

ΟΡΘΟΡΟΙΟΝ



SUNDAY ORTHROS ORDINARY

Translation by Fr. Nomikos Michael Vaporis
(unless otherwise indicated)

This book contains the parts of the Sunday Resurrectional Orthros service that normally do not change from week to week. The parts of the service that change according to the tone of the week in the eight-tone cycle, the gospel reading of the week in the eleven-gospel cycle, the festal seasons of the year and the saints and feasts of the day, are to be found elsewhere and inserted into this book. The pages of this book are printed on yellow paper to distinguish them from the pages that are to be inserted. The Sunday Resurrectional hymns based upon the tone of the week or the gospel of the week and the Katavasiae that are used at different times of the year, are in a book called the Anastasimatarion. The hymns for the saints and feasts are found in the complete Menaion. Hymns for the Lenten period are in the Triodion, and those for Pascha through All Saints Sunday are in the Pentecostarion. It is important to remember that the order of the Orthros service is affected by the particular day upon which it is being celebrated. Orthros services also differ depending on the day of the week, Lent, and certain feasts. In addition, parts of the Orthros service are regularly shortened for reasons of time. Therefore, this book focuses on the late standard practice of a regular Sunday Orthros service in the Greek Orthodox Church of the American Archdiocese.

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The Service of the Sunday Orthros

Translated by N. Michael Vaporis

This book in its entirety, including alternating texts, is available at: www.goarch.org/chapel/liturgical_texts/sundayorthros

Priest: Blessed is our God always, now and forever and to the ages of ages.

People: Amen. Holy God. Holy Mighty. Holy Immortal, have mercy on us (3).

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our transgressions. Holy One, visit and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

People: Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done, on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

Priest: For yours is the kingdom and the power and the glory, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen. Lord, save your people and bless your inheritance. Grant victory to the Orthodox over their adversaries and guard your commonwealth with your cross.

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

You were lifted up upon the cross of your own will, Christ our God. Grant your mercy upon the people that bear your name. In your strength make glad the Orthodox, giving them victory over their adversaries. May they have your alliance as a weapon of peace, and an invincible trophy.

Now and forever and to the ages of ages. Amen.

O awesome and ever present protection, do not overlook, O gracious one, our supplications. Most-praised Theotokos, establish the Orthodox people, save those whom you have called to govern and

grant them victory from above, for you, blessed one, have given birth to God.

Priest: Have mercy on us, O God, according to your great mercy; we pray to you, hear us and have mercy.

People: Lord, have mercy (3).

Priest: Let us pray for pious and Orthodox Christians.

People: Lord, have mercy (3).

Priest: Let us pray for our Archbishop (Name) and our Bishop (Name).

People: Lord, have mercy (3).

Priest: For you are a merciful and loving God, and to you we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen. In the name of the Lord, Father give the blessing.

Priest: Glory to the holy and consubstantial, and life-giving, and undivided Trinity, always, now and forever and to the ages of ages.

People: Amen.

The Six Psalms

People: Glory to God in the highest and on earth peace, good will to all people (3).

Lord, open my lips and my mouth shall proclaim your praise (2).

Psalm 3

O Lord, why are they who afflict me multiplied? Many rise up against me. Many say to my soul, there is no salvation for him in his God. But you, O Lord, are my helper, my glory, and the lifter up of my head. I cried to the Lord with my voice, and he heard me from his holy mountain. I laid down and slept. I awoke, for the Lord has protected me. I will not be afraid of ten thousands of people who have set themselves against me round about. Arise, O Lord. Save me, my God. For you have struck all who

without cause are my enemies. You have broken the teeth of sinners. Salvation belongs to the Lord, and your blessing is upon your people.

(Again) I have laid down and slept. I awoke, for the Lord has protected me.

Psalm 37

O Lord, do not rebuke me in your anger, nor chasten me in your wrath. For your arrows are fixed in me, and you have pressed your hand heavily upon me. There is no health in my flesh in the face of your wrath; there is no peace in my bones in the face of my sins. For my transgressions have risen higher than my head; they have pressed heavily upon me as a heavy burden. My bruises have become noisome and corrupt in the face of my foolishness. I have been wretched and bowed down utterly until the end; all day long I went with downcast face. For my soul is filled with mocking; and there is no health in my flesh. I have been afflicted and I have been greatly humbled. I have roared from the groaning of my heart. But O Lord, all my desire is before you, and my groaning is not hidden from you. My heart is troubled, my strength has failed me; and the light of my eyes, is not with me. My friends and my neighbors drew up against me and stood still, and my nearest relatives stood far off. And they who sought my soul used violence; and they who sought evil for me spoke vain things and they meditated craftiness all day long. But as for me, like a deaf man I heard them not, and I was a speechless man who opened not his mouth. And I became a man who hears not and has no reproofs in his mouth. For I have hoped in you, O Lord. You will listen to me, O Lord my God. For I said: never let my enemies rejoice over me. Yes, when my feet were shaken, those men spoke boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare my iniquity, and be distressed for my sin. But my enemies live and are mightier than I, and they who hated me unjustly are multiplied. They who render me evil for good have slandered me because I followed righteousness. Do not forsake me, O Lord my God, do not depart from me. Be attentive to my help, O Lord, of my salvation.

(Again) Do not forsake me, Lord, my God, be not far from me. Make haste to help me, Lord of my salvation.

Psalm 62 (63)

O God, my God, early at dawn I rise to you. My soul thirsts for you; my flesh longs for you in a barren, untrodden and unwatered land. So I have appeared before you in the sanctuary to see your power and your glory. For your mercy is better than life; my lips shall praise you. Thus I shall bless you while I live, and I will lift up my hands in your name. Let my soul be filled with marrow and fatness, and my mouth shall praise you with joyful lips. When I remember you on my bed, I meditate on you at dawn, for you have become my helper; I shall rejoice in the shelter of your wings. My soul follows close behind you; your right hand has been quick to help me. But those who seek my life, to destroy it, shall go into the lower parts of the earth. They shall fall by the sword; they shall be a portion for jackals. But the king shall rejoice in God; everyone who swears by him shall be praised; but the mouths of those who speak lies shall be stopped.

(Again) I meditate on you at dawn, for you have become my helper. I shall rejoice in the shelter of your wings. My soul follows close behind you; your right hand has been quick to help me.

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Alleluia (3).

Lord, have mercy (3).

