

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

CONTENTS

First Tone Hymns (ᾠχος Α')	2
Second Tone Hymns (ᾠχος Β')	23
Third Tone Hymns (ᾠχος Γ')	44
Fourth Tone Hymns (ᾠχος Δ')	65
Plagal First Tone Hymns (ᾠχος Πλ. Α')	86
Plagal Second Tone Hymns (ᾠχος Πλ. Β')	109
Grave Tone Hymns (Βαρύς)	130
Plagal Fourth Tone Hymns (ᾠχος Πλ. Δ')	151
Pronunciation Guide to Greek Phonetics	172

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, óti 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 φθεγ-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 - ἴδ. Ἐ - δει - χθῆς 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 - μᾶς, 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 - τιν' 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 - ρῷ 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 -
 - τὸς 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



Μη - 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



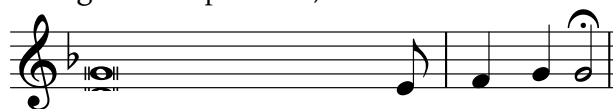
ἔ - γερ - σιν. Τὸν ἄ - δην ἐ - σκύ - λευ - σε Χρι - στός, ὡς μό - νος κρα - ται - ὸς καὶ δυ - να -
e - gher - sin. Ton a - dhin e - ski - lef - se Chri - stos, os mo - nos kra - te - os ke dhi - na -



- 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 - μαι Σταυ - ροῦ.
- na - mi Stav - rou.



Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγί - ω Πνεύ - μα - τι·
Dhoxa Patri ke Io ke aghi - o Pnev - ma - ti.

Kathisma 2b



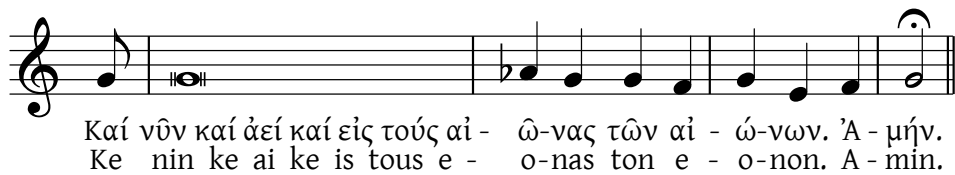
Ἐν τῷ Σταυ-ρῷ προ-ση-λω-θεὶς ἡ ζω - ἡ τῶν ἀ - πάν-των, καὶ ἐν νε-κροῖς λο-γι-σθεὶς ὁ ἀ-
En to Stav-ro pro-si-lo-this i Zo - i ton a - pan-don, ke en ne-kris lo-ghi-sthis o a-

- 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-

- βᾶ-σει σου, μό-νε Φι - λάν-θρω - 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 кир - 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 - 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 Ἁ-
 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 - 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 Ἁ-
 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 - 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.

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-

- ὄς, 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 ἀ - 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 - σῶ - ποῖς.
 - 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 sikhchérousi; 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 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 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 ἄμαρτία 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. 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.** 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. Ῥῥῶσαί 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 - 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, 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 - 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, 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)

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,

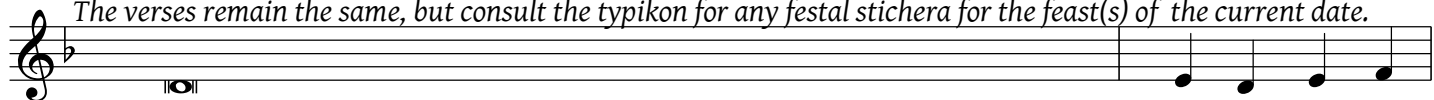
πάν - τες οἱ ἄγ - γε - λοὶ αὐ - τοῦ· αἰ - νεῖ - τε αὐ - τόν,
pan - des i an - ge - li af - tou; e - ni - te af - ton,

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.



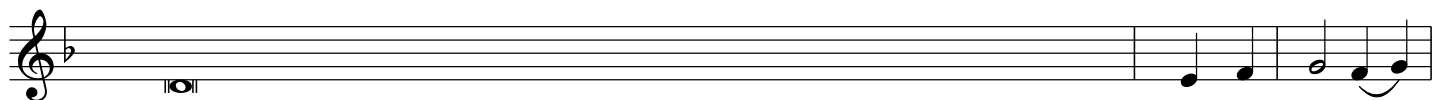
1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον. Δόξα αὕτη ἔσται πᾶ - σι τοῖς ὀ -
 Tou piise en aftis krima engrapton. Dhoxa afti este pa - si tis o -



- 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 Ἄ - 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 -



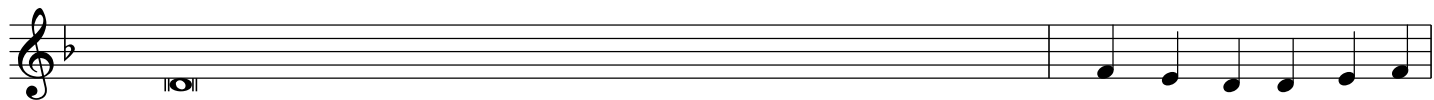
- ως αὐ - τοῦ. Ὁ σταυ - ρὸν ὑ - πο - μεῖ - νας, καὶ τὸν θά - να - τον κα - ταρ - γή - σας, καὶ ἀ - να -
 - os af - tou. O stav - ron i - po - mi - nas, ke ton tha - na - ton ka - tar - ghi - sas, ke a - na -



- 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 - πὴγ - 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 ἐπι-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-στὲ 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-

- ὦν δε-σπο-τι-κὴν ἰ-ε-ρουργί-αν, τὴν ἐν τέ-λει τῶν αἰ-ώ-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-δων-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-
Exomologhisome si, Kyrie, en oli kardhia mou, dhi-i - ghi-so-me pan-da ta thav-ma-si-

- ἄ 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 - οί; 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.

NEW BYZANTIUM PUBLICATIONS - newbyz.org

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

Ὁ-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 Πατρὶ 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 -

- στὸς 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

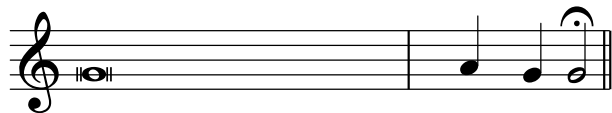


Ἦ - περ - δε - δο - ξα - σμέ - νη ὕ - πάρ - χεις, Θε - ο - τό - κε Παρ - θε - νε, ὕ -
I - per - dhe - dho - xa - sme - ni i - par - chis, The - o - to - ko Par - the - ne, i -
- μνοῦ - μέν σε· δι - α γάρ τοῦ Σταυ - ροῦ τοῦ Υἱ - οῦ σου, κα - τε - βλή - θη ὁ
- mnou - men se; dhi - a ghar tou Stav - rou 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 Γι - ναι - ξίν, ἄ -
 Ton Ma - thi - ton sou o cho - ros, sin mi - ro - fo - ris Gi - ne - xin, a -
 - γάλ - λε - ται συμ - φῶ - νως· κοι - νὴν γὰρ ἐ - ὄρ - τὴν σὺν αὐ - τοῖς ἐ - ὄρ - 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 - στα - σε - ὡς, 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, τῶ λα - ῶ σου πα - ρά - σχου τὸ μέ - γα ἔ - λε - ὄς.
 Ky - ri - e, to la - o 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 - μὴν.
 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 - ἅ
 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 - ὠ - θέν - τος, ὁ ἄ - δης ἡ - 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 ἡ - 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 - ζώ - ο - ποι - ἡ - θη - μεν· δι - ὀ 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-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 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 - 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-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 - 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 - 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.

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 ἄ - 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 ἄ - νο - μί - ας 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 - λους, 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 thávma exeplítteto, ke nekrí anístando, ke i ktísis idhoúsa sinchéri si, ke o Adhám sinaghállate, 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 thávma 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 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 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. 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. 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 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, 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 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,



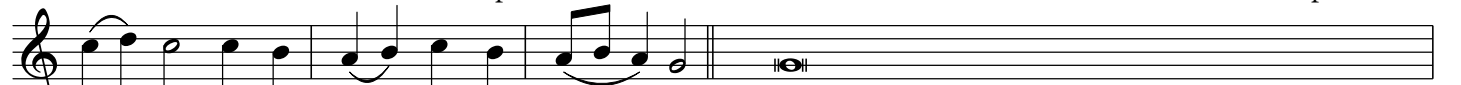
 Ἐ - λε-ῆ - μον, ἐ - ξά-λει-ψον τὰ πλή-θη τῶν ἐ - μῶν ἐγ-κλη - μά - των.
 E - le-i - mon, e - xa-le-pson ta pli - thi ton e - mon en-gli - ma - ton.



