄ - εἰ καί εἰς τοὺς αἰ -
 Dho - xa Pa - tri ke I - ō ke A - ghi - ō Pnev - ma - ti ke nin ke a - i ke is tous e -

18

19

- ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 - o - nas ton e - o - non. A - min. A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

20 *Slowly*

Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός,
 A - ghi - os o The - os, A - ghi - os I - schi - ros,

Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

SIMERON SOTIRIA

Petrou Lambadariou

Σή - με - ρον σω - τη - ρί - α τῷ κό - σμῳ γέ - γο - νεν• ἄ - σω - μεν τῷ ἀ - να - στάν - τι ἐκ τά - φου,
 Si - me - ron so - ti - ri - a to ko - smo ghe - gho - nen, a - so - men to a - na - stan - di ek ta - fou

καί ἀρ - χη - γῶ τῆς ζω - ῆς ἡ - μῶν• κα - θε - λῶν γὰρ τῷ θα - νά - τῳ τὸν θά - να - τον, τὸ
 ke ar - chi - gho tis zo - is i - mon ka - the - lon ghar to tha - na - to ton tha - na - ton, to

νῆ - κος ἔ - δω - κεν ἡ - μῖν, καὶ τὸ μέ - γα ἔ - λε - ος.
 ni - kos e - dho - ken i - min, ke to me - gha e - le - os.

Doxology 6

THEOTOKION AFTER THE DOXASTICON – PLAGAL SECOND TONE (ΗΧΟΣ ΠΛ. Β')

Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μὴν. Ὑ - πε - ρευ - λο - γη -
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. I - pe - rev - lo - ghi -

- μέ - νη ὑ - πάρ - χεις, Θε - ο - τό - κε Παρ - θε - νε· δι - ἅ γὰρ τοῦ ἐκ σοῦ σαρ - κω -
 - me - ni i - par - chis, The - o - to - ke Par - the - ne; dhi - a ghar tou ek sou sar - ko -

- θέν - τος, ὁ ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἄ - δὰμ ἄ - να - κέ - κλη - ται, ἡ κα - τά - ρα νε -
 - then - dos, o a - dhis i - chma - lo - ti - ste, o A - dham a - na - ke - kli - te, i ka - ta - ra ne -

- νέ - κρω - ται, ἡ Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα - νά - τω - ται, καὶ ἡ - μεις ἐ - ζω - ο - ποι -
 - ne - kro - te, i Ev - a i - lef - the - ro - te, o tha - na - tos te - tha - na - to - te, ke i - mis e - zo - o - pi -

- ἡ - θη - μεν· δι - ὀ ἄ - νυ - μνοῦν - τες βο - ῶ - μεν· Εὐ - λο - γη - τὸς Χρι -
 - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men; Ev - lo - ghi - tos Chri -

- στὸς ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοι.
 - stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY, PLAGAL SECOND TONE (ΗΧΟΣ ΠΛ. Β')

Manouil Protopsaltou

1

Δό - ξα σοι τῷ δει - ξαν - τι τὸ φῶς. Δό - ξα ἐν ὑ - ψί - στοῖς Θε - ῶ, καὶ ἐ - πὶ γῆς εἰ -
 Dho - xa si to dhi - xan - ti to fos. Dho - xa en I - psi - stis The - o ke e - pi ghis I -

2

- ρή - νη, ἐν ἀν - θρώ - ποις εὐ - δο - κί - α. Ὑ - μνου - μέν σε, εὐ - λο - γου - μέν σε, προ - σκυ -
 - ri - ni en an - thro - pis ev - dho - ki - a. Im - nou - men se, ev - lo - ghou - men se, pro - ski -

- νοῦ - μέν σε, δο - ξο - λο - γου - μέν σε, εὐ - χα - ρι - στοῦ - μέν σοι, δι - ἅ τὴν με - γά - λην σου δό - ξαν.
 - nou - men se, dho - xo - lo - ghou - men se, ev - cha - ri - stou - men si, dhi - a tin me - gha - lin sou dho - xan.