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Psalm 87 (88)

O Lord, God of my salvation, I have cried out day and night before you. Let my prayer come before you; incline your ear to my cry. For my soul is filled with evil, and my life draws near to Hades. I am counted with those who go down into the pit; I am like a man without help, adrift among the dead, like the bodies of the slain who sleep in the grave, whom you remember no more, and are cut off from your hand. They have laid me in the lowest pit, in darkness, and the shadow of death. Your wrath lies heavy upon me, and you have afflicted me with all your waves. You have made me an abomination to them; I am shut up, and I cannot get out; my eyes have grown weak from poverty. I have cried to you, Lord, the entire day. I have stretched out my hands to you. Will you work wonders for the dead? Or

shall physicians raise them up so that they might thank you? Shall any in the grave speak of your mercy and your truth in the place of destruction? Shall your wonders be known in the dark, and your righteousness in the land of forgetfulness? But as for me, I have cried out to you, Lord, and in the morning my prayer shall come before you. Lord, why do you cast off my soul, and turn away from me? I am a poor man and in trouble. From my youth, having been exalted, I was humbled and brought to distress. Your fierce wrath has gone over me, and your terrors have solely troubled me. They came around me all day long like water; they engulfed me altogether. You have put far away from me friend and neighbor, and my acquaintances because of my misery.

(Again) O Lord, God of my salvation, I have cried out day and night before you. Let my prayer come before you; incline your ear to my cry.

Psalm 102 (103)

Bless the Lord, my soul; and all that is within me, bless his holy name! Bless the Lord, my soul, and forget not all that he has done for you. He forgives all your iniquities. He heals all your infirmities. He redeems your life from corruption. He crowns you with mercy and compassion. He satisfies your desire with good things, so that your youth is renewed like the eagle's. The Lord performs deeds of mercy, and justice for all who are wronged. He made known his ways to Moses, his acts to the children of Israel. The Lord is merciful and compassionate, slow to anger, and abounding in mercy. He will not always strive with us, nor will he keep his anger forever. He has not dealt with us according to our iniquities, nor has he rewarded us according to our sins. For as heavens are high above the earth, so great is his mercy toward those who fear him; as far as the east is from the west, so far has he removed our iniquities from us. As a father has compassion upon his son, so has the Lord compassion upon those who fear him. For he knows what we are made of, he remembers that we are dust. As for man, his days are like grass; as a flower of the field, so shall the blossom. For the wind passes over it, then it shall be gone. And its place remembers it no more. But the mercy of the Lord is from eternity to eternity upon those who fear him, and his righteousness is upon sons of sons, upon those who keep his covenant and remember to do his commandments. The Lord has established his throne in heaven, and his kingdom rules over all.

Bless the Lord, all of his angels, who excel in strength, who do his word, heeding the voice of his word. Bless the Lord, all you his hosts, you minister of his, who do his pleasure. Bless the Lord, all his works, in all places of his dominion. Bless the Lord, my soul.

(Again) In all places of his dominion, bless the Lord, O my soul.

Psalm 142 (143)

Lord, hear my prayer. In your truth, give ear to my supplications; in righteousness, hear me. And enter not into judgment with your servant for no one living is justified in your sight. For the enemy has pursued my soul; he has crushed my life to the ground; he has made me dwell in darkness, like those who have long been dead, and my spirit is overwhelmed within me; my heart within me is distressed. I remembered the days of old; I meditated on all your works; I pondered on the work of your hands. I spread out my hands to you; my soul longs for you like a thirsty land. Lord, hear me quickly; my spirit fails. Turn not your face away from me, lest I be like those who go down into the pit. Let me to hear your mercy in the morning, for in you I have put my trust. Lord, teach me to know the way in which I should walk, for I lift up my soul to you. Rescue me, Lord, from my enemies; to you have I fled for refuge. Teach me to do your will for you are my God. Your good Spirit shall lead me on a level path; Lord, for your name's sake, you shall preserve my life. In your righteousness, you shall bring my soul out of trouble, and in your mercy, you shall utterly destroy my enemies. And you shall destroy all those who afflict my soul, for I am your servant.

(Again) Hear me, O Lord, in your righteousness, and enter not into judgment with your servant (2). Your good Spirit shall lead me on a level path.

Glory to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages. Amen.

Here is chanted the Alleluia in the tone of the week. See next page.

First Tone

1

Al - le - luita. Alleluia. Alleluia.

Glo-ry to You, O God. (3) O Lord my hope,

glo - ry to You.

Plagal First Tone

5

Al - le - luita. Alleluia. Alleluia.

Glo-ry to You, O God. (3) O Lord my hope,

glo - ry to You.

Second Tone

2

Al - le - luita. Alleluia. Alleluia.

Glo-ry to You, O God. (3) O Lord my hope,

glo - ry to You.

Plagal Second Tone

6

Al - le - luita. Alleluia. Alleluia.

Glo-ry to You, O God. (3) O Lord my hope,

glo - ry to You.

Third Tone

3

Al - le - luita. Alleluia. Alleluia.

Glo-ry to You, O God. (3) O Lord my hope,

glo - ry to You.

Grave Tone

7

Al - le - luita. Alleluia. Alleluia.

Glo-ry to You, O God. (3) O Lord my hope,

glo - ry to You.

Fourth Tone

4

Al - le - luita, Alleluia, Alleluia,

glo-ry to You, O God (3), O Lord my hope,

glo - ry to you.

Plagal Fourth Tone

8

Al - le - luita. Alleluia. Alleluia.

Glo-ry to You, O God. (3) O Lord my hope,

glo - ry to You.

Priest: In peace let us pray to the Lord.

People: Lord, have mercy.

Priest: For the peace of God and the salvation of our souls, let us pray to the Lord.

People: Lord, have mercy.

Priest: For peace in the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.

People: Lord, have mercy.

Priest: For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

People: Lord, have mercy.

Priest: For our Archbishop (Name) our Bishop (Name), the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.

People: Lord, have mercy.

Priest: For our country, the president, and all those in public service, let us pray to the Lord.

People: Lord, have mercy.

Priest: For this parish and city, for every city and town, and for the faithful who live in them, let us pray to the Lord.

People: Lord, have mercy.

Priest: For favorable weather, an abundance of the fruits of earth, and temperate seasons, let us pray to the Lord.

People: Lord, have mercy.

Priest: For travelers by land, sea, and air, for the sick, the suffering, the captives, and for their salvation, let us pray to the Lord.

People: Lord, have mercy.

Priest: For our deliverance from all affliction, wrath, danger, and distress, let us pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy upon us, and protect us, O God, by your grace.

People: Lord, have mercy.

Priest: Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

People: To You, O Lord.

Priest: For to you belong all glory, honor, and worship to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

Here is chanted "The Lord is God" (Theos Kyrios) three times with verses, followed by the Resurrection apolytikion of the tone, "Glory," the apolytikion of the saint, if there is one, or the Resurrection apolytikion again, "Now and forever," and the Theotokion of the tone.

**INSERT AFTER THIS PAGE THE GROUP A PROPER:
THEOS KYRIOS,
APOLYTIKIA,
AND THEOTOKIA
OF THE DAY**

Priest: In peace let us again pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy upon us, and protect us, O God, by your grace.

People: Lord, have mercy.

Priest: Remembering our most-holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

People: To You, O Lord.