 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 - σους 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-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-

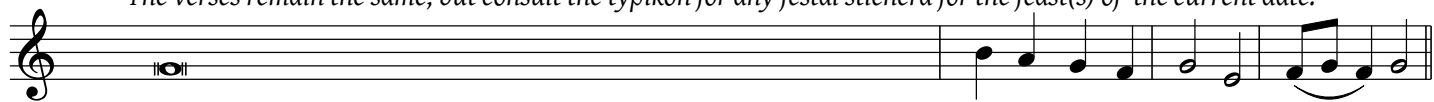
- ψί - στοις. Σοὶ πρέ-πει ὕ-μνος τῷ Θε - ῶ. Αἰ - νεῖ - τε αὐ - τόν,
- psi - stis. Si pre-pi i-mnos to The - o. E - ni - te af - ton,

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 πᾶ-σι τοῖς ὀ - σί-οις 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 - ἅ τοῦ 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 δεί-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 οἰ - 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-στός ἀ-νέ - στη ἐκ νε - κρών, ὁ Σω - τῆρ 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-



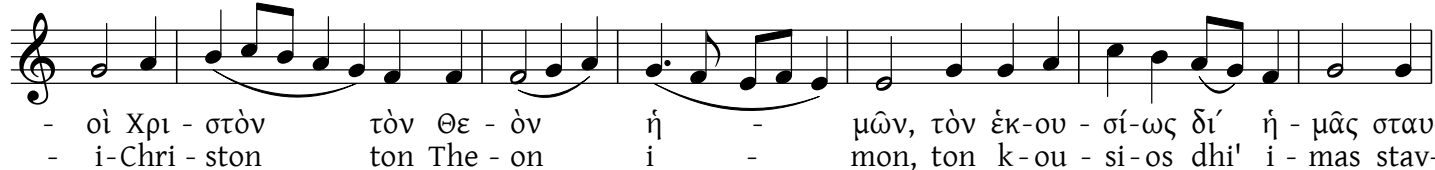
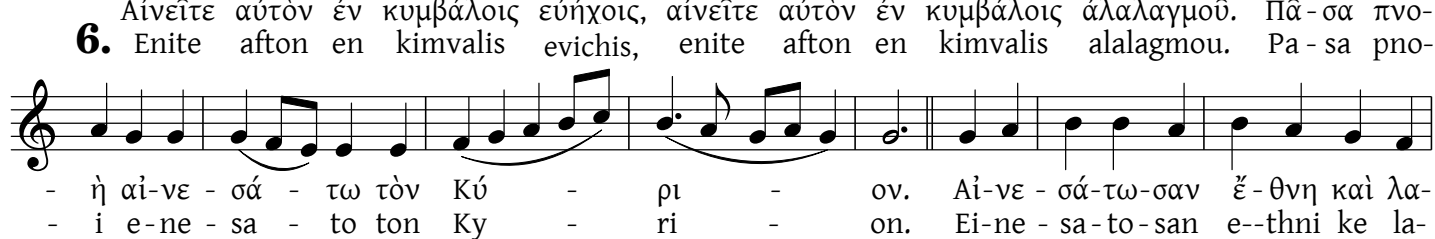
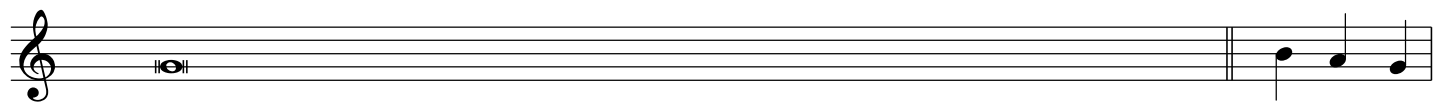
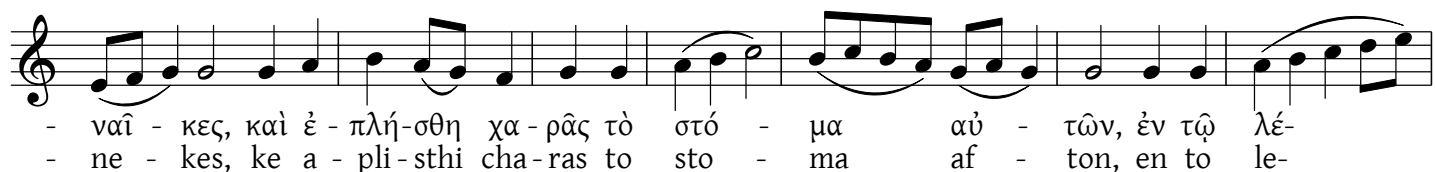
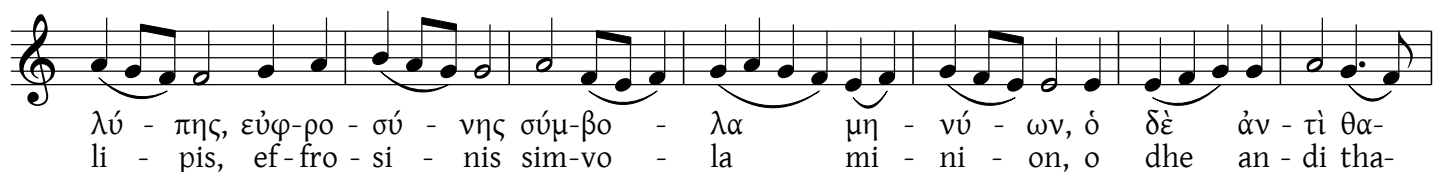
- μι - σεν, Ἄγ-γε-λος δὲ τὸν λί - θον τοῦ ἐν - δό-ξου σου μνή-μα - τος, ἐν τῇ

- 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 ἀν - τὶ τῆς

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



- 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 αὐ - τοῦ τήν ἐκ νε - κρῶν Ἄ - 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 - νά - στηθι, 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 -

- ά σου. Ὁν - τως πα - ρά - νο - μοι σφρα - γί - σαν - τες τὸν λί - θον, μεί - ζο - νος ἡ - μάς
 - 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 - φῳ 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 ἡμυνάμην 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 - ὠ-νας τῶν αἰ - ὠ - 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,



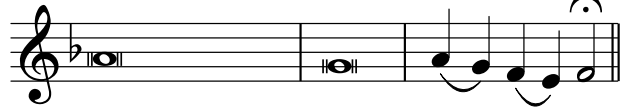
τὴν κα - τα - φθα - ρεῖ - σαν φύ - σιν τοῦ γέ - νους ἡ - μῶν, ἐν ἐ - αυ - τῷ ἀ - νε - καί - νι -
tin ka - ta - ftha - ri - san fi - sin tou ghe - nous i - mon, en e - af - to a - ne - ke - ni -



- 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 - νού - 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 -



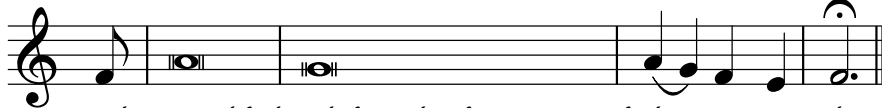
- ξέ - τε - μες τῇ Ἐ - γέρ - σει σου, καὶ τὸν ἄν - θρω - πον κατ' αὐ - τοῦ ἐ - νι -
- xe - te - mes ti E - gher - si sou, ke ton an - thro - pon kat' af - tou e - ni -



- 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;

σή-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-

- στὲ 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 μι-στι - κῶς, ἐ - χώ-ρη-σας
 - ον Pa - tri ke Pnev-ma - ti, en ti gha - stri sou mi-sti - kos, e - cho-ri-sas

Θε - ο - μὴ - τος, 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-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 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

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 ghénoç ésoças ton anthrópon.

ΑΝΑΒΑΘΗΜΙ

Antiphon A



Τὴν αἰ-χμα-λω - σί - αν Σι - ών, σὺ ἐ - ξεί-λου ἐκ Βα-βυ - λῶ - νος κα - 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 ἄ-γι - ό - της σο - φί - α· οὐ-σι-οῖ
 - min. A-ghi-ó 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 - τῶ λα - τρεύ-σω-μεν· Θε - ός γάρ, ὡς Πα - τρί τε καὶ Λό - γω.
 pa-san ghar kti - sin; af - to 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-kló 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 ἄ - 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 Υἱῶ 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, ὁ πᾶς πλου-τος τῆς δό - ξης, ἐξ οὗ χά-ρις καὶ ζω - ῆ
 - min. A - ghi-ó Pnev-ma-ti, o pas plou - tos tis dho-xis, ex eou cha-ris ke zo - i

πά - ση τῇ κτί - σει· σὺν Πα - τρὶ γάρ, ἀ - νυ - μνεῖ-ται καὶ τῶ 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 θείῳ 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 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
ὤλεσεν.

READER: Anástasin Christoṓ theasámeni,
proskínisomen Ἅghion 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. 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 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-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 - 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. *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, 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.
 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, 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

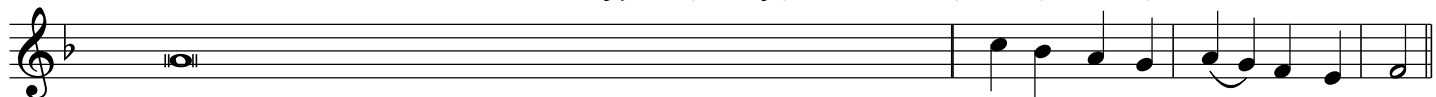
τοῖς ὑ - ψί - στοις. Σοὶ πρέ - πει ὕ-μνος τῷ Θε - ῶ. Αἰ - νεῖ-τε
tis i - psi - stis. Si pre - pi i - mnos to The - o. E - ni-te

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 - ῶ.
- 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 αὕτη 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.



