



# Introduction to Byzantine Music, Common Apolytikia, Theotokia and Prosomoia



### **Photios Kontoglou on the Art of Byzantine Music**

Music is of two kinds (as are the other arts also)—secular and ecclesiastical. Each of these has been developed by different feelings and different states of the soul. Secular music expresses worldly (i.e., carnal) feelings and desires. Although these feelings may be very refined (romantic, sentimental, idealistic, etc.), they do not cease being carnal. Nevertheless, many people believe that these feelings are spiritual. However, spiritual feelings are expressed only by ecclesiastical music. Only ecclesiastical music can truly express the secret movements of the heart, which are entirely different from those inspired and developed by secular music. That is, it expresses contrition, humility, suffering and godly grief, which, as Paul says, "worketh repentance to salvation." [2] Ecclesiastical music can also evoke feelings of praise, thanksgiving, and holy enthusiasm. Secular music, on the other hand—even the purest—expresses carnal emotions, even when it is inspired by suffering and affliction. This type of suffering, Paul calls "worldly grief," which "worketh death." [3]

Thus two kinds of music were formed, the secular, which arouses emotion—any kind of emotion—and ecclesiastical music, which evokes contrition. St. John Chrysostom strongly condemns the attempts that were made by some of his contemporaries to introduce into the Church secular music, the music of the theatre and the mimes.

Only the arts which were developed by devout motives since the early years of Christianity have given expression to the spiritual essence of the religion. These alone can be called liturgical, that is, spiritual, in the sense that religion gives to the term spiritual. The "spiritual odes" of which Paul speaks [4] were works of such art. All the liturgical arts express the same thing: architecture, hymnody, iconography, embroidery, and even writing, the manner of walking, and in general the movements and gestures of the priests, the chiming of the bells, and so forth.

That these arts are truly of unique spirituality has been realized by many non-Orthodox, especially clergymen, whose sense-organs have been exposed, from youth on, to formative influences different from those in which Orthodox Christians have been brought up. Nevertheless, they confess that our icons and psalmody evoke in them contrition-of course, when executed by inspired and pious artists.

Thus, the value of the liturgical arts is not merely conventional, but real, extending beyond the limited conceptions that are due to nurture, habit, and taste, since even persons who are not of the Orthodox faith recognize that the arts of the Orthodox Church reflect the spirit of the Gospels and for this reason lift the soul above the earthly realm. And how could it be otherwise, inasmuch as these arts have been developed by sanctified hearts, which felt deeply the liturgical element in speech and music?

Liturgical music is the natural musical garb of liturgical speech. Both sprang up together; they are one and the same thing. Essence and expression here have an absolute correspondence, even more exact than that of an object and its reflection in a mirror, for the objects of which we speak here belong to the spiritual realm. The profound and apocalyptic spirit of Christian religion and its mysteries could not be expressed faithfully and worthily except by these arts, which are called liturgical and spiritual, and which were developed by that same profound spirit. Only this music, and none other, uniquely expresses the spirit of our religion, because only this music has an absolute and most exact correspondence with it. This is testified to, I repeat, by certain men whose spiritual upbringing, religious training, phyletic and other heritage have no relation to that of the Orthodox. "The Spirit bloweth where it listeth," [5] and is transmitted to souls by means of sounds which the same Spirit formed, by illuminating the souls of the holy writers of hymns.

The Fathers of the Church ordained that Christians use the voice alone in execution of hymns, chanting as did our Lord Himself and His disciples. St. John Chrysostom says: "Our Savior chanted hymns just as we do." The Apostolic Constitutions forbid the use of musical instruments in the church. From the time of the Apostles, psalmody was monophonic, or homophonic, as it is to this day in our churches [in Greece].

The Western Church, in order to gratify people and flatter their tastes, put instruments inside the churches, disobeying what was ordained by the Fathers. They did this because they had no idea what liturgical music was and what secular music was, just as they did not know the difference between liturgical painting and secular painting. But the Byzantines distinguished the one from the other, and this shows how much more spiritual they were in comparison with the Westerners and how much more truly they experienced the spirit of Christianity. Byzantine music is, in comparison with the music of the West, exactly as Orthodox iconography is in comparison with the religious painting of the West.

How divine, indeed, is the psalmody of the Orthodox Church! It seems sweeter and sweeter each year to the Christian—a new wine that fills the heart with joy and makes it soar to the ethereal region of immortal life.

Byzantine music is peaceful, sad but consoling, enthusiastic but reserved, humble but heroic, simple but profound. It has the same spiritual essence as the Gospels, the hymns, the psalms, the books of the lives of the saints, and the iconography of Byzantium. That is why Byzantine music is monotonous for one to whom the Gospels are monotonous, naive for one to whom the Gospels are naive, circumscribed for one to whom the Gospels are circumscribed, mournful for one to

whom the Gospels are mournful, antiquated for one to whom the Gospels are antiquated. But it is joyful for one to whom the Gospels are joyful, filled with compunction for one to whom the Gospels are filled with compunction, enthusiastic but humble for one to whom the Gospels, are enthusiastic but humble, and peaceful for one who experiences the peace of Christ.

Byzantine art is spiritual, and it is necessary that a man have spiritual depth in order to understand its mystical treasures. Byzantine music expresses "gladdening sorrow," [6] that is, that spiritual fragrance which only the spiritual senses are capable of experiencing. Its melody is not unholy, ostentatious, despondent, shallow, tasteless, or aimless; it is meek, humble, sweet with a certain bittersweetness, and full of contrition and mercy. It bestows an unwaning spiritual glory upon souls that have become worthy of the eternal mysteries and the compassion of God. It expresses thanksgiving; it causes the flow of tears of gratitude and spiritual joy. This music is the warmest, the most direct, and the most concise expression of the religious feeling of faithful Orthodox people.

[1] Photios Kontoglou of blessed memory (1895-1965) played a major role in the glorious return of traditional Byzantine iconography to the Greek Orthodox world in the twentieth century. He was also an accomplished chanter and a spiritual writer who inspired countless souls to embrace the unadulterated traditions of the Orthodox

faith. This epilogue consists of selections from his writings translated in the book *Byzantine Sacred Art* by Dr. Constantine Cavarnos, who was one of his disciples.