3

Κύ - ρι - ε, Βα - σι - λεῦ, ἐ - που - ρά - νι - ε Θε - ε, Πά - τερ παν - το - κρά - τωρ' Κύ - ρι - ε Ἰ - ἐ - μο - νο - γε -
 Ky - ri - e Va - si - lef, e - pou - ra - ni - e The - e, Pa - ter pan - do - kra - tor, Ky - ri - e I - e mo - no - ghe -

4

- νές, Ἰ - η - σου Χρι - στέ, καὶ Ἁ - γι - ον Πνεῦ - μα. Κύ - ρι - ε ὁ Θε - ὁς, ὁ ἀ - μνὸς τοῦ Θε - οῦ, ὁ Ὑί -
 - nes I - i - sou Chri - ste, ke A - ghi - on Pnev - ma. Ky - ri - e o The - os o am - nos tou The - ou o I -

- ὁς τοῦ Πα - τρός, ὁ αἴ - ρων τὴν ἀ - μαρ - τί - αν τοῦ κόσ - μου, ἐ - λέ - η - σον ἡ - μάς, ὁ
 - os tou Pa - tros o e - ron tin a - mar - ti - an tou kos - mou e - le - i - son i - mas o

5

αἴ - ρων τὰς ἀ - μαρ - τί - ας τοῦ κόσ - μου. Πρό - σ - δε - ξαι τὴν δέ - η - σιν ἡ - μῶν, ὁ κα -
 e - ron tas a - mar - ti - as tou kos - mou. Pros - dhe - xe tin dhi - i - sin i - mon, o ka -

6

- θή - με - νος ἐν δε - ξι - ᾷ τοῦ Πα - τρός, καὶ ἐ - λέ - η - σον ἡ - μάς. Ὅ - τι σὺ εἶ μό - νος
 - thi - me - nos en dhe - xi - a tou Pa - tros, ke e - le - i - son i - mas. O - ti si i mo - nos

Ἁ - γι - ος, σὺ εἶ μό - νος Κύ - ρι - ος, Ἰ - η - σουὺς Χρι - στός, εἰς δό - ξαν Θε - οῦ Πα - τρός. Ἁ -
 A - ghi - os, si i mo - nos Ky - ri - os, I - i - sous Chri - stos, is dho - xan The - ou Pa - tros. A -

7

- μὴν. Καθ' ἐ - κά - στην ἡ - μέ - ραν εὐ - λο - γή - σω σε, καὶ αἰ - νέ - σω τὸ ὄ - νο - μά σου εἰς τὸν αἰ -
 - min. Kath' e - ka - stin i - me - ran ev - lo - ghi - so se, ke e - ne - so to o - no - ma sou is ton e -

8

- ὦ-να, καὶ εἰς τὸν αἰ - ὦ-να τοῦ αἰ - ὦ - νος. Κα-τα - ξί - ω-σον, Κύ-ρι-ε, ἐν τῇ ἡ-μέ-ρα
- o-na, ke is ton e - o-na tou e - o - nos. Ka-ta - xi - o-son, Ky-ri-e, en ti i-me-ra

9

ταύ-τη, ἀ-να-μαρ - τή-τους φυ-λα - χθῆ-ναι ἡ - μάς. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, ὁ Θε - ὸς τῶν Πα-
taf - ti, a-na-mar - ti-tous fi - la-chthi-ne i - mas. Ev-lo-ghi - tos i, Ky-ri-e, o The - os ton Pa-

- τέ - ρων ἡ - μῶν, καὶ αἰ-νε - τὸν καὶ δε - δο - ξα - σμέ - νον τὸ ὄ-νο - μά σου εἰς τοὺς αἰ-
- te - ron i - mon, ke e-ne-ton ke dhe-dho-xa - sme - non to o-no - ma sou is tous e-

10

- ὦ-νας. Ἀ - μὴν. Γέ - νοι-το, Κύ-ρι-ε, τὸ ἔ-λε-ός σου ἐφ' ἡ - μάς, κα - θά-περ ἡλ - πί - σα-μεν
- o-nas. A - min. Ghe-ni-to Ky-ri-e, to e-le-os sou ef i - mas, ka - tha-per il - pi - sa-men

11

ἐ-πι σέ. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε· δί - δα - ξόν με τὰ δι-και - ὠ-μα - τά σου.
e-pi se. Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha - xon me ta dhi-ke - o-ma - ta sou.

Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε· δί - δα - ξόν με τὰ δι-και - ὠ-μα - τά σου.
Ev-lo-ghi - tos i, Ky-ri-e, dhi-dha - xon me ta dhi-ke - o-ma - ta sou.

12

Κύ-ρι-ε, κα-τα-φυ - γῆ ἐ-γε - νῆ - θης ἡ - μῖν, ἐν γε-νε - ᾧ καὶ γε-νε - ᾧ. Ἐ-γὼ εἶ - πα· Κύ-ρι-ε, ἐ-
Ky-ri-e, ka-ta-fi - ghi e-ghe - ni - this i - min, en ghe-ne - a ke ghe-ne - a, E-gho i - pa, Ky-ri-e, e-

13

- λέ-η - σόν με· ἴ-α-σαι τὴν ψυ - χὴν μου, ὅ-τι ἡ-μαρ - τὸν σοι. Κύ-ρι-ε, πρὸς σέ κα-
- le-i - son me, i - a-se tin psi - hin mou, o-ti i-mar - ton si. Ky-ri-e, pros se ka-

- τέ - φυ-γον· δί - δα - ξόν με τοῦ ποι-εῖν τὸ θέ - λη - μά σου, ὅ-τι σὺ εἶ ὁ Θε - ὸς μου.
- te - fi-ghon, dhi-dha - xon me tou pi - in to the - li - ma sou, o-ti si i o The - os mou.