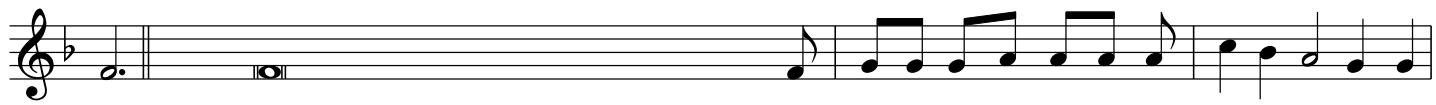
Δεῦ-τε πάν-τα τὰ ἔ - θνη, γνῶ - τε τοῦ φρι - κτοῦ μι-στη - ρί - ου τὴν δύ-να - μιν• Χρι-
Dhef-te pan-da ta e - thni, ghno-te tou fri - ktou mi-sti - ri - ou tin dhi-na - min; Chri-



- στός γὰρ ὁ Σω-τήρ ἡ-μῶν, ὁ ἐν ἀρ - χῇ Λό - γος, ἐ-σταυ-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 - ῶ-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-



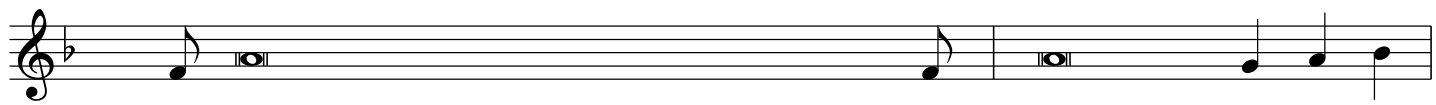
- νά-με-ως αὐ-τοῦ. Δι-η - γή-σαν-το πάν-τα τὰ θαυ-μά-σι-α, οἱ φύ-λα-κές σου Κύ-ρι - ε, ἀλ-
- na-me-os af-tou. Dhi-i - ghi-san-do pan-da ta thav-ma-si-a, i fi - la-kes sou Ky-ri - e, al-



- 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 δυναστείαις 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,



εὗ - 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 - ὅς, 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 - στρα - 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 -



- ὄν, ταῖς Μυ - ρο - φό - ροις ἔ - λε - γεν • Ἐ - κέ - νω - σε τοὺς τά - φους ὁ Λυ - τρω - τῆς, 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 - νή • 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 -



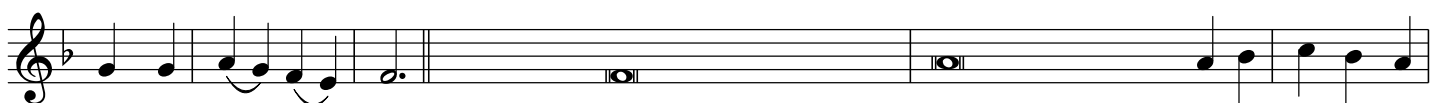
- γέ - λων, ἔν - δο - θεν τοῦ μνη - μεί - ου ἐ - βό - α • Τί κλαί - εις ᾧ Γύ - ναι; Κλαί - ω φη - σίν, ὅ - τι
- ge - lon, ev - dho - then tou mni - mi - ou e - vo - a; Ti kle - is o Ghi - ne; Kle - o fi - sin, o - ti



ἦ - ραν τὸν Κύ - ρι - ὄν 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, 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

Τὸ 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-gchon: 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 ἀεὶ 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

Τὸ 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 - στῇ ἀ -
 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 - ῳ 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 - ῇ
 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

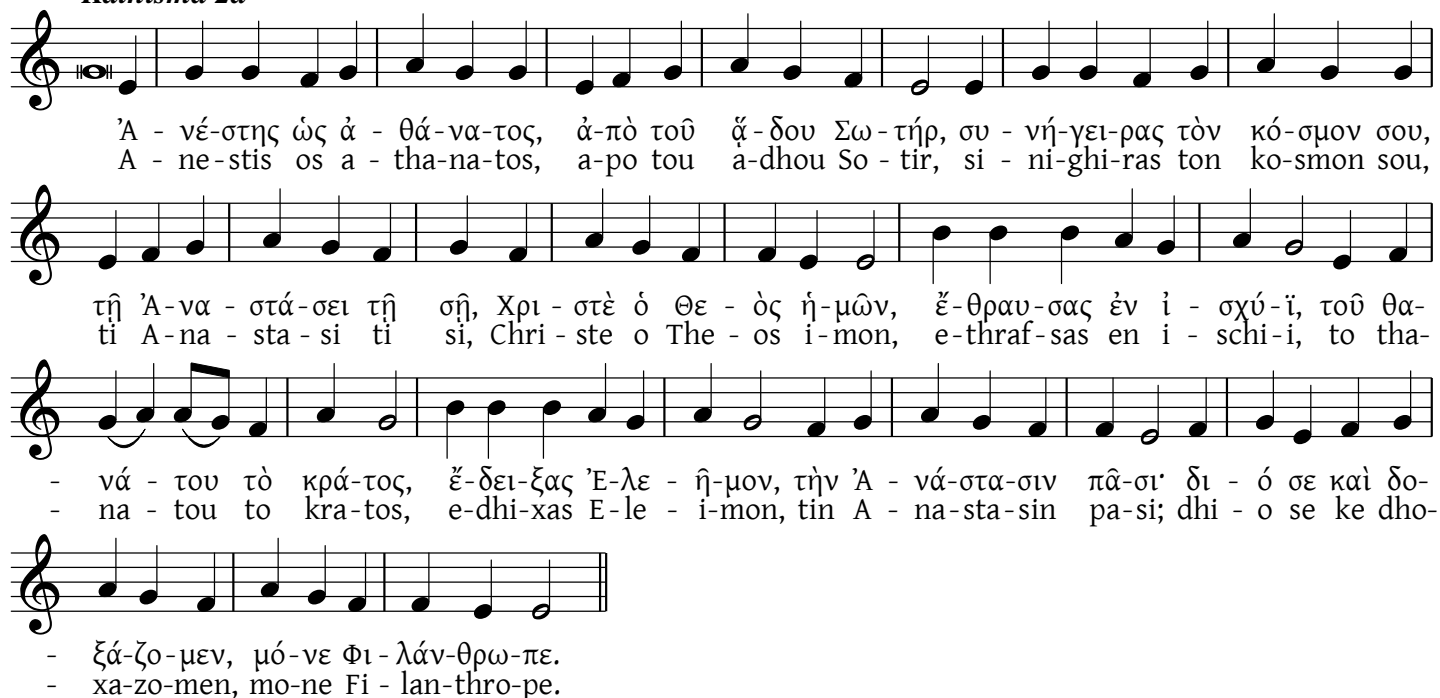
νοῦν, τὸν ἐ-πὶ πό-κον ὑ-ε - τὸν, ἐν τῇ ἄ - σπό-ρω συλ - λή-ψει σου Θε - ο - τό - κε,
noun, ton e-pi po-kon i-e - ton, en ti a - spo-ro sil - li-psi sou The - o - to - ke,

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

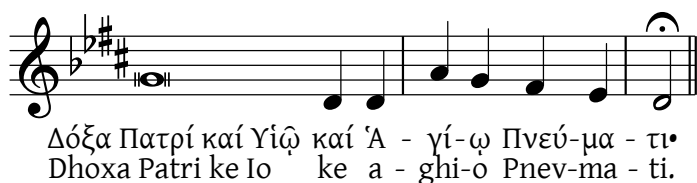


Ἄ - νέ-στης ὡς ἄ - θά-να-τος, ἀ-πὸ τοῦ ἄ-δου Σω-τήρ, συ - νή-γει-ρας τὸν κό-σμον σου,
A - ne-stis os a - tha-na-tos, a-po tou a-dhou So - tir, si - ni-ghi-ras ton ko-smon sou,

τῇ Ἀ-να - στά-σει τῇ σῆ, 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 Υἱῶ 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 τῇ 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 - σαῖς·
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-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 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 Ἁ-
 - 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 Ἁ-
 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

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.

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, prodhramoúσαι 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 Υἱῶ 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 Υἱῶ 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 ghighenis, 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 nekron Christón ton zoodhótin, trímeron ek táfou, ke pílas tou thanátou símeron sinthlásanda, ti dhinámi ti aftoú, ton ádhin te nekrosánda, ke to kéndron tou thanátou sintrípsanda, ke ton Adhám sin ti Éva eleftherósanda, imnísomen pándes i ghighenis, 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 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
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 - 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, 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 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. 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 - 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 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 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. 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.
 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 - στοις. 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 - ρᾶς 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, ὀ-
 pli-thos tis me-gha-lo - si - nis af - tou. To so Stav-ro Chri - ste So - tir, o-
 - δῆ-γη-σον ἡ - μᾶς ἐ-πὶ τὴν ἁ - λή - θει - ἄν σου, καὶ ῥῦ-σαι ἡ - μᾶς, 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 ἁ-να-στάς ἐκ τῶν νε-κρῶν, ἁ - νά-στη-σον ἡ - μᾶς πε-
 - ghi - dhon to e - chthrou, o a-na-stas ek ton ne-kron, a - na-sti-son i - mas pe-
 - σόν - τας τῇ ἁ-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 Ἄ - 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-ἄ φι - λαν-θρο - πί - αν, ἄν-θρω-πος γε - νό-με-νος ἄ-
 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 ἁ-πα-
 - tre - ptos, ke Stav-ron ke tha-na-ton i - pe - mi - nas sar - ki, o a-pa-
 - θῆς τῇ Θε - ὀ - τη - τι, ἁ-να-στάς δὲ ἐκ νε - κρῶν ἁ-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 ᾄ - 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-

- ἢ 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 Ἄ - 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. Ἄ - 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 Γι - ναῖ - κες, ἰ - δεῖν σου τὴν Ἄ - 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 ζῶν - τὰ με - τὰ τῶν νε - κρῶν; ἀ -
 - ghon - da; 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.

NEW BYZANTIUM PUBLICATIONS - newbyz.org

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 - 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 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 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. 1st Tone Theotokion

Χαῖ - ρε πύ - λη Κυ - ρί - ου ἢ ἀ - δι - ὄ - 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 ά - 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 -

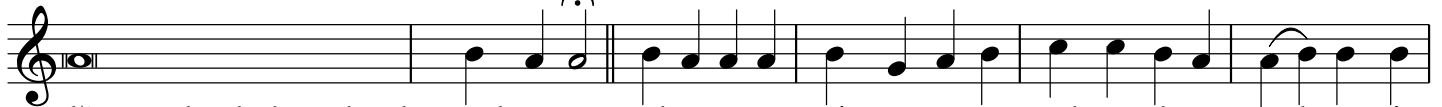


- νή - γει - ρε νε - κρούς, ἐκ τῶν μνη - μά - των ὡς Θε - ός, σκυ - λεύ - σας κρά - τος θα - νά - του, καὶ ἰ -
- ni - ghi - re ne - krous, ek ton mni - ma - ton os The - os, ski - lef - sas kra - tos tha - na - tou, ke i -



- σχὸν δι - ά - βό - λου, καὶ τοῖς ἐν ἁ - δῆ φῶς ά - 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, ἁ - νω 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-
- στήs 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 Υἱῶ 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 - ῆ - μον, τα - φὴν δὲ κα-τε - δέ-ξω, ὁ λύ-σας ἅ - 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 - ἡ-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 - 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 - 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

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.