Priest: For yours is the dominion, the kingdom, the power, and the glory of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

The kathismata of the tone is then chanted, consisting of two stichologia and their Theotokia.

**INSERT AFTER NEXT PAGE THE GROUP B PROPER:
KATHISMATA OF THE DAY**

**INSERT AFTER THIS PAGE THE
KATHISMATA OF THE DAY**

Evlogitaria

Music by J. Suchy-Pilalis

①

Bless - ed are You, O Lord, teach me your com - mand - ments.

The com - pa - ny of an - gels was a - mazed see - ing you

num - bered a - mong the dead, O Sav - ior, who de - stroyed the pow - er of

death and raised up Ad - am with your - self, set - ting all free from Hell.

②

Ευ - λο - γη - τός ει. Κύ - ρι - ε, δί - δα - ξον με τα δι - και - ώ - μα - τα σου.

"Why min - gle spic - es with tears of pit - y, O wom - en dis -

- ci - ples," cried the re - splend - ent an - gel from with - in the tomb to the

myrrh bear - ing wom - en. "Be - hold the tomb and un - der -

- stand, for the Sav - ior has ris - en from the grave."

③

Bless - ed are You, O Lord, teach me your com - mand - ments.

The myrrh bear-ing wom-en has-tened ear-ly in the morn-ing to your

tomb la - ment-ing. But the an - gel a - rose be - fore them and

said: The time for la - men - ta - tion has ceased. Weep not, but

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

④ Ευ-λο-γη - τός ει. Κύ-ρι - ε, δί-δα-ξον με τα δι-και - ώ-μα-τα σου.

The myrrh bear-ing wom - en came to your tomb, O Sav-ior. But they

heard an an-gel say to them: "Why count the liv-ing one a - mong the dead?

For as God he has ris - en from the tomb."

⑤ *Music by N. Takis*
Glo - ry to the Fa - ther and the Son and the Ho - ly Spir - it.

We wor-ship the Fa - ther to - geth-er with the Son and the Ho - ly

Spir-it, the Ho - ly Trin-i - ty, one in es - sence, and we cry with the

Ser - a - phim: Ho-ly, ho - ly, ho - ly, are you, O Lord.

⑥ Both now and for - ev - er and un-to the ag - es of ag - es. A - men.

O Vir - gin, you gave birth to the Giv - er of life; you have de - liv - ered

Ad - am from sin, and to Eve you have brought joy in the place of

sor - row. He who took flesh from you, who is both God and man, has

raised up those who had fall - en from life.

⑦ Αλ-λη - λού-ι-α. Αλ-λη - λού-ι - α. Αλ-λη - λού-ι - α. Δό-ξα σοι Ο Θε - ός. Al-le-

- lu-ia, Al-le - lu-ia, al - le - lu-ia, glo-ry to You, O God. Αλ-λη - λού-ι - α. Αλ-λη-

- λού - ι - α. Αλ-λη - λού-ι - α. Δό - ξα σοι Ο Θε - ός.

Priest: Let us again in peace pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy upon us, and protect us, O God, by your grace.

People: Lord, have mercy.

Priest: Remembering our most holy, pure, blessed, and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another, and our whole life to Christ our God.

People: To You, O Lord.

Priest: For blessed is your name, and glorified is your kingdom, of the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: Amen.

(The reader then reads the hypakoe for the tone of the day.)

HYPAKOIN

First Tone: The repentance of the thief gained him paradise by stealth, and the sighing of the myrrh-bearing women proclaimed glad tidings that you are risen, O Christ, granting great mercy to the world.

Second Tone: Going to the tomb after your passion to anoint your body, O Christ our God, the women saw the angels at the grave and were astonished. For they heard them crying with a loud voice: The Lord is risen granting great mercy to the world.

Third Tone: Startled by the vision of the brilliant angel of sweet words the myrrh-bearing women say: Why do you seek the living one in the grave? He is truly risen and has emptied the tombs. Know therefore that the changeless one has changed corruption to incorruption. And say to God: How awesome are your works, for you have saved the human race.

Fourth Tone: The Myrrh-bearers, hastening to the apostles, proclaimed to them your rising, O Christ for you are risen as God, granting great mercy to the world.

Plagal First Tone: The minds of the myrrh-bearing women were dazzled by the vision of the angel, and their souls illumined by the divine resurrection. They brought the good news to the apostles saying: Announce the resurrection of the Lord to the nations. He works wonders and bestows on us great mercy.

Plagal Second Tone: By your life-giving and voluntary death, O Christ, you smashed the gates of Hades as God opening to us the gates of the Paradise of old.

Grave Tone: You have taken our image and our likeness and endured crucifixion in the flesh. Save me by your resurrection, O Christ God, as a loving God.

Plagal Fourth Tone: The myrrh-bearing women came to the tomb of the life-giver among the dead. And when they received the glad tidings from the angels, they proclaimed to the apostles that the Lord had risen granting great mercy to the world.

**INSERT AFTER THIS PAGE THE GROUP C PROPER:
THE ANAVATHMOI, PROKEIMENON,
THE READINGS OF THE DAY (KONTAKIA, OIKOI, AND
SYNAXARION), AND, IF NECESSARY, A FESTAL CANON**

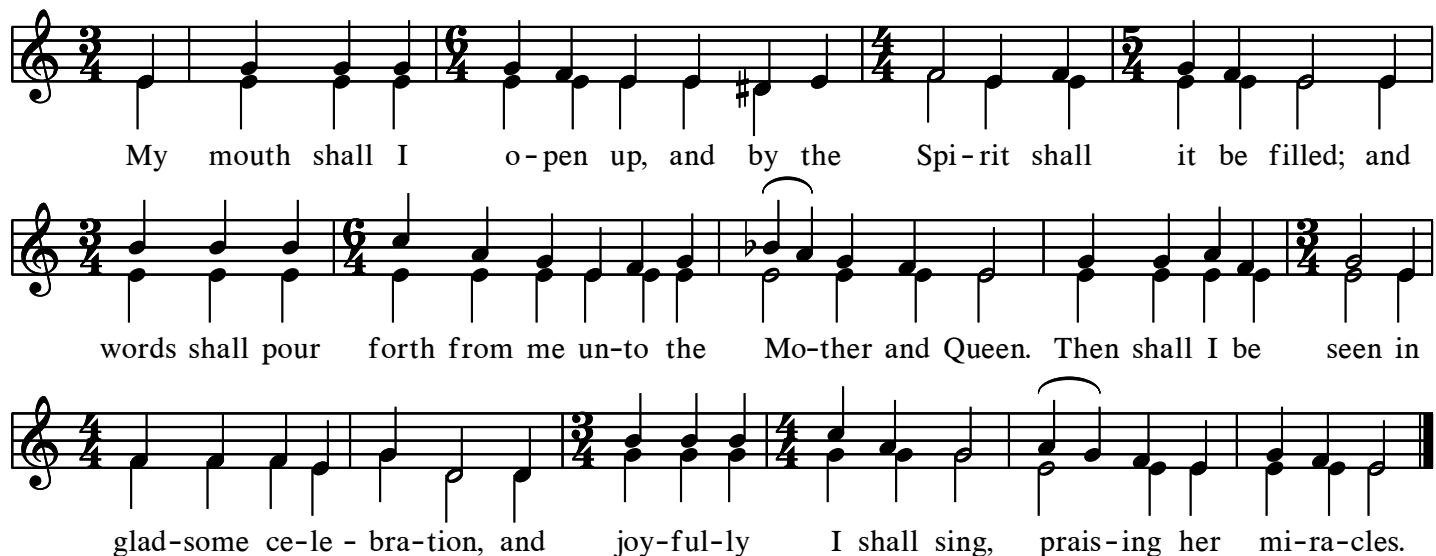
THE KATAVASIAS FROM THE CANON OF THE THEOTOKOS