14

Ἄ-τι πα - ρά σοι πη - γὴ ζω - ῆς· ἐν τῷ φω - τί σου ὁ - ψό-με-θα φῶς. Πα - ρά-τει-νον τὸ ἔ-λε-
O-ti pa - ra si pi - ghi zo - is, en to fo - ti sou o - pso-me-tha fos. Pa - ra-ti-non to e-le-

15

16 *3 times*

- ός σου τοῖς γι - νό-σκου-σί σε. Ἄ-γι-ος ὁ Θε - ός, Ἄ - γι-ος Ἰ-σχυ-ρός, Ἄ-γι-ος Ἄ-
 - os sou tis ghi - no-skou - si se. A-ghi-os o The - os, A - ghi-os I-schi-ros, A-ghi-os A-

17

- θά-να-τος, ἐ - λέ-η-σον ἡ - μάς. Δό-ξα Πα - τρί και Ἰ - ῶ και Ἄ - γί-ω Πνεύ-μα-τι•
 - tha-na-tos, e - le-i-son i - mas. Dho-xa Pa - tri ke I - o ke A - ghi-o Pnev-ma-ti

18 19

και νῦν και ἀ - εἰ και εἰς τούς αἰ - ῶ-νας τῶν αἰ - ῶ - νων. Ἄ - μῆν. Ἄ-γι-ος Ἄ-
 ke nin ke a - i ke is tous e - o-nas ton e - o - non. A - min. A-ghi-os A-

20 *Slowly*

- θά-να-τος, ἐ - λέ-η-σον ἡ - μάς. Ἄ - γι-ος ὁ Θε - ός, Ἄ-
 - tha-na-tos, e - le-i-son i - mas. A - ghi-os o The - os, A-

- γι - ός Ἰ - σχυ - ρός, Ἄ - γι - ός Ἄ - θά-
 - ghi - os I - schi - ros, A - ghi - os A - tha-

- να - τος, ἐ - λέ - η - σον ἡ - μάς.
 - na - tos, e - le - i - son i - mas.

SIMERON SOTIRIA

Σή-με-ρον σω-τη - ρία τῷ κό-σμῳ γέ - γο - νεν• ἄ-σω-μεν τῷ ἀ-να-σταν-τι ἐκ τά - φου,
 Si-me-ron so-ti - ri-a to ko-smo ghe-gho-nen, a-so-men to a-na-stan-di ek ta - fou

και ἀρ-χη - γῶ τῆς ζω - ῆς ἡ-μῶν• κα-θε - λῶν γάρ τῷ θα - νά - τῳ τὸν θά-να-τον, τὸ
 ke ar-chi - gho tis zo - is i-mon ka-the - lon ghar to tha - na - to ton tha-na-ton, to

νῆ-κος ἔ - δω - κεν ἡ - μῖν, και τὸ μέ - γα ἔ - λε - ός.
 ni - kos e - dho - ken i - min, ke to me - gha e - le - os.

The Divine Liturgy begins.

Doxology 7

THEOTOKION AFTER THE DOXASTICON — GRAVE TONE (ΗΧΟΣ ΒΑΡΥΣ)

Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ὑ - πε - ρευ - λο - γη -
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. I - pe - rev - lo - ghi -

- μέ - νη ὑ - πάρ - χεις, Θε - ο - τό - κε Παρ - θέ - νε· δι - ἅ γὰρ τοῦ ἐκ σοῦ σαρ - κω -
 - me - ni i - par - chis, The - o - to - ke Par - the - ne; dhi - a ghar tou ek sou sar - ko -

- θέν - τος, ὁ ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἀ - δάμ ἄ - να - κέ - κλη - ται, ἡ κα - τά - ρα νε -
 - then - dos, o a - dhis i - chma - lo - ti - ste, o A - dham a - na - ke - kli - te, i ka - ta - ra ne -

- νέ - κρω - ται, ἡ Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα - νά - τω - ται, καὶ ἡ - μεῖς
 - ne - kro - te, i Ev - a i - lef - the - ro - te, o tha - na - tos te - tha - na - to - te, ke i - mis