HΥΠΑΚΟΕ

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

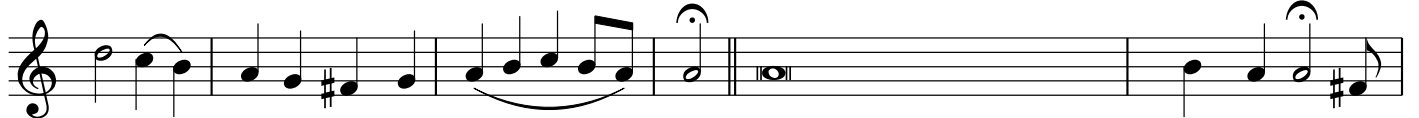
Antiphon A



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 ὁ-ρα - τά τε σὺν τοῖς ἀ-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

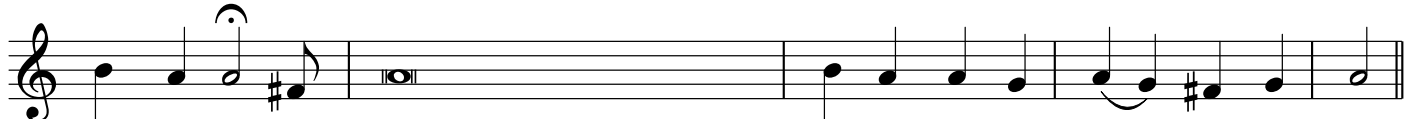
- ἀ-δος ἔν ἐ-στιν ἀ - ψεύ - στος. Εἰς τὰ ὄ - ρη ψυ-χὴ ἀρ - θῶ - μεν, δευ-ρο ἐ-
- a-dhos en e - stin a - psef - stos. Is ta o - ri psi-chi ar - tho-men, dhev-ro e-



- κεῖ - σε· ὄ-θεν βο - ῆ - θει-α ἥ - 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 - κεῖ φλέ - γον,
E - pi i - kon Dhav - id, ta fo - ve - ra te - le - si - our - ghi - te; pir ghar e - ki fle - ghon,

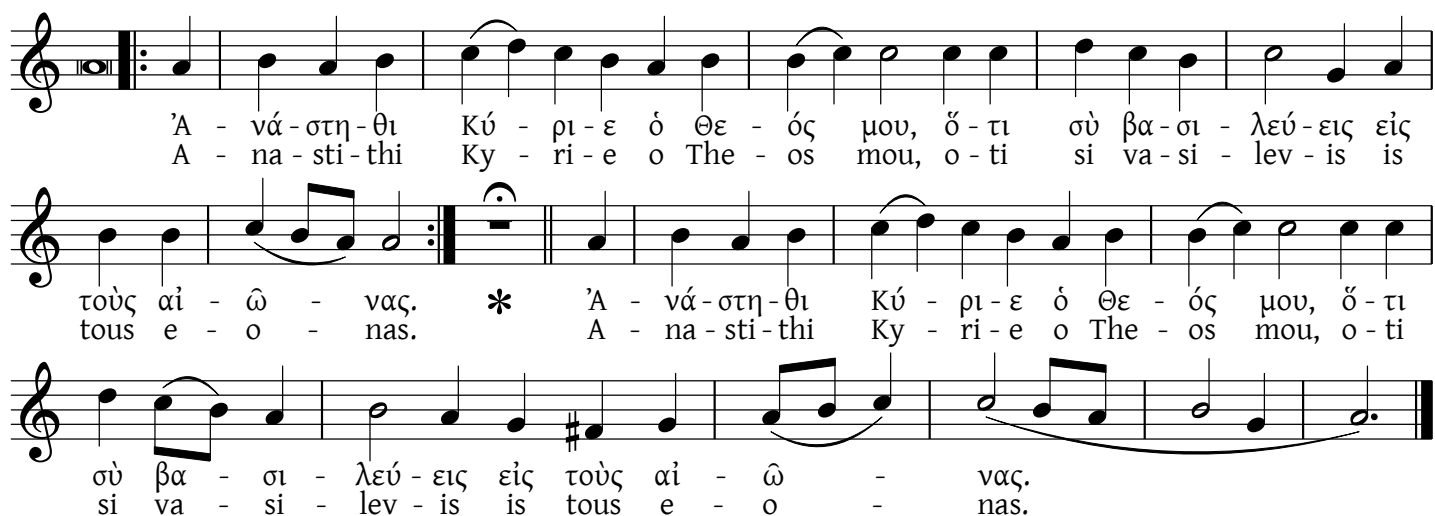
ἅ - παν - τα αἰ - σχρὸν νοῦν. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ - μα - τι· Καὶ
a - pan - da e - schron noun. Dhoxa Patri ke Io ke Aghio Pnev - ma - ti, Ke

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 - θι 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 - θι 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 Ἐdhn 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; dhíó 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 sántromi 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. Dhíó 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 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 Christoῦ theasámeni,
proskínisomen Ἅghion Kýrion Isoῦn, ton mónon
anamártiton. Ton Stavrón sou, Christé,
proskinoῦmen ke tin aghían sou anástasin
imnoῦmen ke dhoxázoumen; si ghar i Theós
imón, ektós sou állon ouk ídhamen, to ónomá
sou onomázomen. Dhéfte pándes i pistí,
proskínisomen tin tou Christoῦ chará en ólo to
kósmo, Dhiá pandós evloghoúndes ton Kýrion,
imnoῦmen tin anástasin aftoῦ; 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 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. 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. 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 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-psis 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.
- 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 - 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 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. 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,



 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.

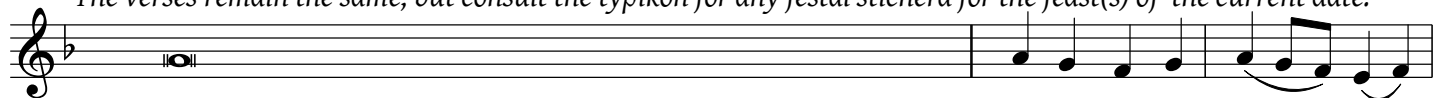
THEN RETURN HERE.

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 - στοῖς. 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 κρίμα ἔγγραπτον. Δόξα αὐτῇ ἔσται πᾶσι τοῖς ὁ - σί - οῖς
 Του ποιῆσαι εν αὐτις κριμα εγγραπτον. 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 ἤ-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-



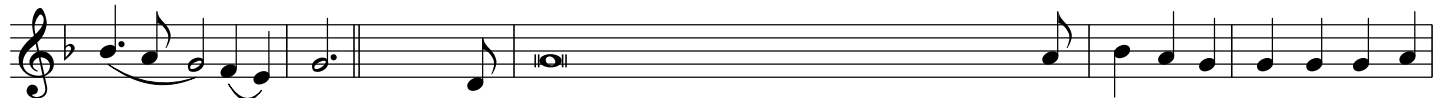
- ται· ἀμ - φό-τε-ρα γὰρ ἐ-σφρά-γι-σται τοῖς ἐ-ρευ - νῶ - σι, πε-φα - νέ-ρω-ται δὲ τὰ
 - te; am-fo-te-ra ghar e-sfra-ghi-ste tis e-rev-no-si, pe-fa-ne-ro-te dhe ta



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 - μάς. **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 - μάς 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; Ἄ -

- νέ-στη ό Κύ - ρι - ος, εἶ-πα-τε τοῖς μα-θη-ταῖς, 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 τὰς ψυ - χὰς ή - μών.
- ne - sti ek ne - kron, o so - zon, tas psi - chas i - mon.

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

- θά - ρα. Κύ-ρι - ε, ὡ-σπερ ἐ - ξήλ-θεις ἐ-σφρα-γι - σμέ-νου τοῦ τά - φου,
- tha - ra. Ky - ri - e, o - sper e - xil - thes e - s fra - ghi - sme - nou tou ta - fou

οὕ-τως εἰ - σήλ-θεις καὶ τῶν θυ-ρῶν κε-κλει-σμέ-νων, πρὸς τοὺς μα - θη - τὰς
ou - tos i - sil - thes ke ton thi - ron ke - kli - sme - non, pros tous ma - thi - tas

σου, δει-κνύ-ων αὐ - τοῖς τὰ τοῦ σώ - μα-τος πά - θη, ἄ-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, ὡς ἐκ σπέρ-μα-τος Δα-υῖδ, μώ-λω-πας ὑ - πή-νεγ-
- tir ma - kro - thi - mi - sas, os ek sper - ma - tos Dha - vid, mo - lo - pas i - pi - nen -

- κας, ὡς Υἱ - ός δὲ τοῦ Θε - οῦ, κό-σμον ἤλ - ευ - θέ - ρω - σας.
- gas, os I - os dhe tou The - ou, ko - smon il - ef - the - ro - sas.

Μέ - γα σου τὸ ἔ - λε - ος, ἀ-κα - τά-λη-πτε Σω - τήρ, ἐ-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. Αἰ - νεῖτε αὐτὸν ἐν τυμπάνῳ καὶ χορῶ, αἰ - νεῖ-τε αὐ - τὸν ἐν χορ - δαῖς καὶ ὄρ-
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 αί - 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 αἰ-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



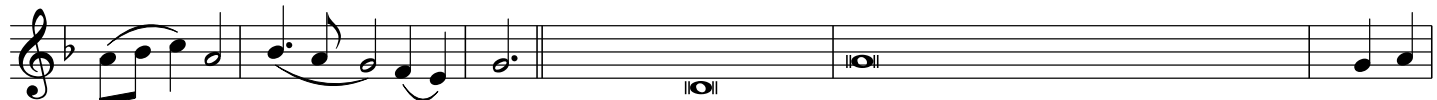
Λό - γον καὶ Θε - ὄν, καὶ τοῦ Ἄγ - γέ - λου τοῖς ῥή - μα - σιν ἐ - νη - χη - θεῖ - σαι, ὑ -
Lo - ghon ke The - on, ke tou An - ge - lou tis ri - ma - sin e - ni - chi - thi - se, i -



- 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, κρυ-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 κρυ-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 Ἄ - δου τε τὴν
 - ghi - dhon tin dhi - a - li - sin, tou A - dhou te tin
 κέ - νω - σιν; Τί τὸν τὸ νί - κος τοῦ Ἄ - 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 Ἄ - πο - στό - λοις τὴν Ἄ -
 - te? Ev - an - ge - li - sa - sthe dhe ta - chi po - ref - thi - se tis A - po - sto - lis tin A -
 - νά - στα - σιν, ἀ - φό - βως κραυ - γά - ζου - σαι Ὁν - τως ἀ -
 - 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 θαυμαστή 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 - πί - 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 ἐρ - 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 ἀ - 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 - ρι - τω - μέ - νη.
 so - ti - ri - an, Chri - ston ton The - on i - mon i Ke - cha - ri - to - me - ni.