The following katavasiae are the most common for Sunday Orthros. If the seasonal canon for the day (see Appendix B) is not the one below to the Theotokos (Anixto to Stoma Mou – My Mouth Shall I Open Up), then insert and chant the katavasiae of the first eight odes of the proper seasonal canon of the day.

Katavasiae to the Theotokos

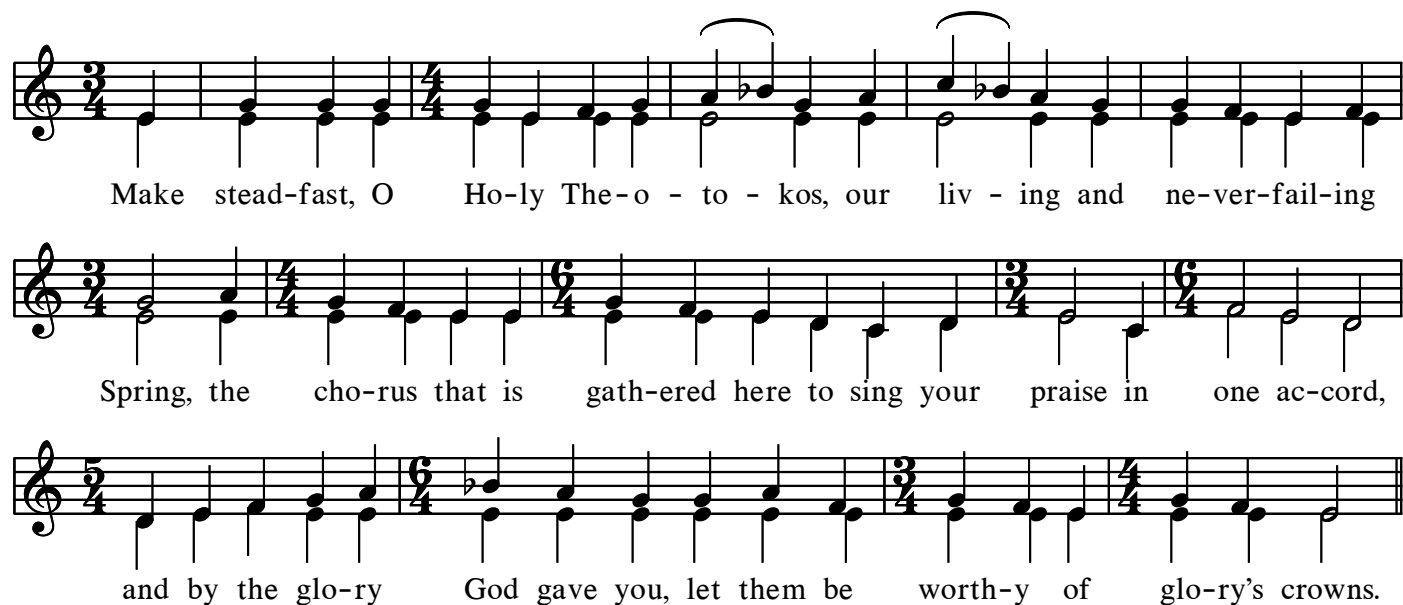
[The texts of these katavasiae are by N. Takis, with the exception of the Fourth Ode, which is by Fr. Seraphim Dedes. Melodies adapted by N. Takis]

First Ode. Fourth Tone



My mouth shall I o-pen up, and by the Spi-rit shall it be filled; and
words shall pour forth from me un-to the Mo-ther and Queen. Then shall I be seen in
glad-some ce-le - bra-tion, and joy-ful-ly I shall sing, prais-ing her mi-ra-cles.

Third Ode



Make stead-fast, O Ho-ly The-o - to - kos, our liv - ing and ne-ver-fail-ing
Spring, the cho-rus that is gath-ered here to sing your praise in one ac-cord,
and by the glo-ry God gave you, let them be worth-y of glo-ry's crowns.

Fourth Ode

When the Pro-phet Ha-bak-kuk heard the di - vine and in-com-pre - hen-si-ble
coun-sel of Your in-car - na - tion from the Vir-gin, O Most High, con-
- sid-er-ing, he cried a-loud: Glo - ry to Your pow - er, O Lord my God.

Fifth Ode

Cre - a-tion be-held a-mazed to see you, e-ver - Vir-gin Bride, seat - ed in the midst of ho-ly
glo - ry, for in your womb you have held the God of all; from you comes the
e-ver-last-ing Son, who be-stows sal - va - tion un-to all who sing praise to you.

Sixth Ode

You god-ly mind-ed, come clap your hands, and join in ce-le - bra-tion of
this most ho-nored, sa-cred fes-ti-val, and let the Mo-ther of God be praised,
and let us sing the glo - ry of God who is her Son.

Seventh Ode

Brave-ly tram-pling down the fie-ry flames, the god-ly-mind-ed youths would
not bow down be-fore cre - a-tions wrought by men, but stead-fast, to God a-lone,
Ma - ker of all, they bowed, as they sang with joy, "Most prais-ed
Lord who are the God of our fa - thers, you are bles - sed."

Eighth Ode

(Intoned.) We praise in hymns, we bless, and we worship the Lord.

The ho - ly chil - dren cast in - to the fur - nace were
saved, The - o - to - kos, by the Child born of you. He who was fore-
- sha-dowed then, now up-on the earth has come, and all cre - a-tion ga-thers
near that we may sing to Him. Let all His works now sing the Lord's
prai-ses, and ex - alt Him great - ly from a - ges to all a - ges.

After singing the eighth Ode, the Priest proclaims within the sanctuary:

Priest: Let us pray to the Lord.

People: Lord, have mercy.

Priest: For you are holy, our God, who rest among the Saints, and to you we give glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People:



A-μήν. Πά-σα πνο - ή αι-νε - σά-τω τον Κύ - ρι - ον. Let ev'-ry - thing that has
A-min. Pa-sa pno - i e-ne - sa-to ton Ky - ri - on.



breath praise the Lord. Αι-νε - σά-τω πνο - ή πά-σα τον Κύ-ρι - ον.
E-ne - sa-to pno - i pa-sa ton Ky-ri - on.

