

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 1<sup>ST</sup> 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 - ός ή - μών.  
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 - στον 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 Υι - ου, και α - γί - ου  
- pti - zin is to o - no - ma tou Pa - tros, e - thn pan - da, ke tou I - ou, ke a - ghi - ou  
Πνεύ - μα - τος, και συ - νει - ναι, τοις Μύ - σταις ως ύ - πέ - σχε - το, ε - ως της συν - τε - λει - 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 - θέ - νε, ὅ-τι Χρι - στὸν ἔ - ὡ - 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-ω 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 - μᾶς 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 -  
 - 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 Ἄ - 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;

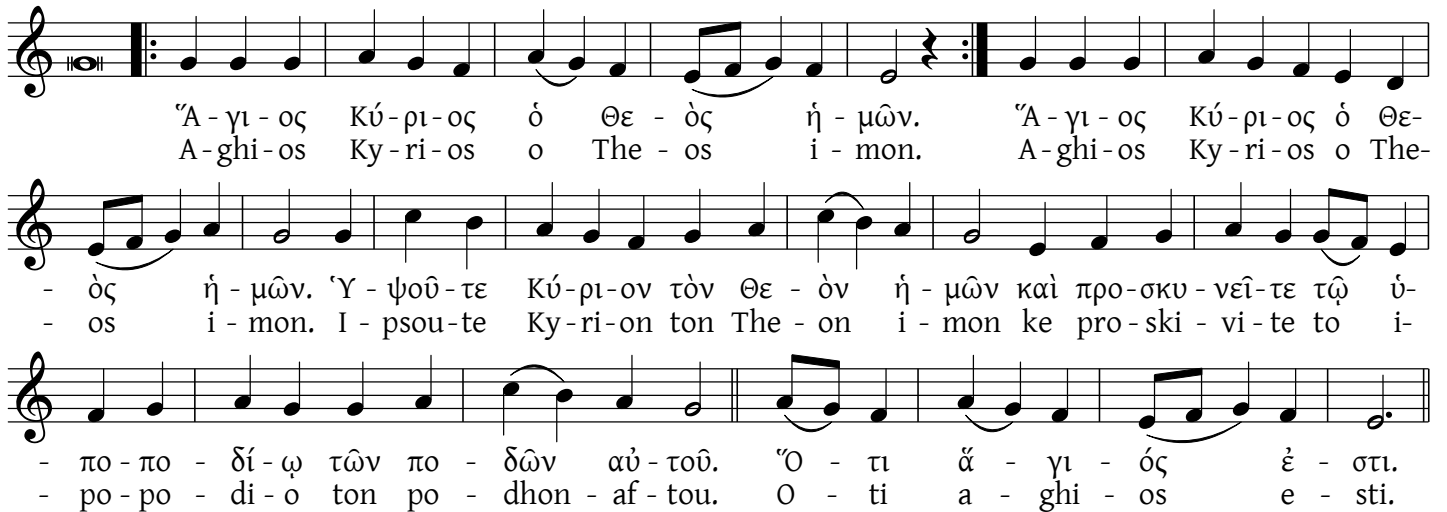
οἷς καὶ συν - δι - αι - ω - νί - ζειν, ὁ ἄ - ψευ - δὴς ἐ - πηγ - γεί - λα -  
 is ke sin-dhi-e-o - ni - zin, o a-psev-dhis e - pin - gi - la-

- 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 2<sup>nd</sup> GOSPEL READING (ΕΩΘΙΝΩΝ Β') -- Mark 16:1-8

Second Tone  
AGHIOS KYRIOS



Ἄ - γι - ος Κύ - ρι - ος ὁ Θε - ὸς 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 -  
 - ὸς ἡ - μῶν. Ὑ - ψοῦ - τε Κύ - ρι - ον τὸν Θε - ὸν 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 - ὸς 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 - δοὺ Χρι - στος 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 ὀ - φθή - 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 Ἀ - 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 και Υί - ω και 'Α - 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, ταίς πε - ρὶ Μα - ρι - ἀμ Γυ - ναι -  
 - ti; Me - ta mi - ron pro - sel - thou - ses, tes pe - ri Ma - ri - am Ghi - ne -  
 - ξί, και δι - α - πο - ρου - μέ - ναις, πὼς ἔ - σται  
 - xi, ke dhi - a - po - rou - me - nes, pos e - ste  
 αὐ - ταίς 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, και 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 γάρ 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 - ταίς τὴν Γα - λι - λαί - αν δρα - μείν, και 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 - da ek ne -  
 - κρών, ὡς ζω - ο - δό - τιν και 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 3<sup>rd</sup> 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. 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

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 - γρὸν 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 ἑν - 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