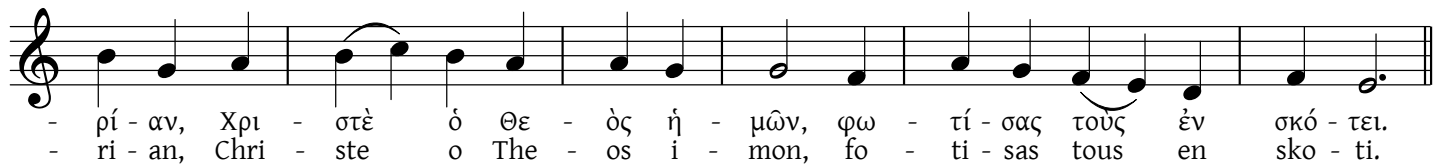
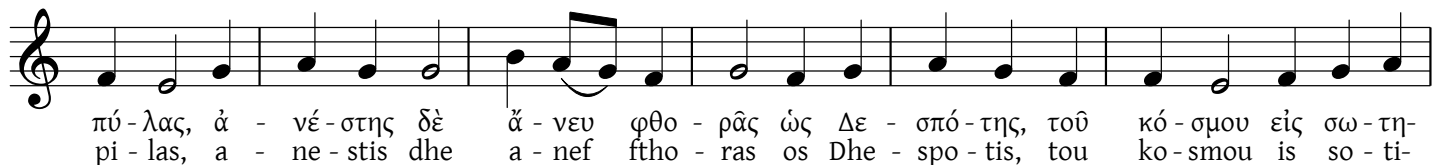
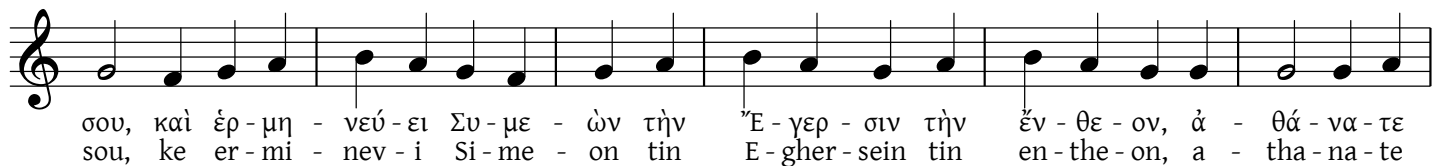
Kathisma 2a

Ἡ Ζω - ή, ἐν τῷ τά - φω ἀ - 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,

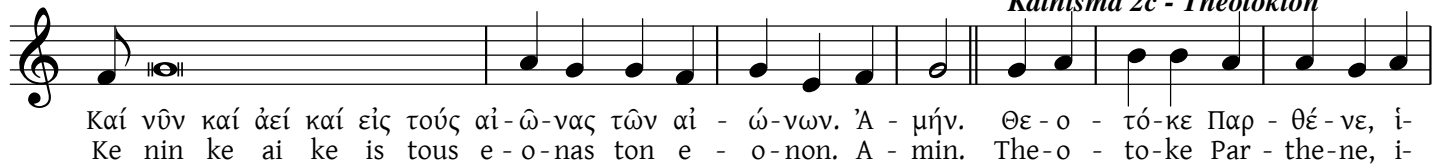
ὡς Βα - σι - λέ - α ὑ - πνοῦν - τα, στρα - τι - ῶ - ται ἐ - φύ - λατ - τον Χρι - στὸν, καὶ τοὺς ἐ -
 os Va - si - le - a i - pnoun - da, stra - ti - o - te e - fi - lat - ton Chri - ston, ke tous e -

- χθροὺς ἀφ - τοῦ ἀ - ο - ρα - σί - α πα - τά - ξας, ἀ - 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 - 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 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 - ὸ 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 - 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 - 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

Τῷ ἐκουσίῳ καὶ ζωοποιῷ σου θανάτῳ Χριστέ, πύλας τοῦ Ἄδου συντρίψας ὡς Θεός, ἤνοιξας 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 zoin imón.)

ΑΝΑΒΑΤΗΜΙ

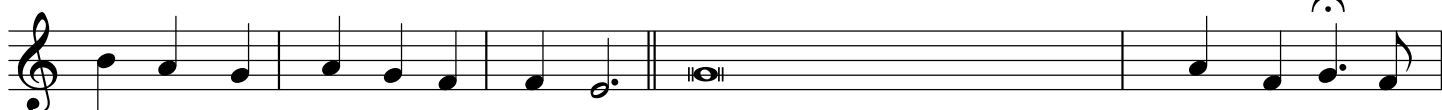
Antiphon A



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-



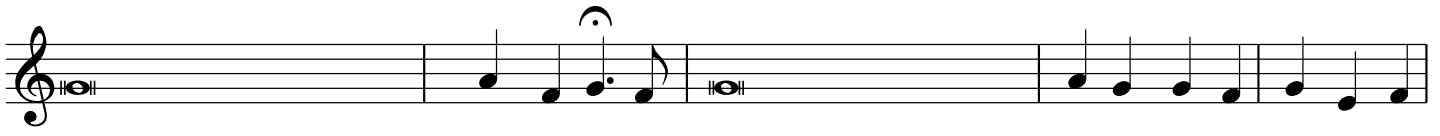
- δεῖς ἡ - μῶν ἀν-τι-σχεῖν ἡ-δύ-να - το, ἐ - χθροῦ πά-λαι-σμα· οἱ νι - κῶν-τες γὰρ ἔν-θεν ὑ-
- dhis i - mon an-di-schin i-dhi-na - to, e - chthrou pa-le-sma; i ni - kon-des ghar en-then i-



- 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 αἰεὶ καί 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 - 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 καὶ ἡ εὐ - λο - γί - α· ἰ - σουρ - γὼν γὰρ τῷ Πα - τρὶ ἐ - στι καὶ Λό - γω.
- ri - ni ke i ev - lo - ghi - a; i - sour - ghon ghar to Pa - tri e - sti ke Lo - gho.

Antiphon C



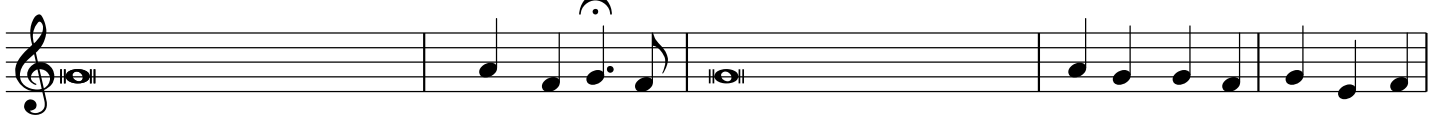
Οἱ πε - ποι - θό - τες ἐ - πὶ Κύ - ρι - ον ἐ - χθροῖς φο - βε - ροί, καὶ πα - σι
I pe - pi - tho - tes e - pi Ky - ri - on e - chthris fo - ve - ri, ke pa - si



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 - ρὸν 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 αἰεὶ καί 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, τὸ κρά - τος ἐ - πὶ πάν - των, 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 kathelónda 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 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 Christoṓ theasámeni,
proskínisomen Ἅghion 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 πλῦ-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. 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. 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 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-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. 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 - 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.
 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 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.

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. Ἐλέησόν 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.

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, 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 -
- 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 -
 Του piinse en aftis krima engrapton. Dhoxa afti este pa - si tis o - si -
 - οῖς αὐ - τοῦ. Ὁ Σταυ - ρός σου Κύ - ρι - ε, ζω - ῆ 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 ἄ - 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 ἄν - 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 ἄ - 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 δυναστείαις 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

αὐ - τοῦ. Σὺν Πα - τρι καὶ Πνεύ-μα - τι, Χρι-στον 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 - κρών, 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-ῆ 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. **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. **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 ὀρ - 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

οῆς 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. E - nite afton en kimvalis evichis, e-

- νεῖτε αὐτὸν ἐν κυμβάλοις ἀλαλαγμοῦ. Πᾶ-σα πνο - ἡ 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, Ἴ - ου - δαῖ - οί, 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 - ῶ - 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-σαν - ρός, ἀλ - λά ἀ-νέ - στη ὡς δυ - να - τός, αὐ - τοῖ 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 - στὸν, 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 - μᾶς 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, 3X
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, 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 Iō 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, ἡ 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 - ρω - 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 - κες,
 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 τὸν λί - θον; ἀ - νέ - στη ὁ με - γά - λης Βου - λῆς Ἄγ - γε - λος, πα -
- min ton li - thon? a - ne - sti o me - gha - lis Vou - lis An - ge - los, pa -

- τή - σας τὸν 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 αἰεὶ καί 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 - 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 -

- μὴν καὶ προ - στα - σί - α τοῦ γέ - νους τῶν ἀν - θρώ - πων· ἐκ
- min ke pro - sta - si - a tou ghe - nous ton an - thro - pon; ek