Priest: Let us pray to the Lord, our God that we may be made worthy to hear the holy Gospel.

People: Lord, have mercy (3).

Priest: Wisdom. Arise. Let us hear the holy Gospel. Peace be to you all.

People: And with your spirit.

Priest: The reading is from the holy Gospel according to (Name). Let us be attentive.

People: Glory to you, O Lord, glory to you.

The Priest reads the Morning Gospel of that Sunday.

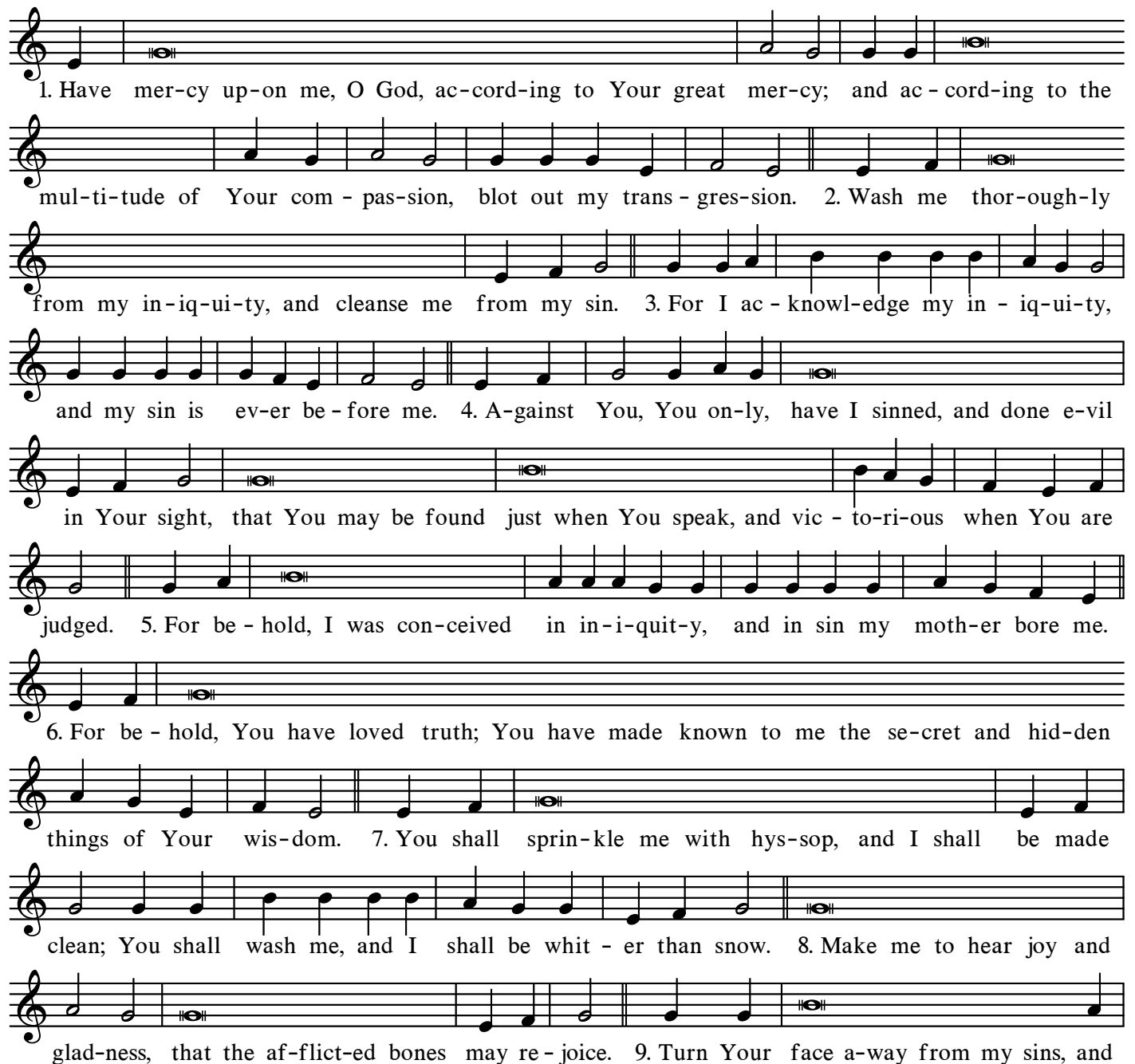
**INSERT AFTER THIS PAGE THE GROUP D PROPER:
GOSPEL READING OF THE DAY**

People: (Intoned) Glory to you, O Lord, glory to you. (The Priest or People say the following prayer.)

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We venerate your cross, O Christ, and we praise and glorify your holy resurrection. You are our God. We know no other than you, and we call upon your name. Come, all you faithful, let us venerate the holy resurrection of Christ. For behold, through the cross joy has come to all the world. Ever praising the Lord, let us praise his resurrection. For enduring the cross for us, He has destroyed death by death.

Then the 50th Psalm is sung. At the verse: "For behold, you have loved truth," the priest, holding the holy Gospel Book, exits through the Royal Doors and, standing in the middle of the Solea, offers the Gospel Book to the people for reverencing. After all have revered it, he places the Gospel Book on the lectern, reverences and enters the sanctuary through the Holy Doors.

Psalm 50



1. Have mer-cy up-on me, O God, ac-cord-ing to Your great mer-cy; and ac-cord-ing to the mul-ti-tude of Your com - pas-sion, blot out my trans - gres-sion. 2. Wash me thor-ough-ly from my in-iq-ui-ty, and cleanse me from my sin. 3. For I ac - knowl-edge my in - iq-ui-ty, and my sin is ev-er be - fore me. 4. A-gainst You, You on-ly, have I sinned, and done e-vil in Your sight, that You may be found just when You speak, and vic - to-ri-ous when You are judged. 5. For be - hold, I was con-ceived in in-i-quit-y, and in sin my moth-er bore me. 6. For be - hold, You have loved truth; You have made known to me the se-cret and hid-den things of Your wis-dom. 7. You shall sprin-kle me with hys-sop, and I shall be made clean; You shall wash me, and I shall be whit - er than snow. 8. Make me to hear joy and glad-ness, that the af-flict-ed bones may re - joice. 9. Turn Your face a-way from my sins, and

blot out all my in - iq - ui - ties. 10. Cre - ate in me a clean heart, O God, and re - new a stead - fast
spir - it with - in me. 11. Cast me not a - way from Your pres - ence, and take not Your Ho - ly
Spir - it from me. 12. Re - store to me the joy of Your sal - va - tion, and es - tab - lish me with Your
gov - ern - ing Spir - it. 13. I shall teach trans - gres - sors Your ways, and the un - god - ly shall turn
back to You. 14. De - liv - er me from blood - guilt - i - ness, O God, the God of my sal - va - tion,
my tongue shall joy - ful - ly de - clare Your right - eous - ness. 15. Lord, o - pen my lips, and my
mouth shall de - clare Your praise. 16. For if You had de - sir - ed sac - ri - fice, I would give it;
you do not de - light in whole burnt of - fer - ings. 17. A sac - ri - fice to God is a bro - ken spir - it;
God will not de - spise a bro - ken and hum - bled heart. 18. Do good in Your good pleas - ure to
Si - on; and let the walls of Je - ru - sa - lem be built. 19. Then You shall be pleased with a
sac - ri - fice of right - eous - ness, with ob - la - tion and whole burnt of - fer - ings.
20. Then they shall of - fer bulls on Your al - tar. 21. And have mer - cy on me, O God.