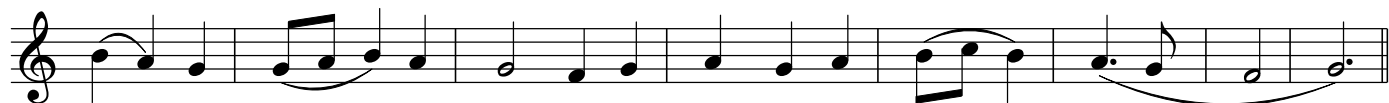
σή - με - ρον, καὶ τὸν Ἄ - δην σκυ - λεύ - σας, καὶ θά - να - τον κα - тар - γή - σας,  
 si - me - ron, ke ton A - dhin ski - lef - sas, ke tha - na - ton ka - tar - ghi - sas,



σὲ Τε - κού - σης πρε - σβεΐ - 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 Ἄ - 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 4<sup>th</sup> 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 - ρις, 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-pso 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 ταίς 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 ῥη - 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 -

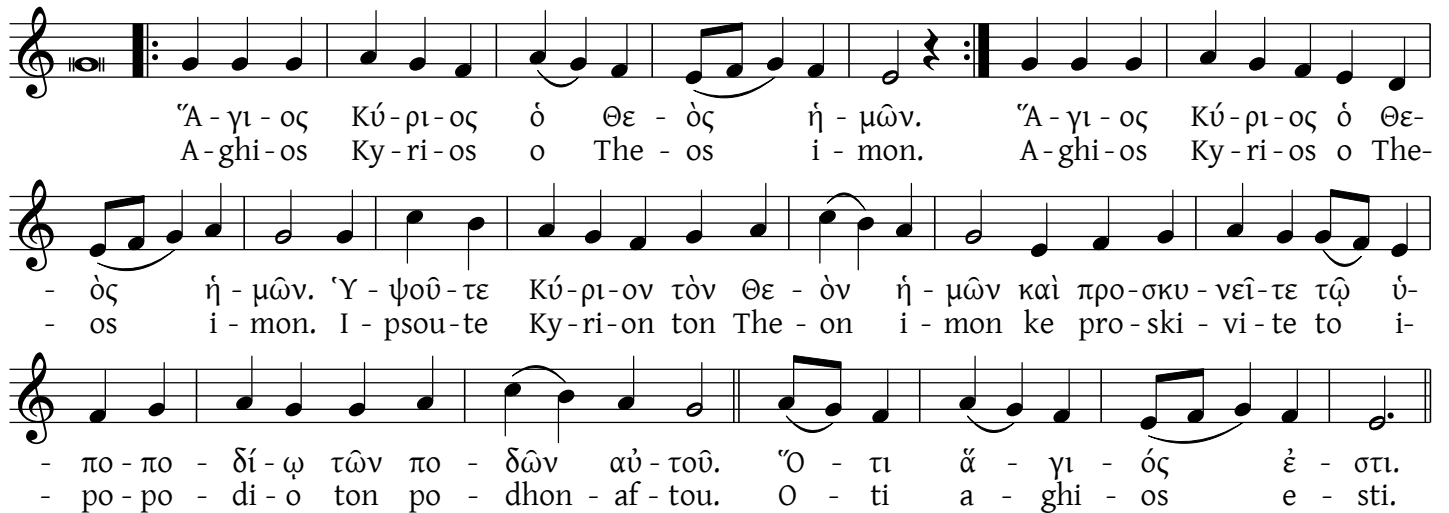
- γέ - λι - α, οὐ - τως ἦ - σαν ἔ - τι νῶ - θεις οἱ  
 - ge - li - a, ou - tos i - san e - ti no - this i

Μὰ - θη - τὰί· 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 ἐ - 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 5<sup>th</sup> 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



Ἦ - μνω̄ σου τὸ ἀ - μέ - τρη - 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 saf - 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 ὧν ἡ - νέ - σχου, ἐκ τῆς ἀ - γνῆς θε - ὀ - 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 - σβεῖ - 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;

Ὁ 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 - σαι 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 - ὄ - πα, συμ - πο - ρευ - ὄ - 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 - ὸ 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 ἰ -  
- 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, ἢ - δη τρα-νώς 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 - μάς.  
 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 6<sup>th</sup> 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 - σχες, 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;

Ἦ 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 Ἔ - 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 7<sup>th</sup> GOSPEL READING (ΕΩΘΙΝΩΝ Ζ') -- John 20:1-10

Second Tone  
AGHIOS KYRIOS

'Α-γι-ος Κύ-ρι-ος ό Θε-ός ή-μών. 'Α-γι-ος Κύ-ρι-ος ό Θε-ός ή-μών. 'Υ-ψου-τε Κύ-ρι-ον τον Θε-ον ή-μών και προ-σκυ-νει-τε τω ύ-πο-πο-δί-ω των πο-δων αυ-του. 'Ο-τι ἄ-γι-ός ε-στι.

EXAPOSTELARION

'Ο-τι η̄-ραν τον Κυ-ρι-ον, της Μα-ριας ει-που-σης, ε-πι τον τα-φον ξ-δρα-μον, Σι-μων Πε-τρος, και ἄλ-λος, Μύ-στης Χρι-στου, ον η̄-γά-πα, ε-τρε-χον δε οι δυ-ο, και ευ-ρον τα ο-θο-νια, εν-δον κει-με-να μο-να, και κε-φα-λης, η̄ν δε το σου-δα-ρι-ον χω-ρις του των δι-ο πα-λιν η̄-συ-χα-σαν, τον Χρι-στον ε-ως ει-δον.