σοῦ γὰρ ἔ - σαρ - κώ - θη ὁ Λυ - τρω - τῆς τοῦ κό - σμου· μό - νη γὰρ ὑ -
sou ghar e - sar - ko - thi o Li - tro - tis tou ko - smou; mo - ni ghar i -

- πά - ρ - χεις Μή - τηρ καὶ Παρ - θέ - νος, ἀ - εὶ εὐ - λο - γη - μέ - νη
- par - chis Mi - tir ke Par - the - nos, a - i ev - lo - ghi - me - ni

καὶ 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-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 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 - 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 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 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

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



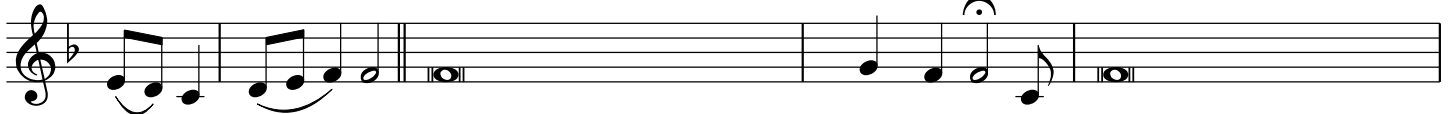
Τὴν αἰ-χμα-λω - σί - αν Σι - ών, ἐκ πλά-νης ἐ - πι - στρέ - ψας, κἀ - μέ Σω - τήρ
Tin e-chma-lo - si - an Si - on, ek pla-nis e - pi - stre - psas, ka - me So - tir



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-



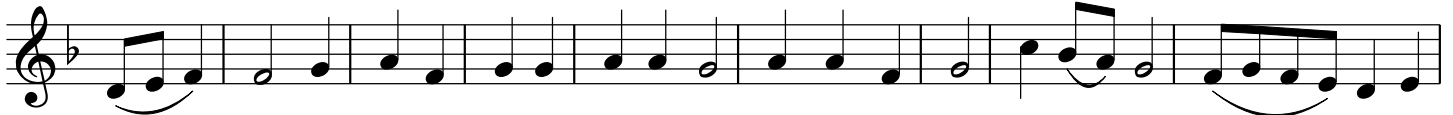
- ψεις, νη - στεί-ας με - τὰ δα - κρύ - ων, οὗ-τος χα - ρᾶς δρέ-ψε-ται, δρᾶ - γμα - τα ἀ-ει-ζω-
- psis, ni - sti - as me - ta dha - kri - on, ou-tos cha-ras dhre-pse-te, dhra-ghma-ta a-i-zo-



- ο - τρο - φί - ας. Δόξα Πατρί καί Υἱῷ καί Ἁγίῳ Πνεύ-μα-τι. Καί νῦν καί ἀεὶ καί εἰς τοὺς αἰ-
- o - tro - psi - as. Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke nin ke ai ke is tous e-



- ὠ-νας τῶν αἰ - ώ-νων. Ἀ - μὴν. Ἀ - γί-ω Πνεύ-μα-τι, πη - γή 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 - λεῖ - 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 - τρῶ-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 και Υἱῷ και Ἁγίῳ Πνεύ - μα - τι• Και
 dho-ghma-ta i - o - the - si - as. Dhoxa Patri ke Io ke Aghio Pnev-ma-ti, Ke

νῦν και ἀεὶ και εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - 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 και 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 και Υἱῷ και Ἁγίῳ
 - fre-nou, pro - sa-ghon taf - ta, to Chri - sto Pi-me - nar - cha. Dhoxa Patri ke Io ke Aghio

Πνεύ - μα - τι• Και νῦν και ἀεὶ και εἰς τούς αἰ - ῶ - νας τῶν αἰ - ῶ - νων. Ἄ - 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 και 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, Προφῆται 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. Αλαλάζωμεν καὶ βοήσωμεν τῷ Ἀδάμ, καὶ τοῖς ἐξ Ἀδάμ. Εὐλὸν τοῦτον εἰσήγαγεν· ἐξέρχεσθε οἱ πιστοὶ εἰς τὴν ἀνάστασιν.

(Étreme kátothen 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
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 ἄμαρτία 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. 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 - 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 πνευμά 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-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 - 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 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 - 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 - lei - 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 - lei - 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 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-

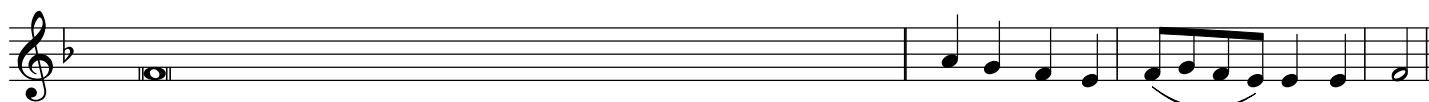
- ψί - στοις. Σοὶ πρέ-πει ὕ-μνος τῷ Θε - ῶ. Αἰ - νεῖ-τε αὐ - τόν,
- psi - stis. Si pre - pi i - mnos to The - o. E - ni - te af - ton,

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 δὲ - 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.



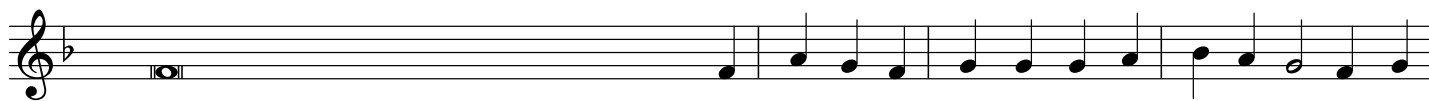
1. Τοῦ ποιῆσαι ἐν αὐτοῖς κρῖμα ἔγγραπτον. Δόξα αὕτη ἔσται πᾶσι τοῖς ὀ - σί - οῖς αὐ - τοῦ.
1. Tou piinse en aftis krima engrapton. Dhoxa afti este pa-si tis o - si - is af-tou.



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.



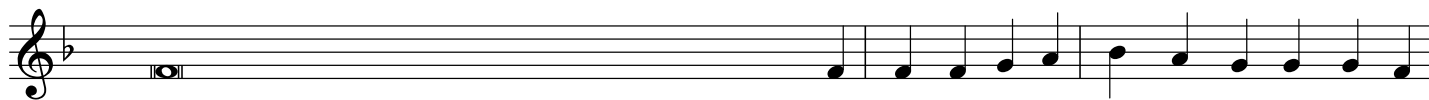
2. Αἰνεῖτε τὸν Θεὸν ἐν τοῖς Ἁγίοις αὐτοῦ, αἰ - νεῖ - τε αὐ - τὸν ἐν στε - ρε - ῶ - μα - τι τῆς δυ -
2. Enite ton Theon en tis Aghios aftou, e - ni-te af - ton en ste-re - o-ma-ti tis dhi-



- 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.



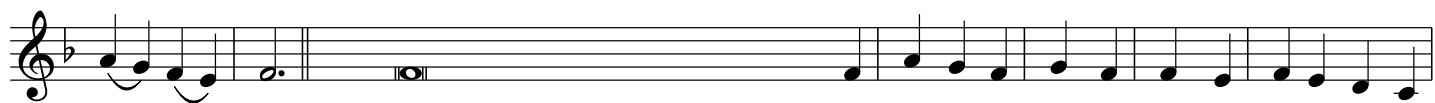
3. Αἰνεῖτε αὐτὸν ἐπὶ ταῖς δυναστεῖαις αὐτοῦ, αἰνεῖτε αὐ - τὸν κα - τὰ τὸ πλῆ -θος τῆς με - γα - λω -
3. Enite afton epi tes dhinasties aftou, enite af - ton ka-ta to pli-thos tis me-gha-lo-



- 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 ἠ - 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,



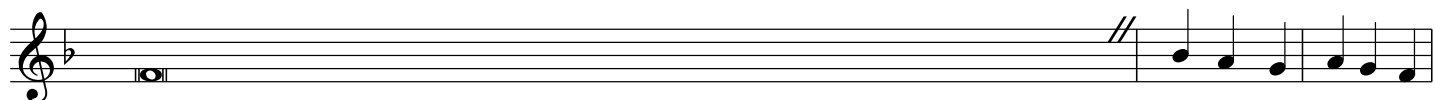
τῇ κρα-ται - ᾧ δυ - νά-μει σου, καὶ συ - νή - γει-ρας νε - κρούς, τοὺς ἀπ' αἰ - ῶ-νος ἐν
 ti kra - te - a dhi - na-mi sou, ke si - ni - ghi-ras ne - krous, tous ap' e - o-nos en



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,



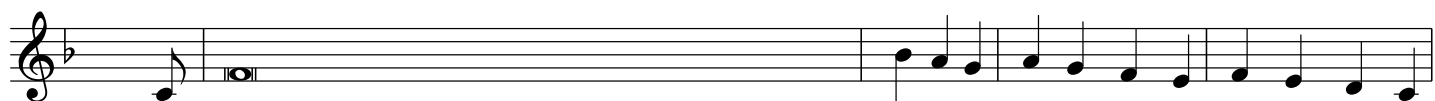
καὶ εὐ - φραν - θῶ - μεν ἐν τῇ Ἄ - να - στά - σει αὐ - τοῦ ὅ - τι συ - νή - γει - ρε νε -
 ke ef - fran - tho - men en ti A - na - sta - si af - tou o - ti si - ni - ghi - re ne -



- 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 ἐψηγήθη λίζετο

- dho - chou mni - ma - tos, ke Ghi - ne - xi Mi - ro - fo - ris ev - in - ghe - li - ze - to



λέγων· Ἀνέστη 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



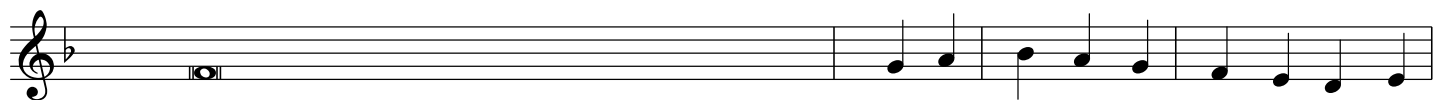
Μαθηταῖς αὐτοῦ, ὅτι προάγει ὑμᾶς εἰς τὴν Γαλιλαίαν,

Ma - thi - tes af - tou, o - ti pro - a - ghi i - mas is tin Gha - li - le - an,



τῷ δὲ κόσμῳ παρέχει, ζῶν αἰώνιον, 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 ἀκρογωνί-

- 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.