[2] II Cor. 7:10

[3] Ibid.

[4] Vid. Eph. 5:19 and Col. 3:16

[5] Jn. 3:8

[6] Vid. *The Ladder*, Step 7:9 (Migne, *Patrologia Graeca*, vol. 88, col. 804B)



### FIRST MODE

The art of music marvels at your sounds,  
Gives you the first place. Ah, how well  
deserved!

As you are called First Mode by music's art,  
First then be eulogised by us in words.  
O First, the first of beauties you obtain;  
First prize you hold of all in every place.

### SECOND MODE

Though only second place in rank you hold,  
First pleasure falls to you of honeyed flow.  
Your melody, all honeyed and most sweet,  
Cherishes bones and gives to hearts delight.  
The Sirens surely sang in second Mode,  
So gently flows your song with honeyed  
drops.

### THIRD TONE

Though third, yet to express brave manly  
toils,  
Close neighbour of the first are you, O  
Third.  
Plain, simple, wholly masculine, O Third,  
You are, and so we honour you, O Third.  
Source of a multitude of equal count, O  
Third,  
You to a well-tuned multitude belong.

### FOURTH TONE

A festal and a dancing tone, you bear  
By musical opinion a fourth boast.  
Dancers you welcome, and you form them  
too,  
To voices give the prize, on cymbals beat.  
You, the fourth Tone, as filled with  
melodies,  
The serried lines of dancers eulogize.

### PLAGAL OF THE FIRST

Mournful you are and greatly pitying,  
But for the most part rhythmically you  
dance.

O mind, which art with music has  
informed,  
Which is the bent oblique of plagal tones?  
Rank holds you fifth, but first of the unique,  
And calls you so, O Plagal of the First.

### PLAGAL OF THE SECOND TONE

Sixth tone in order, but by far the first,  
You rank as second in the second group.  
Double-compounded the delights you bear,  
Though only second in the second rank.  
O dulcet-toned cicada, honey-sweet,  
Can any then not love you, fair tone six?

### GRAVE TONE

For regiments of hoplites a fit tune,  
You take and bear the appellation grave.  
One who hates thoughts to be expressed  
with shouts  
Loves the plain tone that bears the title  
grave.  
With manly song you murmur, second-  
third;  
Though many-sided you have simple  
friends.

### PLAGAL OF THE FOURTH

Seal of the tones, O Plagal of the Fourth,  
As bearing in yourself all fairest sounds.  
You broaden out the ranges of the songs,  
The final flourish of the Tones, and end.  
As limit in both notes and voices' pitch,  
Limit of sound I call you twice, and end.

**Ἦχος α'**

Τοῦ λίθου σφραγισθέντος ὑπὸ τῶν  
 Ἰουδαίων, καὶ στρατιωτῶν φυλασσόντων  
 τὸ ἄχραντόν σου Σῶμα, ἀνέστης  
 τριήμερος Σωτήρ, δωρούμενος τῷ κόσμῳ  
 τὴν ζωὴν· διὰ τοῦτο αἱ Δυνάμεις τῶν  
 οὐρανῶν ἐβόων σοι ζωοδότα. Δόξα τῇ  
 Ἀναστάσει σου Χριστέ, δόξα τῇ βασιλείᾳ  
 σου, δόξα τῇ οἰκονομίᾳ σου, μόνε  
 φιλάνθρωπε.

**Ἦχος α'**

Τοῦ Γαβριὴλ φθεγξαμένου σοι Παρθένε  
 τὸ Χαῖρε, σὺν τῇ φωνῇ ἐσαρκοῦτο ὁ τῶν  
 ὅλων Δεσπότης, ἐν σοὶ τῇ ἁγία κιβωτῷ,  
 ὡς ἔφη ὁ δίκαιος Δαυῖδ. Ἐδείχθης  
 πλατυτέρα τῶν οὐρανῶν, βαστάσασα τὸν  
 Κτίστην σου. Δόξα τῷ ἐνοικήσαντι ἐν σοὶ·  
 δόξα τῷ προελθόντι ἐκ σοῦ· δόξα τῷ  
 ἐλευθερώσαντι ἡμᾶς, διὰ τοῦ τόκου σου.

**Ἦχος α'**

Μορφὴν ἀναλλοιώτως ἀνθρωπίνην  
 προσέλαβες, Θεὸς ὢν κατ' οὐσίαν,  
 πολυεύσπλαγχνε Κύριε· καὶ Νόμον  
 ἐκπληρῶν, περιτομήν, θελήσει καταδέχῃ  
 σαρκικὴν, ὅπως παύσης τὰ σκιώδη, καὶ  
 περιέλης τὸ κάλυμμα τῶν παθῶν ἡμῶν.  
 Δόξα τῇ ἀγαθότητι τῇ σῇ, δόξα τῇ  
 εὐσπλαγχνίᾳ σου, δόξα τῇ ἀνεκφράστῳ  
 Λόγε συγκαταβάσει σου.

**Ἦχος α'**

Ἐν Ἰορδάνῃ βαπτιζομένου σου Κύριε, ἡ  
 τῆς Τριάδος ἐφανερώθη προσκύνησις· τοῦ  
 γὰρ Γεννήτορος ἡ φωνὴ προσεμαρτύρει  
 σοι, ἀγαπητόν σε Υἱὸν ὀνομάζουσα· καὶ  
 τὸ Πνεῦμα ἐν εἶδει περιστεῶς, ἐβεβαίον  
 τοῦ λόγου τὸ ἀσφαλές. Ὁ ἐπιφανείς  
 Χριστέ ὁ Θεός, καὶ τὸν κόσμον φωτίσας  
 δόξα σοι.