ἐ - ζω - ο - ποι - ῆ - θη - μεν· δι - ὃ ἄ - νυ - μνοῦν - τες βο - ῶ - μεν· Εὐ - λο - γη - τὸς Χρι -
 e - zo - o - pi - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men; Ev - lo - ghi - tos Chri -

- στὸς ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοι.
 - stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY — GRAVE TONE (ΗΧΟΣ ΒΑΡΥΣ)

Manouil Protopsaltou

1

Δό - ξα σοι τῷ δει - ξαν - τι τὸ φῶς. Δό - ξα ἐν ὑ - ψί - στοις Θε - ῶ, καὶ ἐ - πὶ γῆς εἰ - ρή - νη, ἐν ἀν -
 Dho - xa si to dhi - xan - ti to fos. Dho - xa en I - psi - stis The - o ke e - pi ghis I - ri - ni en an -

2

- θρώ - ποις εὐ - δο - κί - α. Ὑ - μνοῦ - μέν σε, εὐ - λο - γοῦ - μέν σε, προ - σκυ - νοῦ - μέν σε, δο - ξο - λο -
 - thro - pis ev - dho - ki - a. Im - nou - men se, ev - lo - ghou - men se, pro - ski - nou - men se, dho - xo - lo -

3

- γοῦ - μέν σε, εὐ - χα - ρι - στοῦ - μέν σοι, δι - ἅ τὴν με - γά - λην σου δό - ξαν. Κύ - ρι - ε, Βα - σι -
 - ghou - men se, ev - cha - ri - stou - men si, dhi - a tin me - gha - lin sou dho - xan. Ky - ri - e Va - si -

- λεῦ, ἐ - που - ρά - νι - ε Θε - ε, Πά - τερ παν - το - κρά - τος. Κύ - ρι - ε Ἰ - ἐ - μο - νο - γε - νές, Ἰ - η -
 - lef, e - pou - ra - ni - e The - e, Pa - ter pan - do - kra - tor, Ky - ri - e I - e mo - no - ghe - nes I - i -

4

- σου Χρι - στέ, καὶ Ἄ - γι - ον Πνεῦ - μα. Κύ - ρι - ε ὁ Θε - ὁς, ὁ ἄ - μνος τοῦ Θε - οῦ, ὁ Ἰ -
 - sou Chri - ste, ke A - ghi - on Pnev - ma. Ky - ri - e o The - os o am - nos tou The - ou o I -

- ὁς τοῦ Πα - τρός, ὁ αἴ - ρων τὴν ἄ - μαρ - τί - αν τοῦ κόσ - μου, ἐ - λέ - η - σον ἡ - μάς, ὁ
 - os tou Pa - tros o e - ron tin a - mar - ti - an tou kos - mou e - le - i - son i - mas o

5

αἴ - ρων τὰς ἄ - μαρ - τί - ας τοῦ κόσ - μου. Πρό - σ - δε - ξαι τὴν δέ - η - σιν ἡ - μῶν, ὁ κα - θή - με - νος
 e - ron tas a - mar - ti - as tou kos - mou. Pros - dhe - xe tin dhi - i - sin i - mon, o ka - thi - me - nos

6

ἐν δε - ξι - ᾷ τοῦ Πα - τρός, καὶ ἐ - λέ - η - σον ἡ - μάς. Ὅ - τι σὺ εἶ μό - νος Ἄ - γι - ος, σὺ εἶ μό - νος
 en dhe - xi - ā tou Pa - tros, ke e - le - i - son i - mas. O - ti si i mo - nos A - ghi - os, si i mo - nos

7

Κύ - ρι - ος, Ἰ - η - σοῦς Χρι - στός, εἰς δό - ξαν Θε - οῦ Πα - τρός. Ἀ - μὴν. Καθ' ἐ - κά - στην ἡ -
 Ky - ri - os, I - i - sous Chri - stos, is dho - xan The - ou Pa - tros. A - min. Kath' e - ka - stin i -


- μέ - ραν εὐ - λο - γή - σω σε, καὶ αἰ - νέ - σω τὸ ὄ - νο - μά σου εἰς τὸν αἰ - ῶ - να, καὶ εἰς τὸν αἰ -
 - me - ran ev - lo - ghi - so se, ke e - ne - so to o - no - ma sou is ton e - o - na, ke is ton e -

8



- ὦ-να τοῦ αἰ - ὦ - νος. Κα-τα - ξί-ω-σον, Κύ-ρι-ε, ἐν τῇ ἡ - μέ-ρα ταύ - τη, ἀ-να-μαρ-
- o-na tou e - o - nos. Ka-ta - xi-o-son, Ky-ri-e, en ti i - me-ra taf - ti, a-na-mar-

9



- τή-τους φυ-λα - χθῆ - ναι ἡ - μᾶς. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε, ὁ Θε - ὸς τῶν Πα - τέ - ρων ἡ-
- ti-tous fi-la - chthi-ne i - mas. Ev-lo-ghi - tos i, Ky-ri-e, o The - os ton Pa - te - ron i-



- μῶν, καὶ αἰ-νε - τὸν καὶ δε - δο - ξα - σμέ - νον τὸ ὄ-νο - μά σου εἰς τοὺς αἰ - ὦ - νας. Ἀ - μὴν.
- mon, ke e-ne-ton ke dhe-dho-xa - sme - non to o-no - ma sou is tous e - o - nas. A - min.