Hymns After Psalm 50



Glo-ry to the Fa-ther and the Son and the Ho-ly Spir-it. Through the in-ter-ces - sions of the A - pos-tles, O mer - ci-ful One, re - mit the mul-ti-tude of our sins. Now and for - ev - er and to the ag-es of ag-es. A - men. Through the in-ter - ces - sions of the The-o - to-kos, O mer-ci-ful One, re - mit the mul-ti-tude of our sins. Have mer-cy, O God, have mer-cy up-on me, ac-cord-ing to Your great mer-cy; and ac-cord-ing to the mul-ti-tude of Your com-pas-sions, wipe out my of - fense. Je - sus is ris - en from the grave as He fore-told; He has giv-en us e-ter-nal life and a-bun-dant mer - cy.

*On the Sunday of the Publican and the Pharisee, and through Great Lent,
we substitute for the above the following troparia: "Open to me the doors of repentance,"
"Guide me to salvation," and "The multitude of my misfortunes. . ."*

Priest: O God, save your people and bless your inheritance. Look upon your world with mercy and compassion. Raise the Orthodox Christians in glory, and send down upon us your rich mercies, through the intercessions of our most pure Lady the Theotokos and ever-Virgin Mary; the power of the precious and life-giving Cross; the protection of the honorable, bodiless Powers of heaven; the supplications of the honorable and glorious prophet, and forerunner John the Baptist; the holy, glorious, and praiseworthy Apostles; our Fathers among the Saints, the great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom, Athanasios, Cyril, and John the Merciful, patriarchs of Alexandria; Nicholas, bishop of Myra, Spyridon, bishop of Trimythous, the wonder workers; the holy, glorious great Martyrs George the

Victorious, Demetrios the Myrobletes, Theodore the Teron, and Theodore the General, Menas the Wonderworker and Charalambos the Hieromartyr; the holy, glorious, and victorious martyrs; the glorious great Martyr and all-laudable Euphemia; of our holy God-bearing Fathers (the patron saint of the church); the holy and righteous ancestors of righteous ancestors of God Joachim and Anna (saint of the day); and of all your Saints; we beseech you, only merciful Lord, hear us sinners who pray to you and have mercy on us.

People:

Lord have mer - cy. Lord have mer - cy. Lord have mer - cy. Κύ-ρι-ε, ε-
 - λέ-η-σον. Κύ-ρι-ε, ε - λέ-η-σον. Κύ-ρι-ε, ε - λέ-η-σον. Lord have mer - cy.
 Lord have mer - cy. Lord have mer - cy. Κύ-ρι-ε, ε - λέ-η-σον.
 Κύ-ρι-ε, ε - λέ-η-σον. Κύ-ρι-ε, ᾠέ-η - σον.

Priest: Through the mercy, compassion, and love of mankind of your only begotten Son, with whom you are blessed, together with your all holy, good and life-giving Spirit, now and forever and to the ages of ages.

People: Amen.

The Megalynarion (Magnificat)

This section is chanted in the Tone of the Canon. The Canon of the Theotokos is in the Fourth Tone, so the megalynarion below is also in the Fourth Tone. If a different set of katavasias are being chanted, please insert here a megalynarion that is in the Tone of the canon from which the katavasias are taken.

If desired the refrain that is chanted between the verses of the megalynarion may be alternated between English and Greek. The Greek words are provided.

Priest: Let us honor and magnify in song the Theotokos and the Mother of light.

Verse. (Intone on G with ending on E.) My soul does magnify the Lord, and my spirit has rejoiced in God my Savior. (**Refrain below**)

Refrain

Great-er still in hon-or than Cher-u-bim, and be-yond com-pare of great-er
 Την τι-μι-ω-τέ-ραν των Χε-ρου-βίμ και εν-δο-ξο-τέ-ραν α-συγ-
 Tin ti-mi-o-te-ran ton He-rou-vim ke en-dho-xo-te-ran a-sing-

glo - ry than Ser - a - phim. You, with - out cor - rup - tion gave birth un - to the
 - κρί - τως τον Σε - ρα - φίμ, την α - δι - αφ - θό - ρως Θε - όν Λό - γον τε -
 - kri - tos ton Se - ra - fim, tin a - dhi - af - tho - ros The - on Lo - ghon te -

Word, God. The true The - o - to - kos, you do we mag - ni - fy!
 - κού - σαν την όν - τως Θε - ο - τό - κον σε με - γα - λύ - νο - μεν.
 - kou - san tin on - dos The - o - to - kon se me - gha - li - no - men.

Verse. For he has regarded the low estate of his handmaiden; for behold, from henceforth all generations shall call me blessed. (*Refrain above*)

Verse. For he who is mighty has done to me great things; and holy is his name; and his mercy is on them who fear him from generation to generation. (*Refrain above*)

Verse. He has showed strength with his arm; he has scattered the proud in the imagination of their hearts. (*Refrain above*)

Verse. He has put down the mighty from their seats and exalted them of low degree; he has filled the hungry with good things and the rich he has sent empty away. (*Refrain above*)

Verse. He has helped his servant Israel in remembrance of his mercy, as he spoke to our fathers, to Abraham and to his seed forever. (*Refrain above*)

Then the katavasia of the Ninth Ode is sung.

If the canon of the day is not that of the Theotokos, insert here the proper katavasia.

Ninth Ode

Let all men on earth in spi - rit leap up for joy, with fest - al tor - ches lit. Let an - ge - lic
 ranks re - joice, and with due ho - nor, ce - le - brate this fest - i - val, and on this
 ho - ly feast, sing prai - ses to the Mo - ther of God. Let them cry out,
 Mai - den e - ver - blest, re - joice! The - o - to - kos, most pure, e - ver - blest are you.

Priest: In peace let us again pray to the Lord.

People: Lord, have mercy.

Priest: Help us, save us, have mercy upon us, and protect us, O God, by your grace.

People: Lord, have mercy.

Priest: Remembering our most holy, pure, blessed, glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commit ourselves and one another, and all our lives to Christ our God.

People: To You, O Lord.