**Resurrectional Apolytikion in First Tone**

The stone had been secured with a seal by  
 the Judeans, \* and a guard of soldiers was  
 watching Your immaculate body. \* You rose  
 on the third day, O Lord \* and Savior,  
 granting life unto the world. \* For this  
 reason were the powers of heaven crying  
 out to You, O Life-giver: \* Glory to Your  
 resurrection, O Christ; \* glory to Your  
 kingdom; \* glory to Your dispensation, only  
 One who loves mankind.

**Resurrectional Theotokion in First Tone**

When Gabriel had uttered rejoice to you, O  
 Virgin, \* then with the voice was the Lord of  
 all becoming incarnate \* in you whom the  
 holy Ark of old \* prefigured, as righteous  
 David said. \* You carried your Creator and  
 proved to be more spacious than the  
 heavens. \* Glory to Him who dwelt inside  
 of you; \* glory to Him who came forth from  
 You; \* glory be to Him who through your  
 childbirth has set us free.

**Apolytikion for the Circumcision of Christ  
in First Tone**

- In essence being God, most-  
 compassionate Master, \* You assumed  
 human nature without transmutation. \*  
 Fulfilling the Law, of Your own will \* You  
 accepted circumcision in the flesh, \* to bring  
 an end to the shadow, and to remove the  
 passions that cover us. \* Glory to Your  
 benevolence, O Lord; \* glory to Your  
 compassion; \* glory to Your inexpressible  
 condescension, O Word.

**Apolytikion for Theophany in First Tone**

As You were baptized in the Jordan, O  
 Lord, then the worship of the Trinity  
 became manifest, for the voice of the Father  
 bore witness to You, naming You the  
 Beloved Son; and the Spirit, in the form of a  
 dove, confirmed the certainty of the word.  
 O Christ God, who appeared and illumined  
 the world, glory to You.

**Ἦχος α'**

Χαῖρε κεχαριτωμένη Θεοτόκε Παρθένε· ἐκ  
 σοῦ γὰρ ἀνέτειλεν ὁ ἥλιος τῆς  
 δικαιοσύνης, Χριστὸς ὁ Θεὸς ἡμῶν,  
 φωτίζων τοὺς ἐν σκότει. Εὐφραίνου καὶ σὺ  
 Πρεσβύτα δίκαιε, δεξάμενος ἐν ἀγκάλαις  
 τὸν ἐλευθερωτὴν τῶν ψυχῶν ἡμῶν,  
 χαριζόμενον ἡμῖν καὶ τὴν Ἀνάστασιν.

**Ἦχος α'**

Τὴν κοινὴν Ἀνάστασιν πρὸ τοῦ σοῦ  
 Πάθους πιστούμενος, ἐκ νεκρῶν ἤγειρας  
 τὸν Λάζαρον, Χριστὲ ὁ Θεός· ὅθεν καὶ  
 ἡμεῖς ὡς οἱ Παῖδες, τὰ τῆς νίκης σύμβολα  
 φέροντες, σοὶ τῷ Νικητῇ τοῦ θανάτου  
 βοῶμεν· Ὁσαννὰ ἐν τοῖς ὑψίστοις,  
 εὐλογημένος ὁ ἐρχόμενος, ἐν ὀνόματι  
 Κυρίου.

**Ἦχος α'**

Ἐν τῇ Γεννήσει τὴν παρθενίαν  
 ἐφύλαξας, ἐν τῇ Κοιμήσει τὸν κόσμον οὐ  
 κατέλιπες Θεοτόκε. Μετέστης πρὸς τὴν  
 ζωὴν, μήτηρ ὑπάρχουσα τῆς ζωῆς, καὶ  
 ταῖς πρεσβείαις ταῖς σαῖς λυτρουμένη, ἐκ  
 θανάτου τὰς ψυχὰς ἡμῶν.

**Ἦχος α'**

Σῶσον Κύριε τὸν λαόν σου καὶ εὐλόγησον  
 τὴν κληρονομίαν σου, νίκας τοῖς  
 Βασιλεῦσι κατὰ βαρβάρων δωρούμενος  
 καὶ τὸ σὸν φυλάττων διὰ τοῦ Σταυροῦ σου  
 πολίτευμα.

**Εἰς τῶν Οσίων - Ἦχος α'**

Τῆς ἐρήμου πολίτης καὶ ἐν σώματι  
 ἄγγελος καὶ θαυματουργὸς  
 ἀνεδείχθης θεοφόρε πατὴρ ἡμῶν  
 (Κυριακὲ) νηστεία, ἀγρυπνία,  
 προσευχῇ, οὐράνια χαρίσματα λαβών·  
 θεραπεύεις τοὺς νοσοῦντας καὶ τὰς

**Apolytikion for the Meeting of Christ in  
the Temple in the First Tone**

Lady full of grace, rejoice, O Virgin  
 Theotokos, for Christ our God, the Sun of  
 righteousness has risen from you and He  
 illumined those in darkness. And you,  
 righteous Elder, be glad in heart, receiving  
 in your embraces the One who liberates our  
 souls and bestows on us the Resurrection.

**Apolytikion for Lazarus Saturday and  
Palm Sunday in the First Tone**

To confirm the general resurrection before  
 Your Passion, You resurrected Lazarus from  
 the dead, O Christ our God. Therefore  
 imitating the children, carrying the symbols  
 of victory, we cry out to You the Victor over  
 death: "Hosanna in the highest! Blessed are  
 You, the One, who comes in the name of the  
 Lord."

**Apolytikion for the Dormition of the  
Theotokos in the First Tone**

In giving birth you retained your  
 virginity, and in dormition you did not  
 forsake the world, O Theotokos. You were  
 translated unto life, being the Mother of  
 Life. And thus by virtue of your  
 intercessions you deliver our souls from  
 death.

**Apolytikion for Exaltation of the Cross  
in the First Tone**

Save, O Lord, Your people and bless Your  
 inheritance, granting victory to the faithful  
 over the enemy, and by Your Cross  
 protecting Your commonwealth.

**For the Righteous Saints, in the First  
Tone**

Thou didst prove to be a citizen of the  
 desert, an angel in the flesh, and a

ψυχὰς τῶν πίστει προστρεχόντων σοι.  
Δόξα τῷ δεδωκότι σοι ἰσχύν, δόξα τῷ  
σὲ στεφανώσαντι, δόξα τῷ ἐνεργοῦντι  
διὰ σοῦ πᾶσιν ἰάματα.