10




Γέ-νοι-το, Κύ-ρι-ε, τὸ ἔ-λε-ός σου ἐφ' ἡ - μᾶς, κα - θά-περ ἡλ - πί-σα-μεν ἐ-πὶ σέ. Εὐ-λο-γη-
Ghe-ni-to Ky-ri-e, to e-le-os sou ef i - mas, ka - tha-per ἡλ - pi-sa-men e-pi se. Ev-lo-ghi-

11



- τὸς εἶ, Κύ-ρι-ε· δί - δα - ξόν με τὰ δι-και-ώ-μα - τὰ σου. Εὐ-λο-γη - τὸς εἶ, Κύ-ρι-ε·
- tos i, Ky-ri-e, dhi-dha - xon me ta dhi-ke-o-ma - ta sou. Ev-lo-ghi - tos i, Ky-ri-e,

12



δί - δα - ξόν με τὰ δι-και-ώ-μα - τὰ σου. Κύ-ρι-ε, κα-τα-φυ - γῆ ἐ-γε - νῆ - θης ἡ-
dhi-dha - xon me ta dhi-ke-o-ma - ta sou. Ky-ri-e, ka-ta-fi - ghi e-ghe - ni - this i-




- μῖν, ἐν γε-νε - ᾧ καὶ γε-νε - ᾧ. Ἐ-γὼ εἶ-πα· Κύ-ρι-ε, ἐ-λέ-η - σόν με· ἴ-α-σαι τὴν ψυ - χίν μου,
- min, en ghe-ne - a ke ghe-ne - a, E-gho i-pa, Ky-ri-e, e-le-i - son me, i - a-se tin psi - hin mou,

13



ὅ-τι ἡ-μαρ - τὸν σοι. Κύ-ρι-ε, πρὸς σέ κα - τέ - φυ-γον· δί - δα - ξόν με τοῦ ποι-εῖν τὸ
o-ti i-mar - ton si. Ky-ri-e, pros se ka - te - fi-ghon, dhi-dha - xon me tou pi - in to



θέ-λη - μά σου, ὅ-τι σὺ εἶ ὁ Θε - ὸς μου. Ὅ-τι πα - ρὰ σοὶ πη-γὴ ζω - ῆς· ἐν τῷ φω-
the-li - ma sou, o-ti si i o The - os mou. O-ti pa - ra soi pi-ghi zo - is, en to fo-

15



- τί σου ὁ - ψό - με-θα φῶς. Πα - ρά-τει-νον τὸ ἔ-λε-ός σου τοῖς γι - νώ-σκου - σί σε.
- ti sou o - pso-me-tha fos. Pa - ra-ti-non to e-le-os sou tis ghi - no-skou - si se.

16 3 times



Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μᾶς.
A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

17



Δό - ξα Πα - τρί και Ἰ - ῶ και Ἀ - γί - ω Πνεύ - μα - τι και νῦν και ἄ - εἰ και εἰς τούς αι -
Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti ke nin ke a - i ke is tous e -

18



- ῶ - νας τῶν αι - ῶ - νων. Ἀ - μὴν. Ἄ - γι - ος Ἀ - θά - να - τος, ἐ - λέ - η - σον ἡ - μᾶς.
- o - nas ton e - o - non. A - min. A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

19



20 Slowly



Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἀ -
A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A -



- θά - να - τος, ἐ - λέ - η - σον ἡ - μᾶς.
- tha - na - tos, e - le - i - son i - mas.

SIMERON SOTIRIA



Σή - με - ρον σω - τη - ρί - α τῶ κό - σμῳ γέ - γο - νεν. ἄ - σω - μεν τῶ ἀ - να - στάν - τι ἐκ τά - φου,
Si - me - ron so - ti - ri - a to ko - smo ghe - gho - nen, a - so - men to a - na - stan - di ek ta - fou



και ἀρ - χι - γῶ τῆς ζω - ῆς ἡ - μῶν. κα - θε - λῶν γὰρ τῶ θα - νά - τῳ τὸν θα - να - τον, τὸ
ke ar - chi - gho tis zo - is i - mon ka - the - lon ghar to tha - na - to ton tha - na - ton, to



νῆ - κος ἔ - δω - κεν ἡ - μῖν, και τὸ μέ - γα ἔ - λε - ος.
ni - kos e - dho - ken i - min, ke to me - gha e - le - os.