Priest: For all the powers of heaven praise you and give you glory, to the Father and the Son and the Holy Spirit, now and forever and to the ages of ages.

People: (Intoned.) Amen.

Ho - ly is the Lord our God. Ἀ - γι - ος Κύ - ρι - ος
A - ghi - os Ky - ri - os

ο Θε - ός η - μών. Ex - alt the Lord our God and
ο The - os i - mon.

wor - ship at His foot - stool, for He is ho - ly.

Immediately the Resurrection Exapostilarion and that of the saint, if there is one, or the Theotokion are sung. And immediately after these are sung the Ainoi (Praises). These are followed by the morning Doxastica, and thereafter the Great Doxology and morning troparion.

**INSERT AFTER THIS PAGE THE GROUP E PROPER:
EXAPOSTELARIA, THEOTOKION, AINOI (PRAISES),
DOXASTICON, THEOTOKION, THE GREAT DOXOLOGY,
AND MORNING APOLYTIKION OF THE DAY**

APPENDIX A: Outline of the Sunday Orthros Service

Orthros, also called Matins, is the longest and most complex of the daily cycle of services of the Orthodox Church. Unless celebrated as a vigil in the evening, Orthros (Greek for “early dawn” or “daybreak”) is celebrated in the morning. Sunday Orthros is the longest of the several types of Orthros services. If this service is celebrated in its entirety it can last up to three hours. It contains three canons, apart from any additional festal canons which may be added. As a result, in most practical situations, abbreviations are made. This is represented in the chart below, which reflects common Greek Orthodox practice. In the weekday Orthros, there is no gospel reading. In the Lenten Orthros, penitential hymns and prayers are added. The Orthros services of Holy Friday, Holy Saturday, and the first week of Pascha differ greatly from other Orthros services.

Terms in **bold letters** are of musical interest to the chanters. *Italics* indicate parts of the Orthros that change depending on the day.

- * Sunday Orthros opens with the priest's exclamation “Blessed is our God ...,” the Trisagion Prayers, and the Lord's Prayer. The chanter or reader reads the Royal Troparia (beginning with “Lord, save your people and bless your inheritance ...”), and the deacon offers a brief litany.
- * The **Six Psalms** (3, 37, 62, 87, 102, and 142 - Septuagint numbering) are read.
- * The **Alleluia** is chanted, *based upon the tone of the week*.
- * The deacon intones the **Litany of Peace**.
- * The **Theos Kyrios** (The Lord is God) and the **Resurrectional Apolytikion** (dismissal hymn from Vespers) *based upon the tone of the week* are chanted, followed by any other **Apolytikia** *for the day*, and a **Theotokion** in the tone of the final apolytikion.
- * The small synapte (litany) is offered by the deacon.
- * The **Kathismata** (sitting hymns), two sets of three, are chanted, *based upon the tone of the week and or feast of the day*.
- * The **Evlogetaria** (“Blessed are you, O Lord, teach me your statutes...”) is chanted.
- * The small synapte is offered again by the deacon.
- * The **Hypakoe** *of the tone of the week* is read aloud to prepare for the Gospel message.
- * The **Anavathmoi** (hymns of ascent), three antiphons with three verses, are chanted, *based upon the tone of the week*.
- * The **Prokeimenon** (prelude) is chanted, *based upon the tone of the week*.
- * The **Oikos** and **Kontakion** *according to the tone of the week* are read aloud, followed by the day's **Synaxarion**.
- * The **Katavasias** (hymns of descent) of the first eight odes of *the canon of the season* (Appendix B) are chanted.
- * The order of the Gospel is followed: the deacon intones Let us pray to the Lord ..., the priest responds with a prayer, and the chanter sings three times, **Let everything that breathes praise the Lord**. The Resurrectional Gospel passage, one of a series of eleven, is read; the prayer “Having beheld the Resurrection of Christ...” is read by the chanter.
- * The **50th Psalm** is intoned.
- * The **Hymns after Psalm 50** are chanted.
- * The deacon prays, “O God, save your people...” followed by a **Twelvefold Kyrie Eleison**.
- * The chanter or choir sings the six verses and refrain (“Greater still in honor...” or “Tin Timioteron...”) of the **Megalynarion** (Magnificat) *in the tone of the Katavasias*, while the deacon censures the church.
- * The **Katavasia** of the ninth ode of the canon is chanted.
- * The deacon again prays the small synapte.
- * The chanter sings **Holy is the Lord our God**.
- * The **Exapostilarion** *related to the day's Gospel and/or the day's feast* is chanted, followed by a **Theotokion**.
- * The **Praises** (also called Lauds or Ainoi) *based upon the tone of the week and the feast of the day* are chanted slowly, beginning with “Let everything that breathes praise the Lord,” and followed by eight Psalm verses and stichera.
- * A **Doxastikon** *based upon the gospel reading of the week* (Eothinon) *and/or the feast of the day* is slowly chanted, followed by a **Theotokion**.
- * The **Great Doxology** *based upon either the tone of the doxastikon or the tone of the day* is chanted, followed by a **Morning Troparion** *based upon the feast of the day*. (Some erroneously consider the Great Doxology to be the first part of the Divine Liturgy, which follows immediately after the Sunday Orthros service.)

APPENDIX B: Sunday Orthros Seasonal Katavasion

A katavasia is the last troparion of any of the nine odes of a canon, which is an Orthros hymn based upon the Nine Canticles of the Holy Scriptures and associated with a particular feast. Each ode of a canon has several troparia to a set melody. Sometimes the heirmos (first troparion) of each ode also serves as the katavasia and is repeated at the end of the ode. Traditionally, at Sunday Orthros, three canons may be chanted: the canon of the Resurrection, the canon of the Theotokos (or another seasonal canon), and the canon of the saint of the day. However, late practice in parish churches has dictated that only the seasonal canon is normally chanted at Sunday Orthros, and only the katavasias, not all of the troparia of its odes.

Seasonal katavasion by their Greek names and their associated feasts and days

ΑΝΟΙΞΩ ΤΟ ΣΤΟΜΑ ΜΟΥ, *To the Theotokos*, September 22-November 7, February 10 to the beginning of the Triodion, and from the Sunday of All Saints to July 26, and on August 14.

ΧΟΡΟΙ ΙΣΡΑΗΛ, *Summer*, July 27-31.

ΠΕΠΟΙΚΙΑΜΕΝΗ, *Dormition of the Theotokos*, August 15-23.

ΣΤΑΥΡΟΝ ΧΑΡΑΞΑΣ, *Elevation of the Holy Cross*, August 1-13, August 26-September 21

ΧΡΙΣΤΟΣ ΓΕΝΝΑΤΑΙ (Two Canons), *Nativity of Christ*, first canon katavasias, November 21-December 24; both canons, December 25, 26, and 31; second canon katavasias, December 27-30.