### Ἦχος β'

Ὅτε κατῆλθες πρὸς τὸν θάνατον,  
ἢ ζωὴ ἢ ἀθάνατος, τότε τὸν Ἄϊδην  
ἐνέκρωσας, τῇ ἀστραπῇ τῆς Θεότητος·  
ὅτε δὲ καὶ τοὺς τεθνεῶτας ἐκ τῶν  
καταχθονίων ἀνέστησας, πᾶσαι αἱ  
Δυνάμεις τῶν ἐπουρανίων ἐκραύγαζον·

### Ἦχος β'

Πάντα ὑπὲρ ἔννοιαν, πάντα ὑπερένδοξα,  
τὰ σὰ Θεοτόκε μυστήρια, τῇ ἀγνείᾳ  
ἐσφραγισμένη, καὶ παρθενίᾳ  
φυλαττομένη, Μήτηρ ἐγνώσθης ἀψευδής,  
Θεὸν τεκοῦσα ἀληθινόν· αὐτὸν ἰκέτευε  
σωθῆναι τὰς ψυχὰς ἡμῶν.

### Εἰς τῶν Προφητῶν - Ἦχος β'

Τοῦ Προφήτου σου (Μωϋσέως) τὴν  
μνήμην, Κύριε, ἐορτάζοντες, δι' αὐτοῦ  
σὲ δυσωποῦμεν· Σῶσον τὰς ψυχὰς  
ἡμῶν.

### Ἦχος γ'

Εὐφραινέσθω τὰ οὐράνια, ἀγαλλιášθω  
τὰ ἐπίγεια, ὅτι ἐποίησε κράτος, ἐν  
βραχίονι αὐτοῦ, ὁ Κύριος, ἐπάτησε τῷ  
θανάτῳ τὸν θάνατον,  
πρωτότοκος τῶν νεκρῶν ἐγένετο,  
ἐκ κοιλίας ἄδου ἐρρύσατο ἡμᾶς,  
καὶ παρέσχε κόσμῳ τὸ μέγα ἔλεος.



wonderworker, O (Kyriakos), our God-bearing Father. By fasting, vigil, and prayer thou didst obtain heavenly gifts, and thou healest the sick and the souls of them that have recourse to thee with faith. Glory to Him that hath given thee strength. Glory to Him that hath crowned thee. Glory to Him that worketh healings for all through thee.

### Resurrectional Apolytikion in Second Tone

When You descended unto death, O Lord who yourself are immortal Life, then did You mortify Hades by the lightning flash of Your Divinity. Also when You raised the dead from the netherworld, all the Powers of the heavens were crying out: O Giver of life, Christ our God, glory to You.

### Resurrectional Apolytikion in Second Tone

All surpassing every thought, all surpassing glorious, O Theotokos, are your mysteries. For while bearing the seal of purity and preserved in virginity, you were deemed a Mother in truth, for to the true God you gave birth. To Him pray fervently, entreating Him to save our souls.

### For the Prophets, in the Second Tone

As we celebrate the memory of Your Prophet (Moses), through him we importune You, O Lord, that You save our souls.

### Resurrectional Apolytikion in Third Tone

Let the heavens sing for joy, and let everything on earth be glad. For with His Arm the Lord has worked power. He trampled death under foot by means of death; and He became the firstborn from the dead. From the maw of Hades He delivered us; and He granted the world His great mercy.



**Ἦχος γ'**

Σὲ τὴν μεσιτεύσασαν τὴν σωτηρίαν τοῦ  
γένους ἡμῶν, ἀνυμνοῦμεν Θεοτόκε  
Παρθένε· ἐν τῇ σαρκὶ γὰρ τῇ ἐκ σοῦ  
προσληφθείσῃ, ὁ Υἱός σου καὶ Θεὸς ἡμῶν  
τὸ διὰ Σταυροῦ καταδεξάμενος πάθος,  
ἐλυτρώσατο ἡμᾶς, ἐκ φθορᾶς ὡς  
φιλάνθρωπος.

**Εἰς τῶν Ἀγίων Ἀποστόλων - Ἦχος γ'**

Ἀπόστολοι Ἅγιοι, πρεσβεύσετε τῷ  
ἐλεήμονι Θεῷ ἵνα πταισμάτων  
ἄφεσιν, παράσχῃ ταῖς ψυχαῖς ἡμῶν.

**Ἦχος δ'**

Τὸ φαιδρὸν τῆς Ἀναστάσεως κήρυγμα,  
ἐκ τοῦ Ἀγγέλου μαθοῦσαι αἱ τοῦ Κυρίου  
Μαθήτριάι, καὶ τὴν προγονικὴν  
ἀπόφασιν ἀπορρίψασαι, τοῖς Ἀποστόλοις  
καυχώμεναι ἔλεγον· Ἐσχύλεται ὁ  
θάνατος, ἡγέρθη Χριστὸς ὁ Θεός,  
δωρούμενος τῷ κόσμῳ τὸ μέγα ἔλεος.

**Ἦχος δ'**

Τὸ ἀπ' αἰῶνος ἀπόκρυφον, καὶ Ἀγγέλοις  
ἄγνωστον μυστήριον, διὰ σοῦ Θεοτόκε  
τοῖς ἐπὶ γῆς πεφανέρωται· Θεὸς ἐν  
ἀσυγχύτῳ ἐνώσει σαρκούμενος, καὶ  
Σταυρὸν ἐκουσίως ὑπὲρ ἡμῶν  
καταδεξάμενος· δι' οὗ ἀναστήσας τὸν  
πρωτόπλαστον, ἔσωσεν ἐκ θανάτου τὰς  
ψυχὰς ἡμῶν.