*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 -  
 - στέ 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 - τιν 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 8<sup>th</sup> GOSPEL READING (ΕΩΘΙΝΩΝ Η') -- John 20:11-18

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

Δύ - ο Ἄγ - γέ - λους βλέ - ψα - σα, ἔν - δο - θεν τοῦ μνη - μεί - ου, Μα - ρί - α ἐ - ξε - πλήτ - τε -  
 Dhi - o An - ge - lous vle - psa - sa, en - dho - then tou mni - mi - ou, Ma - ri - a e - xe - plit - te -  
 - το, καὶ Χρι - στὸν ἄ - γνο - οῦ - σα, ὡς Κη - που - ρὸν ἐ - πη - ρώ - τα, Κύ - ρι - ε ποῦ τὸ σώ - μα, τοῦ Ἰ - η -  
 - to, ke Chri - ston a - ghno - ou - sa, os Ki - rou - ron e - pi - ro - ta, Ky - ri - e pou to so - ma, tou I - i -  
 - σου μου τέ - θει - κας; κλή - σει δὲ τοῦ - τον γνοῦ - σα εἶ - ναι αὐ - τόν, τὸν Σω - τή - ρα  
 - sou mou te - thi - kas? kli - se dhe tou - ton ghnou - sa i - ne af - ton, ton So - ti - ra  
 ἡ - κου - σεῖ Μή μου ἄ - πτου, πρὸς τὸν Πα - τέ - ρα ἄ - πει - μι, εἰ - πέ τοῖς ἄ - δελ - φοῖς μου.  
 i - kou - se; Mi mou a - ptou, pros ton Pa - te - ra a - pi - mi, e - pe tis a - dhel - fis mou.

*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 9<sup>th</sup> 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 εἰ - 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;

Ἵ - 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 θαύ - 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; ἀλλ' ἔ - πλη - σας χά - ρας τοῖς  
- kron sou A - na - sta - sin; all' e - pli - sas cha - ras tous

Μα - θη - τάς, καὶ Πνεύ - μα - τος ἀ - 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 εἶ - νει - μας ἀ - φέ - σε - ὡς ἀ -  
- 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 ἀ - 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...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 10<sup>th</sup> GOSPEL READING (ΕΩΘΙΝΩΝ Ι') -- John 21:1-14

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

Τι - βε - ρι - ἄ - δος θά - λασ - σα, σὺν παι - σὶ Ζε - βε - δαί - ου, Να - θα - να - ἦλ τῷ 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 - μᾶν 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 γνούς, 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 καὶ ἄρ - τον ἔ - δει - ξε, καὶ 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, ὑ -  
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 και Υι - ω και Ά - γι - ω Πνεύ - μα -  
 Dho - xa Pa - tri ke I - o ke A - ghi - o Pnev - ma -  
 - τι Με - τὰ την εἰς Ἄ - δου κά - θε - δον, και την ἐκ νε - κρών Ἄ -  
 - ti; Me - ta tin is A - dhou ka - tho - dhon, ke tin ek ne - kron A -  
 - νά - στα - σιν, ἀ - θυ - μούν - τες ὡς εἰ - κός, ἐ - πὶ τῷ 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 ἐρ - γα - σί -  
 - smo sou Chri - ste i Ma - thi - te, pros er - gha - si -  
 - αν ἐ - τρά - πη - σαν· και πά - λιν πλοῖ - α και δί -  
 - an e - tra - pi - san; ke pa - lin pli - a ke dhi -  
 - κτυ - α, και ἄ - γρα οὐ - δα - μου. 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 - λειν· και ἦν ὁ λό - γος ἔρ - γον εὐ - θύς, και  
 - is va - lin; ke in o lo - ghos er - ghon ef - this, ke  
 πλη - θος τῶν ἰ - χθύ - ων πο - λύ, και δεῖ - 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 11<sup>th</sup> 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 Ἐ - γερ - σιν, τρίς 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 - ἀν θε - 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 - ρών σε - αυ - τόν, τοῖς Μα - θη - ταῖς σου Σω - τήρ με - τὰ τήν  
 Sa - ne - ron se - af - ton, tis Ma - thi - tes sou So - tir me - ta tin

Ἄ - 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 ἀ - γά - πης ἀν - 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, ποι - μαι - νε τὰ ἀρ -  
 - ton, Dhi - o ke e - le - ghe; I fi - lis me Pe - tre, pi - me - ne ta ar -

- νί - α μου, ποι - 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. Ἰ - ὶν ταῖς πρε - σβεῖ - αῖς Χρι - στέ, τήν ποι - 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  $\gamma$ ) 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  $\delta$ ), as in “the,” is represented by **dh**.

**CH** — A guttural *k* (from  $\chi$ ), 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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