The Divine Liturgy begins.

Doxology 8

THEOTOKION AFTER THE DOXASTICON — PLAGAL FOURTH TONE (ΗΧΟΣ ΠΛ. Δ')

Καί νῦν καί ἄ - εἰ καί εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἀ - μὴν. Ὑ - πε - ρευ - λο - γη - μέ - νη ὑ -
 Ke nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. I - pe - rev - lo - ghi - me - ni i -

- πάρ - χεις, Θε - ο - τό - κε Παρ - θέ - νε· δι - ἅ γὰρ τοῦ ἐκ σοῦ σαρ - κω - θέν - τος, ὁ
 - par - chis, The - o - to - ke Par - the - ne; dhi - a ghar tou ek sou sar - ko - then - dos, o

ἄ - δης ἡ - χμα - λώ - τι - σται, ὁ Ἄ - δᾶμ ἄ - να - κέ - κλη - ται, ἡ κα - τά - ρα νε - νέ - κρω - ται, ἡ
 a - dhis i - chma - lo - ti - ste, o A - dham a - na - ke - kli - te, i ka - ta - ra ne - ne - kro - te, i

Εὐ - α ἡ - λευ - θέ - ρω - ται, ὁ θά - να - τος τε - θα - νά - τω - ται, καὶ ἡ - μῆς ἐ - ζω -
 Ev - a i - lef - the - ro - te, o tha - na - tos te - tha - na - to - te, ke i - mis e - zo -

- ο - ποι - ἡ - θη - μεν· δι - ὃ ἄ - νυ - μνοῦν - τες βο - ῶ - μεν· Εὐ - λο - γη -
 - o - pi - i - thi - men; dhi - o a - ni - mnoun - des vo - o - men; Ev - lo - ghi -

- τὸς Χρι - στὸς ὁ Θε - ὸς ἡ - μῶν, ὁ οὐ - τως εὐ - δο - κή - σας δό - ξα σοι.
 - tos Chri - stos o The - os i - mon, o ou - tos ev - dho - ki - sas dho - xa si.

Continue to the Great Doxology on the following page.

THE GREAT DOXOLOGY, PLAGAL FOURTH TONE (ΗΧΟΣ ΠΛ. Δ')

Manouil Protopsaltou

1
 Δό-ξα σοι τῷ δεί-ξαν-τι τὸ φῶς. Δό-ξα ἐν ὑ - ψί - στοις Θε - ῶ, καὶ ἐ-πὶ γῆς εἰ - ρή - νη, ἐν ἀν-
 Dho-xa si to dhi-xan-ti to fos. Dho-xa en I - psi - stis The - o ke e-pi ghis I - ri - ni en an-

2
 - θρώ-ποις εὐ - δο - κι - α. Ὑ - μνοῦ - μέν σε, εὐ - λο - γοῦ - μέν σε, προ-σκυ - νοῦ - μέν σε, δο-
 - thro-pis ev-dho - ki - a. Im - nou - men se, ev-lo - ghou-men se, pro-ski - nou-men se, dho-

3
 - ξο-λο-γοῦ - μέν σε, εὐ - χα - ρι - στοῦ - μέν σοι, δι - ἀ τὴν με - γά - λην σου δό - ξαν. Κύ - ρι - ε, Βα - σι -
 - xo-lo-ghou-men se, ev-cha-ri - stou-men si, dhi-a tin me - gha - lin sou dho-xan. Ky - ri-e Va-si-

- λεῦ, ἐ-που - ρά - νι - ε Θε - ἐ, Πά - τερ παν - το - κρά - τος· Κύ - ρι - ε Ἰ - ἐ - μο - νο - γε - νές, Ἰ - η - σοῦ Χρι -
 - lef, e-pou - ra-ni-e The - e, Pa - ter pan-do - kra - tor, Ky-ri-e I - e mo-no-ghe-nes I - i - sou Chri-

4
 - στέ, καὶ Ἄ - γι - ον Πνεῦ - μα. Κύ - ρι - ε ὁ Θε - ὁς, ὁ ἀ - μνός τοῦ Θε - οῦ, ὁ Ἰ - ὸς τοῦ Πα -
 - ste, ke A-ghi-on Pnev-ma. Ky - ri-e o The - os o am-nos tou The - ou o I - os tou Pa-