**Ἦχος δ'**

Σήμερον τῆς σωτηρίας ἡμῶν τὸ  
κεφάλαιον, καὶ τοῦ ἀπ' αἰῶνος μυστηρίου  
ἡ φανέρωσις· ὁ Υἱὸς τοῦ Θεοῦ, Υἱὸς τῆς  
Παρθένου γίνεται, καὶ Γαβριὴλ τὴν χάριν  
εὐαγγελίζεται. Διὸ καὶ ἡμεῖς σὺν αὐτῷ τῇ  
Θεοτόκῳ βοήσωμεν· Χαῖρε Κεχαριτωμένη,  
ὁ Κύριος μετὰ σοῦ.

**Resurrectional Theotokion in Third Tone**

Unto you who mediated the salvation of  
our race we sing praises, O Virgin  
Theotokos. For your Son and our God in the  
flesh that He assumed from you accepted  
suffering by means of crucifixion and has  
thereby set us free from corruption, in His  
love for man.

**For the Holy Apostles, in the Third Tone**

O holy Apostles, make intercession to  
our merciful God, that He grant our  
souls forgiveness of offenses.

**Resurrectional Apolytikion in Fourth Tone**

When the women Disciples of the Lord had  
learned from the Angel the joyful message  
of the Resurrection and rejected the  
ancestral decision, they cried aloud to the  
Apostles triumphantly: Death has been  
despoiled, Christ God has risen, granting  
His great mercy to the world.

**Resurrectional Theotokion in Fourth Tone**

O Theotokos, through you became manifest  
to us on earth the mystery, which was hid  
from eternity, and which the Angels  
themselves knew not: that God, uniting  
natures without confusion, becomes a man  
and accepts crucifixion for our salvation  
voluntarily. By virtue of this, resurrecting  
man whom He had first created, He saved  
our souls from death.

**Apolytikion for the Annunciation to the  
Theotokos in Fourth Tone**

Today is the summary of our salvation, and  
the revelation of the age-old mystery. For  
the Son of God becomes the Son of the  
Virgin, and Gabriel announces the good  
news of grace. Therefore, let us join him,  
and cry aloud to the Theotokos: "Rejoice,  
Maiden full of grace! The Lord is with you."

**Ἦχος δ'**

Ἀνελήφθης ἐν δόξῃ, Χριστέ ὁ Θεὸς ἡμῶν,  
χαροποιήσας τοὺς Μαθητάς, τῇ  
ἐπαγγελίᾳ τοῦ ἁγίου Πνεύματος·  
βεβαιωθέντων αὐτῶν διὰ τῆς εὐλογίας,  
ὅτι σὺ εἶ ὁ Υἱὸς τοῦ Θεοῦ, ὁ λυτρωτὴς τοῦ  
κόσμου.

**Ἦχος δ'**

Ἡ γέννησίς σου Θεοτόκε, χαρὰν ἐμήνυσε  
πάσῃ τῇ οἰκουμένῃ· ἐκ σοῦ γὰρ ἀνέτειλεν  
ὁ ἥλιος τῆς δικαιοσύνης, Χριστὸς ὁ Θεὸς  
ἡμῶν, καὶ λύσας τὴν κατάραν, ἔδωκε τὴν  
εὐλογίαν· καὶ καταργήσας τὸν θάνατον,  
ἔδωρήσατο ἡμῖν ζωὴν τὴν αἰώνιον.

**Ἦχος δ'**

Σήμερον τῆς εὐδοκίας Θεοῦ τὸ προοίμιον,  
καὶ τῆς τῶν ἀνθρώπων σωτηρίας ἡ  
προκήρυξις. Ἐν Ναῶ τοῦ Θεοῦ τρανώς ἡ  
Παρθένος δείκνυται, καὶ τὸν Χριστὸν τοῖς  
πᾶσι προκαταγγέλλεται. Αὐτῇ καὶ ἡμεῖς  
μεγαλοφώνως βοήσωμεν· Χαῖρε τῆς  
οἰκονομίας τοῦ Κτίστου ἡ ἐκπλήρωσις.

**Ἦχος δ'**

Ἡ γέννησίς σου Χριστέ ὁ Θεὸς ἡμῶν,  
ἀνέτειλε τῷ κόσμῳ, τὸ φῶς τὸ τῆς  
γνώσεως· ἐν αὐτῇ γὰρ οἱ τοῖς ἄστροις  
λατρεύοντες, ὑπὸ ἀστέρος ἐδιδάσκοντο·  
σὲ προσκυνεῖν, τὸν Ἥλιον τῆς  
δικαιοσύνης, καὶ σὲ γινώσκειν ἐξ ὕψους  
ἀνατολήν, Κύριε δόξα σοι.

**Apolytikion for the Ascension of Christ in Fourth Tone**

You ascended in glory, O Christ our God,  
after You filled the Disciples with joy, by  
promising to send them the Holy Spirit, and  
You blessed them and established their  
faith, that You are the Son of God, the  
Redeemer of the world.

**Apolytikion for the Nativity of the Theotokos in Fourth Tone**

Your Nativity, O Theotokos, imparted  
joy to the entire earth, for out of you has  
risen the Sun of Righteousness, Christ our  
God. He nullified the curse and instead  
gave His blessing; and causing death to be  
neutralized, He granted us eternal life.

**Apolytikion for the Entrance of the Theotokos to the Temple in Fourth Tone**

Today is the prelude of God's good  
pleasure, and the proclamation of  
humanity's salvation. In the temple of God,  
the Virgin is presented openly, and in  
herself she announces Christ to all. Let us,  
then, with a great voice cry aloud to her:  
"Rejoice, you are the fulfillment of the  
Creator's dispensation."

**Apolytikion for Nativity of Christ in Fourth Tone**

Your nativity, O Christ our God, has  
caused the light of knowledge to rise upon  
the world. For therein the worshippers of  
the stars were by a star instructed to  
worship You, the Sun of Righteousness, and  
to know You as Orient from on high. Glory  
to You, O Lord.