ΒΥΘΟΥ ΑΝΕΚΑΛΥΨΕΠΥΘΜΕΝΑ (Two Canons), *Theophany (Epiphany)*, both canon katavasias, January 1, 6, and 14, first canon katavasias, January 2-13.

ΧΕΡΣΟΝ ΑΒΥΣΣΟΤΟΚΟΝ, *Presentation of Our Lord in the Temple*, January 15-February 2.

Katavasion from feasts with moveable dates from the Triodion and Pentecostarion

ΩΣ ΕΝ ΗΠΕΙΡΩ, *Sunday of the Publican and Pharisee and the Sunday of Forgiveness (Cheesefare)*.

ΤΗΝ ΜΩΣΕΩΣ ΩΔΗΝ, *Sunday of the Prodigal Son*.

ΒΟΗΘΟΣ ΚΑΙ ΣΚΕΠΑΣΤΗΣ, *Sunday of the Last Judgment (Meatfare)*.

ΘΑΛΑΣΣΗΣ ΤΟ ΕΡΥΘΡΑΙΟΝ ΠΕΛΑΓΟΣ, *First Sunday of Lent (Orthodoxy)*.

Ο ΘΕΙΟΤΑΤΟΣ ΠΡΟΕΤΥΠΩΣΕ, *Third Sunday of Lent (Holy Cross)*.

ΩΦΘΗΣΑΝ ΑΙ ΠΗΓΑΙ, *Palm Sunday*.

ΑΝΑΣΤΑΣΕΩΣ ΗΜΕΡΑ, *Pascha*.

ΤΩ ΣΟΤΗΡΙ ΘΕΩ, *Sunday of the Blind Man*.

ΠΟΝΤΩ ΕΚΑΛΥΨΕ, *Sunday of Pentecost*.

APPENDIX C: Hierarchical Matins, A Tutorial by Fr. Seraphim Dedes

When a bishop visits the local parish, the order of the Matins service changes slightly. It is the purpose of this tutorial to aid the Cantor in regarding these changes so that the service may progress smoothly, with as little stress as possible. The hierarchy expects that Cantors, as well as the rest of the clergy, know the proper liturgical actions, which reflect his hierarchical rank. The rubrics herein contained are normal for the Greek Orthodox Archdiocese. The practices of other jurisdictions may differ.

The Arrival of the Bishop

The Bishop does not normally attend the beginning of Matins, but if he does, the Cantor should sing *Eis pollà éti Dèspota* when the petition for the Bishop is said during the Great Litany. If he is not in attendance, it is not necessary to chant this acclamation. The Bishop normally arrives in the middle of the Matins service, during the recitation of the Kontakion, Oikos, and Synaxarion, and the service should be timed, if possible, to coincide precisely with his arrival. He enters the Nave and stands at the center of the Solea outside the Royal Gates until the readings are completed. At the conclusion of the Synaxarion, the Bishop will raise his hand to bless East, North, South and West. When the Bishop's arm is raised, the Cantors begin singing the slower *Eis pollà éti Dèspota*. The chant should be performed slowly enough so that it ends as the Bishop finishes his blessing and ascends his throne.

Katavasìa

A book containing the prescribed set of Katavasìa should be placed handily at the Hierarchical Throne, so that he may have access to it. The Bishop begins with the first Katavasia and alternates with the Cantors until the Eighth Ode. The Cantor will be expected to know the proper order for chanting the Katavasìa, and which Odes to finish by chanting the final words. It is basically a good practice to allow the Bishop to begin every set of hymns, because he is actually taking the rôle of First Cantor at this point in the service.

Gospel

During the Gospel reading, the Bishop descends from his throne out of respect for the Scripture. It is a good practice for Cantors using stands to dismount from their places as well. This not only shows respect for the Gospel, but for the Bishop as well, because you should not be physically in a higher position than he at any time. If "Having seen the Resurrection..." is said after the Gospel, it is the Bishop's prerogative to recite it. During the chanting of Psalm 50, the Priest will carry the Gospel book first to the Bishop for veneration. This occurs during the verse "For behold, You have loved truth..." The verse should be sung slowly and deliberately, with more melody than usual.

Megalynaria & Exaposteilaria

The Bishop leads the singing of the prescribed set of Megalynaria by chanting the first stanza. He alternates with the Cantors until the Ninth Ode Katavasia, which he sings. Again, the Bishop leads the singing of the Exaposteilaria by beginning the preamble "Holy is the Lord our God..." (if sung) as well as singing the first Exaposteilarion. It will be necessary here for the Cantor to complete the preamble by

singing the final words, "...for He is holy," which allows the Bishop to then sing the first Exaposteilarion.

Lauds (Ainoi or Praises)

Near the completion of the last Exaposteilarion, one of the Cantors should move to the center of the Solea, bow and make the Sign of the Cross facing the altar, then turn toward the Bishop. When the singing has finished, the Cantor should say loudly, "Eis pollà éti Dèspota," and bow toward the Bishop. Upon receiving his blessing, the Cantor then asks the Hierarch to "take command" so to speak of the singing of Lauds. He does this by chanting the words, "Kélefsón Dèspota áyie, ..." followed by the name of the Mode. For example, if Lauds is to be sung in Mode pl. 1, the Cantor would intone: "Kélefsón, Dèspota áyie, ekhos pláyios too prótoo," which basically means, "Command, holy Master, Mode Plagal of the First." The style in which this exclamation is intoned differs. Conservative Cantors will chant it somewhat plainly, while it is customary elsewhere to intone this statement in the actual Mode being commanded. This practice can be particularly handy if the Bishop is known to have a very high or very low voice (or simply can't sing at all), which can put a strain on the Cantors' ability by making them sing in a range uncomfortable to them. When the Bishop begins chanting "Let every breath..." the Cantor who has intoned the Kélefsón approaches the Bishop's throne and bows, seeking his blessing. Having received it, he returns to the Choir.

Kairòs

When the Bishop finishes Let every breath... the Cantors continue through the end of Praise Him all you... At this point the Bishop descends from his throne to begin reciting Kairòs. The Cantors break off the normal course of the Lauds chants to sing the melismatic version of Ton Dèspóten. Music for this chant can be found on the Music page of our Web site. The score is long to accommodate the time it takes to complete the Kairòs if not performed too quickly. Give the process about four minutes. Near the end of the Kairòs, the other Cantors should watch for the Bishop to turn and bless the congregation before entering through the Beautiful Gates. This does not always coincide with the *Eis pollà éti Dèspota* part of the chant, so it is a good practice for the other Cantors to "chime in" with a quicker *Eis pollà éti* when they see the Bishop blessing. Once the Bishop enters the Sanctuary and the Beautiful Gates are closed, he will begin vesting. The Cantors now continue with Lauds at the first versicle and sticheron. As it may take a while for the Bishop to vest, it is best to sing the Lauds hymns in the slower, sticheraric style. A "runner" should be assigned to check with the Sanctuary on the progress of the vesting.



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