- τρός, ὁ αἶ - ρων τὴν ἀ - μαρ - τί - αν τοῦ κόσ - μου, ἐ - λέ - η - σον ἡ - μᾶς, ὁ αἶ - ρων τὰς ἀ - μαρ -
 - tros o e - ron tin a-mar - ti - an tou kos - mou e - le - i - son i - mas o e - ron tas a-mar-

5
 - τί - ας τοῦ κόσ - μου. Πρόσ - δε - ξαι τὴν δέ - η - σιν ἡ - μῶν, ὁ κα - θή - με - νος ἐν δε - ξι - ᾷ τοῦ Πα -
 - ti - as tou kos-mou. Pros-dhe-xe tin dhi-i-sin i - mon, o ka - thi-me-nos en dhe-xi - a tou Pa-

6
 - τρός, καὶ ἐ - λέ - η - σον ἡ - μᾶς. Ὅ - τι σὺ εἶ μό - νος Ἄ - γι - ος, σὺ εἶ μό - νος Κύ - ρι - ος, Ἰ - η -
 - tros, ke e - le - i - son i - mas. O - ti si i mo-nos A-ghi-os, si i mo-nos Ky-ri-os, I - i-

7
 - σοὺς Χρι - στός, εἰς δό - ξαν Θε - οῦ Πα - τρός. Ἄ - μην. Καθ' ἐ - κά - στην ἡ - μέ - ραν εὐ - λο -
 - sous Chri-stos, is dho-xan The - ou Pa-tros. A - min. Kath' e - ka - stin i - me-ran ev-lo-

- γή - σω σε, καὶ αἰ - νέ - σω τὸ ὄ - νο - μά σου εἰς τὸν αἰ - ῶ - να, καὶ εἰς τὸν αἰ - ῶ - να τοῦ αἰ -
 - ghi-so se, ke e - ne - so to o - no - ma sou is ton e - o - na, ke is ton e - o - na tou e-

8

- ὦ - vos. Κα - τα - ξί - ω - σον, Κύ - ρι - ε, ἐν τῇ ἡ - μέ - ρα ταύ - τη, ἀ - να - μαρ - τή - τους φυ - λα - χθῆ - ναι ἡ -
 - o - nos. Ka - ta - xi - o - son, Ky - ri - e, en ti i - me - ra taf - ti, a - na - mar - ti - tous fi - la - chthi - ne i -

9

- μας. Εὐ - λο - γη - τὸς εἶ, Κύ - ρι - ε, ὁ Θε - ὸς τῶν Πα - τέ - ρων ἡ - μῶν, καὶ αἰ - νε -
 - mas. Ev - lo - ghi - tos i, Ky - ri - e, o The - os ton Pa - te - ron i - mon, ke e - ne -

- τὸν καὶ δε - δο - ξα - σμέ - νον τὸ ὄ - νο - μά σου εἰς τοὺς αἰ - ῶ - νας. Ἀ - μὴν.
 - ton ke dhe - dho - xa - sme - non to o - no - ma sou is tous e - o - nas. A - min.

10

Γέ - νοι - το, Κύ - ρι - ε, τὸ ἔ - λε - ὸς σου ἐφ' ἡ - μάς, κα - θά - περ ἡλ - πί - σα - μεν ἐ - πί σέ.
 Ghe - ni - to Ky - ri - e, to e - le - os sou ef i - mas, ka - tha - per il - pi - sa - men e - pi se.

11

Εὐ - λο - γη - τὸς εἶ, Κύ - ρι - ε, δι - δα - ξόν με τὰ δι - και - ῶ - μα - τὰ σου. Εὐ - λο - γη -
 Ev - lo - ghi - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou. Ev - lo - ghi -

- τὸς εἶ, Κύ - ρι - ε, δι - δα - ξόν με τὰ δι - και - ῶ - μα - τὰ σου.
 - tos i, Ky - ri - e, dhi - dha - xon me ta dhi - ke - o - ma - ta sou.

12

Κύ - ρι - ε, κα - τα - φυ - γή ἐ - γε - νή - θης ἡ - μῖν, ἐν γε - νε - ᾶ καὶ γε - νε - ᾶ. Ἐ - γὼ εἶ - παρ Κύ - ρι - ε, ἐ -
 Ky - ri - e, ka - ta - fi - ghi e - ghe - ni - this i - min, en ghe - ne - a ke ghe - ne - a, E - gho i - pa, Ky - ri - e, e -

13

- λέ - η - σὸν με, ἴ - α - σαι τὴν ψυ - χὴν μου, ὅ - τι ἡ - μαρ - τὸν σοι. Κύ - ρι - ε, πρὸς σέ κα - τέ - φυ - γον'
 - le - i - son me, i - a - se tin psi - hin mou, o - ti i - mar - ton si. Ky - ri - e, pros se ka - te - fi - ghon,