NEW BYZANTIUM PUBLICATIONS - newbyz.org

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 αὐτοῦς.
(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



Ἄ - μὴν. Ἄ - νέ-στης ἐκ νε-κρῶν, ἡ ζω - ἡ τῶν ἀ-πάν - των, καὶ Ἄγ-γε-λος φω-τός, ταῖς Γυ-ναι-
A - min. A - ne-stis ek ne-kron, i zo - i ton a-pan - don, ke An-ge-los fo - tos, tes Ghi-ne-



- ξιν ἐ - βό - α; Παύ-σα-σθε τῶν δα - κρύ-ων, τοῖς Ἄ-πο - στό-λοις εὐ - αγ-γε - λί - σα - σθε,
- xin e - vo - a; Paf - sa-sthe ton dha - kri-on, tis A-po - sto - lis ev - an-ge - li - sa - sthe,



κρά-ξα-τε ἀ-νυ-μνοῦ-σαι· Ὅ-τι ἀ - νέ-στη Χρι - στός ὁ Κύ - ρι - ος, ὁ εὐ - δο - κή-σας
kra-xa-te a-ni-mnou-se; O-ti a - ne-sti Chri - stos o Ky - ri - os, o ev-dho - ki - sas



σῶ-σαι ὡς Θε - ὄς, τὸ γέ-νος τῶν ἀν - θρώ - πων. Δόξα Πατρὶ καὶ Υἱῷ καὶ Ἁγίῳ Πνεύ-μα-τι·
so - se os The - os, to ghe-nos ton an - thro - pon. Dhoxa Patri ke Io ke Aghio Pnev-ma-ti.

Kathisma 1b



Ἄ-να - στάς ἐκ τοῦ τά - φου ὡς ἀ-λη-θῶς, ταῖς ὀ - σί-αις προ - σέ - τα-ξας Γυ-ναι - ξί, κη-
A-na - stas ek tou ta - fou os a-li - thos, tes o - si - es pro - se - ta-xas Ghi-ne - xi, ke-



- ρῦ - ξαι τὴν Ἐ-γερ-σιν, Ἄ-πο - στό-λοις ὡς γέ - γρα-πται, καὶ δρο-μαῖ-ος ὁ Πέ-τρος, ἐ - πέ-στη τῷ
- ri - xe tin E-gher-sin, A-po - sto - lis os ghe-ghra-pte, ke dhro-me-os o Pe-tros, e - pe-sti ton



μνή-μα-τι, καὶ τὸ φῶς ἐν τῷ τά-φῳ, ὁ - ρῶν κα-τε - πλήτ-τε-το· ὁ - θεν καὶ κα - τεῖ-δε, τὰ ὀ-
mni-ma-ti, ke to fos en to ta-fo, o - ron ka-te - plit - te-to; o - then ke ka - ti-dhe, ta o-



- θό - νι - α μό - να, χω - ρίς τοῦ θεῖ-ου σώ-μα-τος, ἐν αὐ - τῷ κα-τα - κεί-με-να, καὶ πι-
- tho - ni - a mo - na, cho - ris tou thi-ou so-ma-tos, en af - to ka-ta - ki-me-na, ke pi-

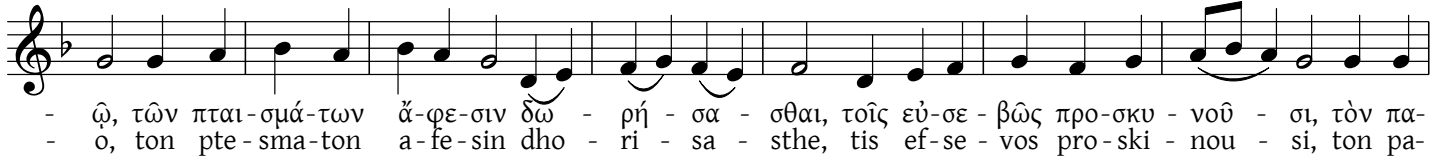
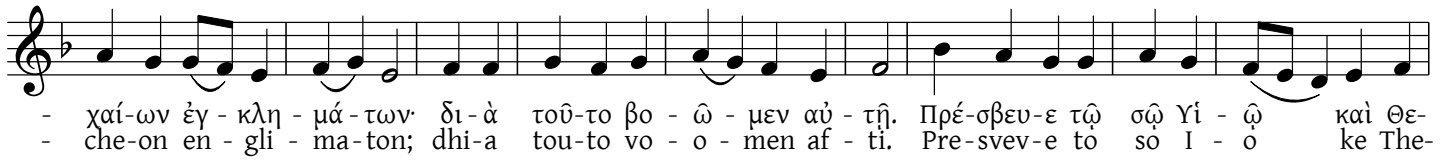
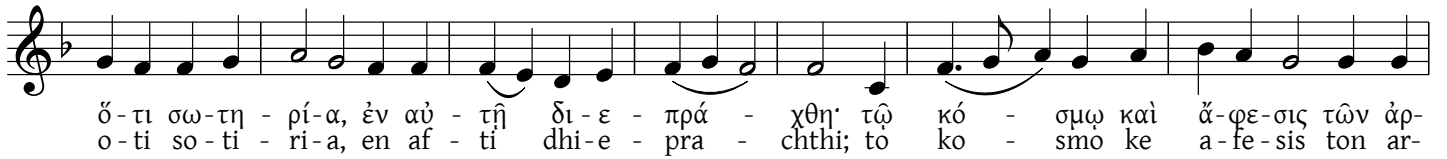
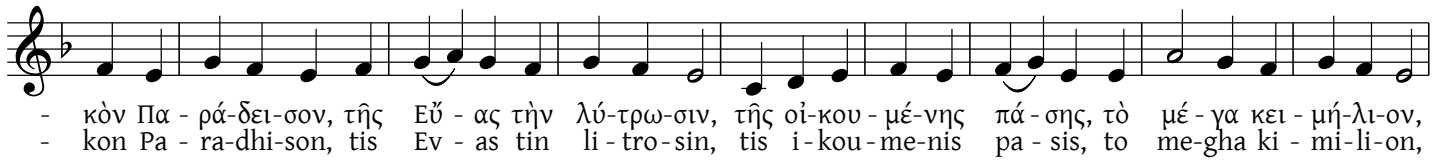
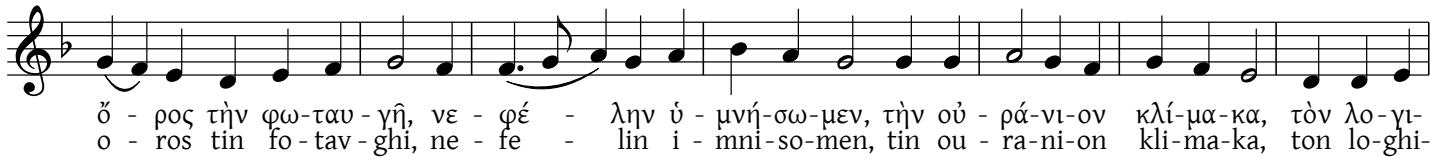
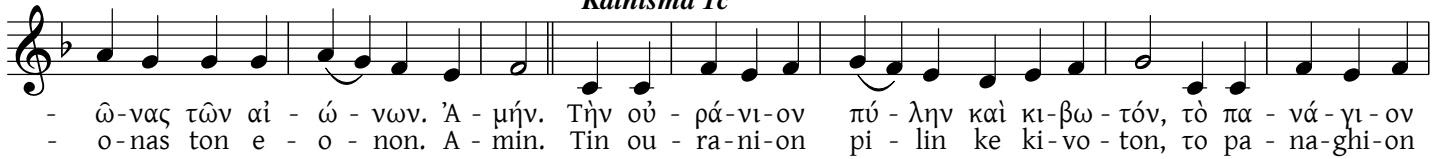


- στεύ-σας ἐ - βό - η - σε· Δό - ξα σοι Χρι - στέ ὁ Θε - ὄς, ὅ-τι σῶ-ζεις ἅ-παν-τας Σῶ-
- stef-sas e - vo - i - se; Dho - xa si Chri - ste o The - os, o-ti so - zis a-pan-das So-

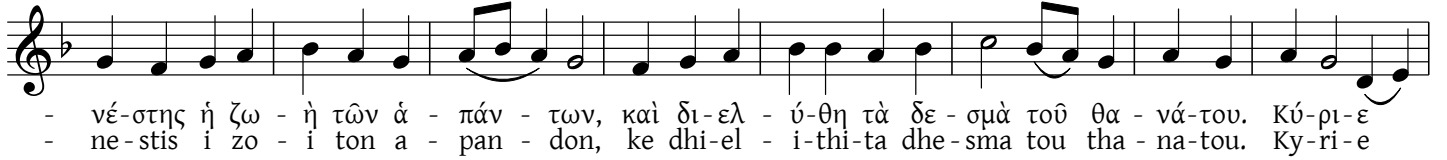
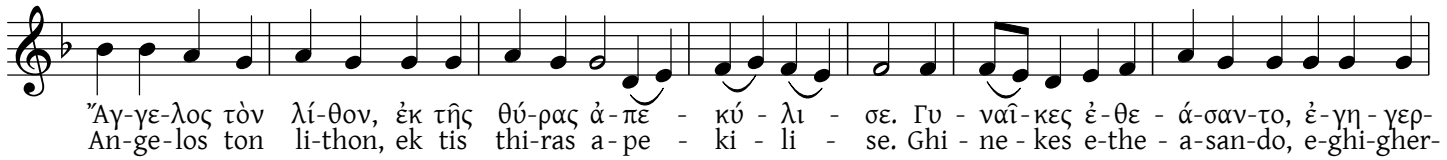