### Εἰς τῶν Ἀρχαγγέλων - ᾠχὸς δ'

Τῶν οὐρανίων στρατιῶν Ἀρχιστράτηγοι,  
 δυσωποῦμεν ὑμᾶς ἡμεῖς οἱ ἀνάξιοι, ἵνα  
 ταῖς ὑμῶν δεήσεσι, τειχίσῃτε ἡμᾶς, σκέπη  
 τῶν πτερυγίων, τῆς αὐτοῦ ὑμῶν δόξης,  
 φρουροῦντες ἡμᾶς προσπίπτοντας,  
 ἐκτενῶς καὶ βοῶντας· Ἐκ τῶν κινδύνων  
 λυτρώσασθε ἡμᾶς, ὡς Ταξιάρχαι τῶν  
 ἄνω Δυνάμεων.

### Εἰς τῶν Ἱεραρχῶν - ᾠχὸς δ'

Κανόνα πίστεως καὶ εἰκόνα πραότητος,  
 ἐγκρατείας Διδάσκαλον, ἀνέδειξέ σε τῇ  
 ποιμνῇ σου, ἡ τῶν πραγμάτων ἀλήθεια·  
 διὰ τοῦτο ἐκτίσω τῇ ταπεινώσει τὰ  
 ὑψηλά,  
 τῇ πτωχείᾳ τὰ πλούσια, Πάτερ Ἱεράρχα  
 (Νικόλαε), πρέσβευε Χριστῷ τῷ Θεῷ,  
 σωθῆναι τὰς ψυχὰς ἡμῶν.

### Εἰς τῶν Μαρτύρων - ᾠχὸς δ'

Οἱ Μάρτυρές σου Κύριε, ἐν τῇ ἀθλήσει  
 αὐτῶν, στεφάνους ἐκομίσαντο τῆς  
 ἀφθαρσίας, ἐκ σοῦ τοῦ Θεοῦ ἡμῶν·  
 σχόντες γὰρ τὴν ἰσχύν σου, τοὺς  
 τυράννους καθεῖλον, ἔθραυσαν καὶ  
 δαιμόνων, τὰ ἀνίσχυρα θράση.  
 Αὐτῶν ταῖς ἱκεσίαις, Χριστέ ὁ Θεός,  
 σῶσον τὰς ψυχὰς ἡμῶν.

### Εἰς Γυναικῶν Μαρτύρων - ᾠχὸς δ'

Ἡ ἀμνάς σου Ἰησοῦ, κράζει μεγάλη τῇ  
 φωνῇ. Σὲ Νυμφίε μου ποθῶ, καὶ σὲ  
 ζητοῦσα ἀθλῶ, καὶ συσταυροῦμαι καὶ  
 συνθάπτομαι τῷ βαπτισμῷ σου· καὶ  
 πάσχω διὰ σέ, ὡς βασιλεύσω σὺν σοί,  
 καὶ θνήσκω ὑπὲρ σοῦ, ἵνα καὶ ζήσω ἐν σοί·  
 ἀλλ' ὡς θυσίαν ἁμωμον προσδέχου τὴν  
 μετὰ πόθου τυθειῖσάν σοι. Αὐτῆς  
 πρεσβείαις, ὡς ἐλεήμων, σῶσον τὰς  
 ψυχὰς ἡμῶν.

### Apolytikion for the Archangels, in the Fourth Tone

Chief Commanders of the heavenly  
 armies, \* we the unworthy now entreat you  
 in earnest, \* to fortify us by your  
 supplications to the Lord, \* and shelter us  
 beneath the wings of your spiritual glory, \*  
 guarding us who run to you and fervently  
 entreat you: \* As the Commanders of the  
 hosts on high, \* rescue us faithful from  
 dangers of every kind.

### For the Hierarchs, in the Fourth Tone

A rule of faith are you, and an icon of  
 gentleness, and a teacher of self-control.  
 And to your flock this was evident, by the  
 truth of your life and deeds. You were  
 humble and therefore you acquired exalted  
 gifts, treasure in heaven for being poor.  
 Father holy hierarch Nicholas, intercede  
 with Christ our God, and entreat Him to  
 save our souls.

### For the Holy Martyrs, in the Fourth Tone

Your Martyrs, O Lord, were worthily  
 awarded by You \* the crowns of  
 incorruption, in that they contested for You  
 our immortal God. \* Since they possessed  
 Your power, they defeated the tyrants, \*  
 dashing the demons' powerless displays of  
 defiance. \* O Christ God, at their fervent  
 entreaties, save our souls.

### For Women Martyrs, in the Fourth Tone

Your own ewe-lamb cries to You loudly, O  
 Jesus, and she says, \* "For my Bridegroom  
 do I long, and seeking You I now contend; \*  
 and I am crucified and buried with You in  
 Your baptism. \* I suffer for Your sake, that I  
 may reign with You. \* I die for You that I  
 may also live in You. \* Accept me as an  
 unblemished sacrifice \* as I offer myself to  
 You with love." \* At her entreaties and  
 intercessions, \* save our souls, O Merciful  
 Lord.

**Ἦχος δ'**

Ὁ Θεός τῶν πατέρων ἡμῶν, ὁ ποιῶν  
αἰεὶ μεθ' ἡμῶν κατὰ τὴν σὴν ἐπιείκειαν,  
μὴ ἀποστήσης τὸ ἔλεός σου ἀφ' ἡμῶν,  
ἀλλὰ ταῖς αὐτῶν ἱκεσίαις, ἐν εὐχῇ  
κυβέρνησον τὴν ζωὴν ἡμῶν.

**Ἦχος πλ. α'**

Τὸν συνάναρχον Λόγον Πατρὶ καὶ  
Πνεύματι, τὸν ἐκ Παρθένου τεχθέντα εἰς  
σωτηρίαν ἡμῶν, ἀνυμνήσωμεν πιστοὶ καὶ  
προσκυνήσωμεν, ὅτι ἠυδόκησε σαρκί,  
ἀνελθεῖν ἐν τῷ Σταυρῷ, καὶ θάνατον  
ὑπομεῖναι, καὶ ἐγείραι τοὺς τεθνεώτας, ἐν  
τῇ ἐνδόξῳ Ἀναστάσει αὐτοῦ.