14

δι - δα - ξόν με τοῦ ποι - εῖν τὸ θε - λη - μά σου, ὅ - τι σὺ εἶ ὁ Θε - ὸς μου. Ὅ - τι πα - ρά
 dhi - dha - xon me tou pi - in to the - li - ma sou, o - ti si i o The - os mou. O - ti pa - ra

15

σοὶ πη - γὴ ζω - ῆς ἐν τῷ φω - τί σου ὁ - ψό - με - θα φως. Πα - ρά - τει - νον τὸ ἔ - λε -
 si pi - ghi zo - is, en to fo - ti sou o - pso - me - tha fos. Pa - ra - ti - non to e - le -

16 3 times

- ός σου τοίς γι - νώ-σκου-σί σε. Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός, Ἄ - γι - ος Ἄ -
 - os sou tis ghi - no - skou - si se. A - ghi - os o The - os, A - ghi - os I - schi - ros, A - ghi - os A -

17 **18**

- θά - να - τος, ἐ - λέ - η - σον ἡ - μάς. Δό - ξα Πα - τρί και Ἰ - ῶ και Ἄ - γι - ῶ Πνεύ - μα - τι και
 - tha - na - tos, e - le - i - son i - mas. Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma - ti ke

19

νῦν και ἀ - εἰ και εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - μῆν. Ἄ - γι - ος Ἄ - θά - να - τος, ἐ -
 nin ke a - i ke is tous e - o - nas ton e - o - non. A - min. A - ghi - os A - tha - na - tos, e -

20 Slowly

- λέ - η - σον ἡ - μάς. Ἄ - γι - ος ὁ Θε - ός, Ἄ - γι - ος Ἰ - σχυ - ρός,
 - le - i - son i - mas. A - ghi - os o The - os, A - ghi - os I - schi - ros,

Ἄ - γι - ος Ἄ - θά - να - τος, ἐ - λέ - η - σον ἡ - μάς.
 A - ghi - os A - tha - na - tos, e - le - i - son i - mas.

SIMERON SOTIRIA

Σή - με - ρον σω - τη - ρί - α τῶ κό - σμῳ γέ - γο - νεν• ἄ - σω - μεν τῶ ἀ - να - στάν - τι ἐκ
 Si - me - ron so - ti - ri - a to ko - smo ghe - gho - nen, a - so - men to a - na - stan - di ek

τά - φου, και ἀρ - χη - γῶ τῆς ζω - ῆς ἡ - μῶν• κα - θε - λῶν γάρ τῶ θα - νά - τῳ τὸν
 ta - fou ke ar - chi - gho tis zo - is i - mon ka - the - lon ghar to tha - na - to ton

θά - να - τον, τὸ νῆ - κος ἔ - δω - κεν ἡ - μῖν, και τὸ μέ - γα ἔ - λε - ος.
 tha - na - ton, to ni - kos e - dho - ken i - min, ke to me - gha e - le - os.

The Divine Liturgy begins.

PRONUNCIATION GUIDE TO GREEK PHONETICS

All music in this book has a phonetic transliteration beneath the Greek texts. The English alphabet is used, and consonants are pronounced as they are in English with the exception of the following consonant blends:

GH — A guttural *g* (from γ) is represented by **gh**. The soft *g* as in “gentle” does not exist in Greek. Thus, all phonetic *g*'s are hard, as in “gate.” For example “angelos” has a hard *g*.

DH — A **d**, as in “dead,” only occurs in Greek when it is preceded by the letter *n*. A voiced *th* (from δ), as in “the,” is represented by **dh**.

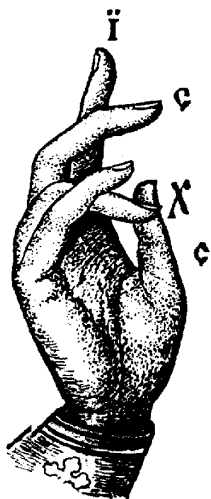
CH — A guttural *k* (from χ), represented by **ch**. The English *ch* blend, as in “church” does not exist in Greek.

The five Greek vowel sounds are represented as follows:

A, a = *ah*, as in “aqua” **E, e** = *eh*, as in “every” **I, i** or **Y, y** = *ee*, as in “equal”

O, o = *oh*, as in “omen” **Ou, ou** = long *oo*, as in “ooze”

Other consecutive vowels, such as **ei**, **oi**, **ii**, **ai**, etc., should be pronounced separately. For example, **zoin** would be pronounced *zoh-eeen*, not *zoyn* and **eleison** is pronounced *eh-leh-ee-sohn*.



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