- τὴρ ἡ - μῶν· τοῦ Πα-τρὸς γὰρ ὑ - πάρ-χεις ἀ - παύ-γα - σμα. Καὶ νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰ-
- tir i - mon; tou Pa - tros ghar i - par - chis a - pav - gha - sma. Ke nin ke ai ke is tous e-

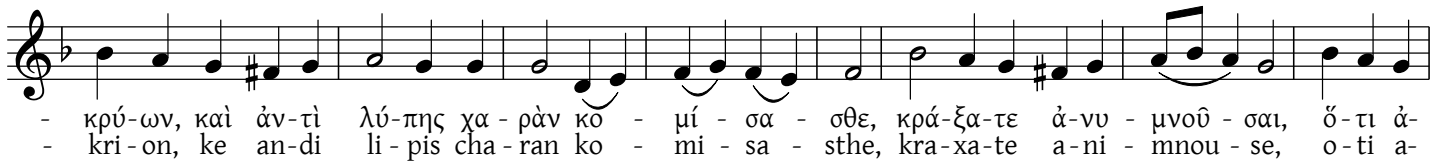
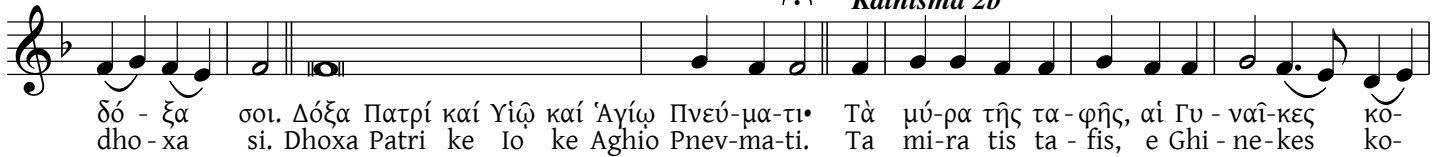
Kathisma 1c



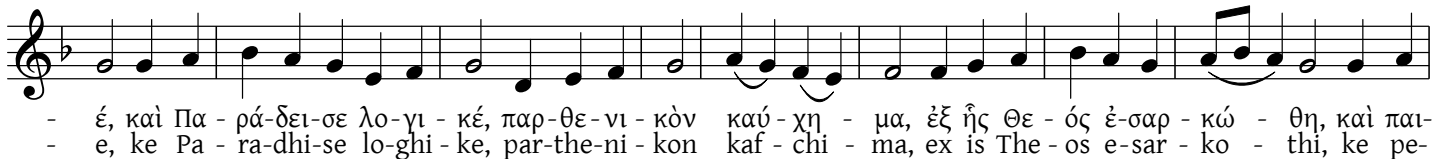
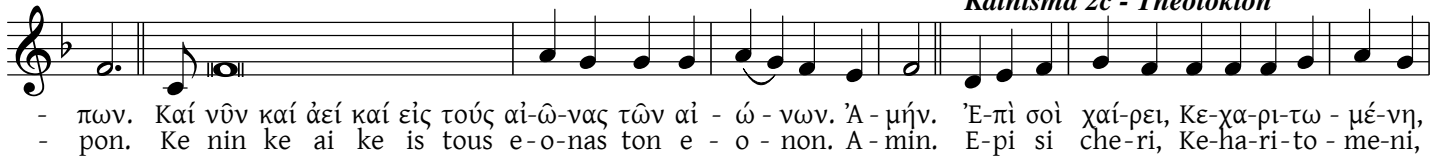
Kathisma 2a



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 - ὸ 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-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. Ἀ-μήν.
 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

Αί Μυροφόροι τοῦ Ζωοδότου ἐπιστάσαι 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.

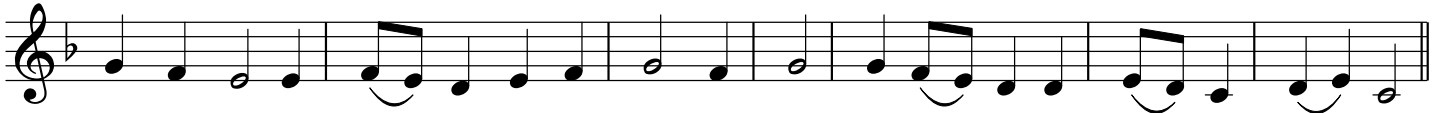
(E Mirofóri tou Zoodhótou epistáse to mnímati, ton Dhespótin ezítoun, en nekrís ton athánaton, ke charás evangéλια, ek tou Angéλου dhexámene, tis Apostólis emínion; Óti anésti Christós o Theós, paréchon to kósμο to mégħa éleos.)

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 - спа - σθή - 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 - ὠ - νας τῶν αἰ -
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 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 -

- ὡ - 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 - ron; i ghar ke tri - lam - pi, mo - nar - chi to thi - on.

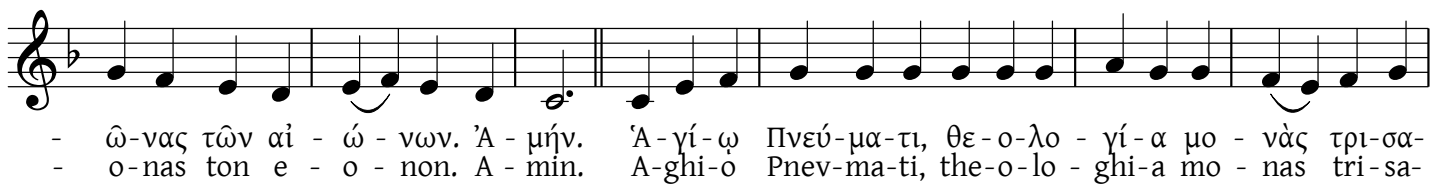
Antiphon C

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 - ω 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



 σύμ - 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



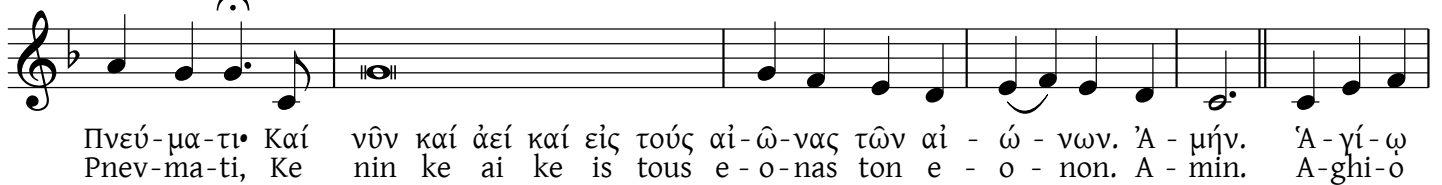
 τί τερ - πνόν, ἀλλ' ἢ τὸ κα - τοι - κεῖν ἀ - δελ - φούς ἄ - μα; ἐν τού - τῳ γὰρ Κύ - ρι - ος, ἐ - πηγ -
 ti ter - pnon, all' i to ka - ti - kin a - dhel - fous a - ma; en tou - to ghar Ky - ri - os, e - pin -



 - 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 - ὦ - νας τῶν αἰ - ῶ - νων. Ἄ - 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, 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 - ῷ, 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 ἤγειρας, καὶ τὸν Ἀδὰμ ἀνέστησας, καὶ ἡ Εὐὰ χορεύει ἐν τῇ σῇ Ἀναστάσει, 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 Poliélee.)

OIKOS

Τὰ τοῦ Ἄδου σκυλεύσας βασιλεία, καὶ νεκροὺς ἀναστήσας Μακρόθυμε, Γυναιξὶ Μυροφόροις συνήντησας, ἀντὶ λύπης, χαρὰν κοιμισάμενος, 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 anastísas Makróthyme, Ghinexí Mirofóris siníntisas, andí lípis, charán komisámenos, ke Apostólis sou emínisas ta tis níkis símvola, Sotír mou zoodhóta, ke tin ktísιν efótisas filánthropε; dhiá toúto ke kósmos sinchéri, ti ek nekrón Eghersi sou poliélee.)

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. 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 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 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 - 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 - πο 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.

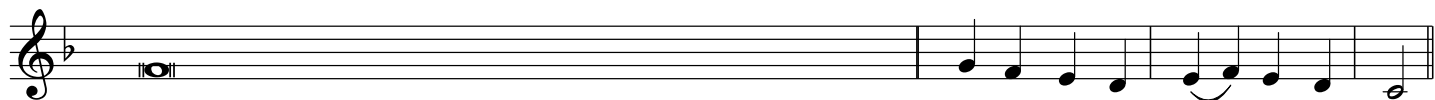
THEN RETURN HERE.

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 αὐτῇ 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, τῷ 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 ἡ - 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 ἡ - 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 ἁ - πα - θῆς τῇ Θε - ὁ - τη - τι, τα - φήν 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,



ἴ - 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 - ος. 7. Ἄ - νάσθηθι, Κύριε, ὁ Θεός μου, ὑψωθήτω ἡ χεὶρ σου, μὴ ἐ - πι -
ke to me - gha e - le - os. 7. A - nasthithi, 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 μνή - 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**.

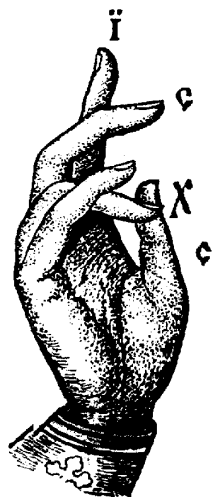
CH — A guttural *k* (from χ), represented by **ch**. The English *ch* blend, as in “church” does not exist in Greek.

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 *zoyne* and **eleison** is pronounced *eh-leh-ee-sohn*.



New Byzantium Publications

Williamston, Michigan

www.newbyz.org