**Ἦχος πλ. α'**

Χαῖρε πύλη Κυρίου ἡ ἀδιόδευτος, χαῖρε  
τείχος καὶ σκέπη τῶν προστρεχόντων εἰς  
σέ, χαῖρε ἀχείμαστε λιμὴν καὶ  
Ἀπειρόγαμε, ἡ τεκοῦσα ἐν σαρκὶ τὸν  
Ποιητὴν σου καὶ Θεόν, πρεσβεύουσα μὴ  
ἐλλείπης, ὑπὲρ τῶν ἀνυμνούντων, καὶ  
προσκυνούντων τὸν Τόκον σου.

**Ἦχος πλ. α'**

Χριστὸς ἀνέστη ἐκ νεκρῶν, θανάτῳ  
θάνατον πατήσας, καὶ τοῖς ἐν τοῖς  
μνήμασι, ζῶν χαρισάμενος.

**Ἦχος πλ. β'**

Ἀγγελικαὶ Δυνάμεις ἐπὶ τὸ μνημῆμά σου,  
καὶ οἱ φυλάσσοντες ἀπενεκρώθησαν, καὶ  
ἴστατο Μαρία ἐν τῷ τάφῳ, ζητοῦσα τὸ  
ἄχραντόν σου σῶμα. Ἐσκύλευσας τὸν  
Αἶδη, μὴ πειρασθεὶς ὑπ' αὐτοῦ,  
ὑπήντησας τῇ Παρθένῳ, δωρούμενος τὴν  
ζωὴν, ὁ ἀναστὰς ἐκ τῶν νεκρῶν, Κύριε  
δόξα σοι.

**For the Fathers, in the Fourth Tone**

O God of our Fathers, since You always  
deal with us in accordance with Your  
gentleness, do not withdraw Your mercy  
from us, but at their fervent entreaties, pilot  
our life in peace.

**Resurrectional Apolytikion in Plagal of the First Tone**

Let us worship the Word who is unoriginate  
\* with the Father and the Spirit, and from a  
Virgin was born \* for our salvation, O  
believers, and let us sing His praise. \* For in  
His goodness He was pleased \* to ascend  
the Cross in the flesh, and to undergo death,  
\* and to raise up those who had died, \* by  
His glorious Resurrection.

**Resurrectional Theotokion in Plagal of the First Tone**

O impassable gateway of God the Lord,  
rejoice. \* Wall and shelter of those who in  
you take refuge, rejoice. \* Stormless haven,  
rejoice, O Maid who knew not man \* and  
yet physically gave birth to your Creator  
and God. \* Never cease interceding \* on  
behalf of those extolling and worshipping the  
Son you bore.

**The Great Resurrectional Apolytikion in Plagal of the First Tone**

Christ is risen from the dead, by death  
trampling down upon death, and to those in  
the tombs He has granted life.

**Resurrectional Apolytikion in Plagal of the Second Tone**

When the angelic powers appeared at Your  
grave, the soldiers guarding it feared and  
became as dead. And standing by the  
sepulcher was Mary who was seeking Your  
immaculate body. You devastated Hades,  
not afflicted by it. You went to meet the  
virgin, and granted eternal life. You  
resurrected from the dead. O Lord, glory to  
You.

**Ἦχος πλ. β'**

Ὁ τὴν εὐλογημένην καλέσας σου Μητέρα  
 ἦλθες ἐπὶ τὸ πάθος ἐκουσία βουλή,  
 λάμπας ἐν τῷ Σταυρῷ, ἀναζητῆσαι  
 θέλων τὸν Ἀδάμ, λέγων τοῖς Ἀγγέλοις·  
 Συγχαρήτέ μοι, ὅτι εὐρέθη ἡ ἀπολομένη  
 δραχμή, ὃ πάντα σοφῶς οἰκονομήσας,  
 δόξα σοι.

**Ἦχος βαρὺς**

Κατέλυσας τῷ Σταυρῷ σου τὸν θάνατον,  
 ἠνέωξας τῷ Ληστῇ τὸν Παράδεισον, τῶν  
 Μυροφόρων τὸν θρῆνον μετέβαλες, καὶ  
 τοῖς σοῖς Ἀποστόλοις κηρύττειν ἐπέταξας·  
 ὅτι ἀνέστης Χριστὲ ὁ Θεός,  
 παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος.

**Ἦχος βαρὺς**

Ὡς τῆς ἡμῶν Ἀναστάσεως θησαύρισμα,  
 τοὺς ἐπὶ σοὶ πεποιθότας Πανύμνητε, ἐκ  
 λάκκου καὶ βυθοῦ πταισμάτων ἀνάγαγε·  
 σὺ γὰρ τοὺς ὑπευθύνους τῇ ἁμαρτίᾳ,  
 ἔσωσας τεκοῦσα τὴν σωτηρίαν, ἢ πρὸ  
 τόκου Παρθένος, καὶ ἐν τόκῳ Παρθένος,  
 καὶ μετὰ τόκον πάλιν οὖσα Παρθένος.

**Ἦχος βαρὺς**

Μετεμορφώθης ἐν τῷ ὄρει Χριστὲ ὁ  
 Θεός, δείξας τοῖς Μαθηταῖς σου τὴν  
 δόξαν σου, καθὼς ἠδυναντο. Λάμπσον καὶ  
 ἡμῖν τοῖς ἁμαρτωλοῖς, τὸ φῶς σου τὸ  
 αἰῶδιον, πρεσβεΐαις τῆς Θεοτόκου,  
 φωτοδότα δόξα σοι.

**Ἦχος πλ. δ'**

Ἐξ ὕψους κατήλθες ὁ εὐσπλαγχνος,  
 ταφὴν καταδέξω τριήμερον,  
 ἵνα ἡμᾶς ἐλευθερώσης τῶν παθῶν·  
 ἡ ζωὴ καὶ ἡ ἀνάστασις ἡμῶν,  
 Κύριε δόξα σοι

**Resurrectional Theotokion in Plagal of the  
Second Tone**

O Lord, who called the blessed Maid Your  
 Mother, You came to the Passion of Your  
 own will and intent. Adam You wished to  
 seek; You therefore shone upon the Cross,  
 saying to the Angels, "Rejoice with me  
 together, for I have found the coin that was  
 lost." O Lord, You have disposed all things  
 wisely. Glory to You.

**Resurrectional Apolytikion in Grave Tone**

By means of Your Cross, O Lord, You  
 abolished death. To the robber You opened  
 Paradise. The lamentation of the myrrh-  
 bearing women You transformed, and You  
 gave Your Apostles the order to proclaim to  
 all that You had risen, O Christ our God,  
 and granted the world Your great mercy.

**Resurrectional Theotokion in Grave Tone**

O all-praised Lady, our resurrection's  
 treasury, do from the pit and the deep of  
 offences draw us up, as we have put our  
 trust in you. For you have saved us who  
 were liable for sin, by giving birth unto our  
 salvation. Virgin prior to bearing; and in  
 bearing, a Virgin; and after bearing, still a  
 Virgin.

**Apolytikion of the Transfiguration of Christ in  
the Grave Tone**

You were transfigured upon the  
 mountain, O Christ our God, showing to  
 Your disciples Your glory as much as they  
 could bear. Do also in us, sinners though we  
 may be, shine Your everlasting light, by the  
 intercessions of the Theotokos, O Giver of  
 light. Glory to You.

**Resurrectional Apolytikion Plagal of the Fourth  
Tone**

You descended from on high, O  
 compassionate One, and condescended to  
 be buried for three days, so that from the



**Ἦχος πλ. δ'**

Ὁ δι' ἡμᾶς γεννηθεὶς ἐκ Παρθένου, καὶ  
σταύρωσιν ὑπομείνας ἀγαθὲ, ὁ θανάτῳ  
τὸν θάνατον σκυλεύσας, καὶ Ἐγερσιν  
δείξας ὡς Θεός, μὴ παρίδῃς οὓς ἔπλασας  
τῇ χειρὶ σου· δεῖξον τὴν φιλανθρωπίαν  
σου ἐλεῆμον, δέξαι τὴν τεκοῦσάν σε  
Θεοτόκον πρεσβεύουσιν ὑπὲρ ἡμῶν καὶ  
σῶσον Σωτὴρ ἡμῶν, λαὸν ἀπεγνωσμένον.

**Ἦχος πλ. δ'**

Εὐλογητὸς εἶ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ  
πανσόφους τοὺς ἀλῆεις ἀναδείξας,  
καταπέμψας αὐτοῖς τὸ Πνεῦμα τὸ ἅγιον,  
καὶ δι' αὐτῶν τὴν οἰκουμένην  
σαγηνεύσας, φιλάνθρωπε, δόξα σοι.

**Ἦχος πλ. δ'**

Ταῖς τῶν δακρύων σου ῥοαῖς, τῆς ἐρήμου  
τὸ ἄγονον ἐγεώργησας, καὶ τοῖς ἐκ  
βάθους στεναγμοῖς, εἰς ἑκατὸν τοὺς  
πόνους ἐκαρποφόρησας,  
καὶ γέγονας φωστὴρ τῇ οἰκουμένῃ,  
λάμπων τοῖς θαύμασιν· (Ἰωάννη), πατὴρ  
ἡμῶν Ὅσιε, πρέσβευε Χριστῷ τῷ Θεῷ,  
σωθῆναι τὰς ψυχὰς ἡμῶν.

**Ἦχος πλ. δ'**

Ἐν σοὶ Μήτηρ ἀκριβῶς διεσώθη τὸ κατ'  
εἰκόνα· λαβοῦσα γὰρ τὸν Σταυρόν,  
ἠκολούθησας τῷ Χριστῷ, καὶ πράττουσα  
ἐδίδασκες ὑπερορᾶν μὲν σαρκὸς  
παρέρχεται γάρ,  
ἐπιμελεῖσθαι δὲ ψυχῆς, πράγματος  
ἀθανάτου· διὸ καὶ μετὰ Ἀγγέλων  
συναγάζεται Ὅσια (Μαρία) τὸ πνεῦμά  
σου.

passions You might set us free. Our life and  
resurrection, O Lord, glory be to You.

**Resurrectional Theotokion in Plagal of the  
Fourth Tone**

Born of a Virgin, O Good One who also  
endured crucifixion for our sake, who by  
death took the spoils of death as plunder  
and showed resurrection, being God, O  
despise not the ones that You formed with  
Your own hand. Demonstrate Your love for  
man, O Lord of mercy, and accept Your  
Mother, the Theotokos, who intercedes on  
our behalf, O Savior, and save us a  
despairing people

**Apolytikion for the Feast of Pentecost in Plagal  
of the Fourth Tone**

Blessed are You, O Christ our God. You  
made the fishermen all-wise, by sending  
down upon them the Holy Spirit, and  
through them You drew the world into  
Your net. O Lover of mankind, glory to You

**Apolytikion of the Righteous Saints Mode pl. 4.**

With the rivers of your tears you made the  
barren desert bloom; and with your sighs  
from deep within, you made your labors  
bear their fruits a hundredfold; and you  
became a star, illuminating the world by  
your miracles, O (John), our devout father.  
Intercede with Christ our God, for the  
salvation of our souls.

**Apolytikion of the Righteous Woman Plagal of  
the Fourth Tone**

In you, O Mother, is preserved undistorted  
what was made in the image of God; for  
taking up the cross, you followed Christ  
and by example taught, that we should  
overlook the flesh, since it passes away, and  
instead look after the soul, since it is  
immortal. And therefore, O devout (Mary),  
your spirit rejoices with the angels.

Ἦχος πλ. δ'

Ἅγιοι Ἀνάργυροι καὶ θαυματουργοί,  
ἐπισκέψασθε τὰς ἀσθενείας ἡμῶν,  
δωρεὰν ἐλάβετε, δωρεὰν δότε ἡμῖν.

For the Holy Unmercenaries, in the  
Plagal of the Fourth Tone

Holy Unmercenaries and  
Wonderworkers, visit our infirmities.  
Freely you received; freely give to us.



