



# ***The Anastasimatarion – the importance of Saturday Vespers and Sunday Orthros in our lives***

**Metropolis of San Francisco Church Music Ministry**

***Hosts: Christopher Hondros - Ministry Chair***

***Ross Ritterman - Church Music Development Team Lead***

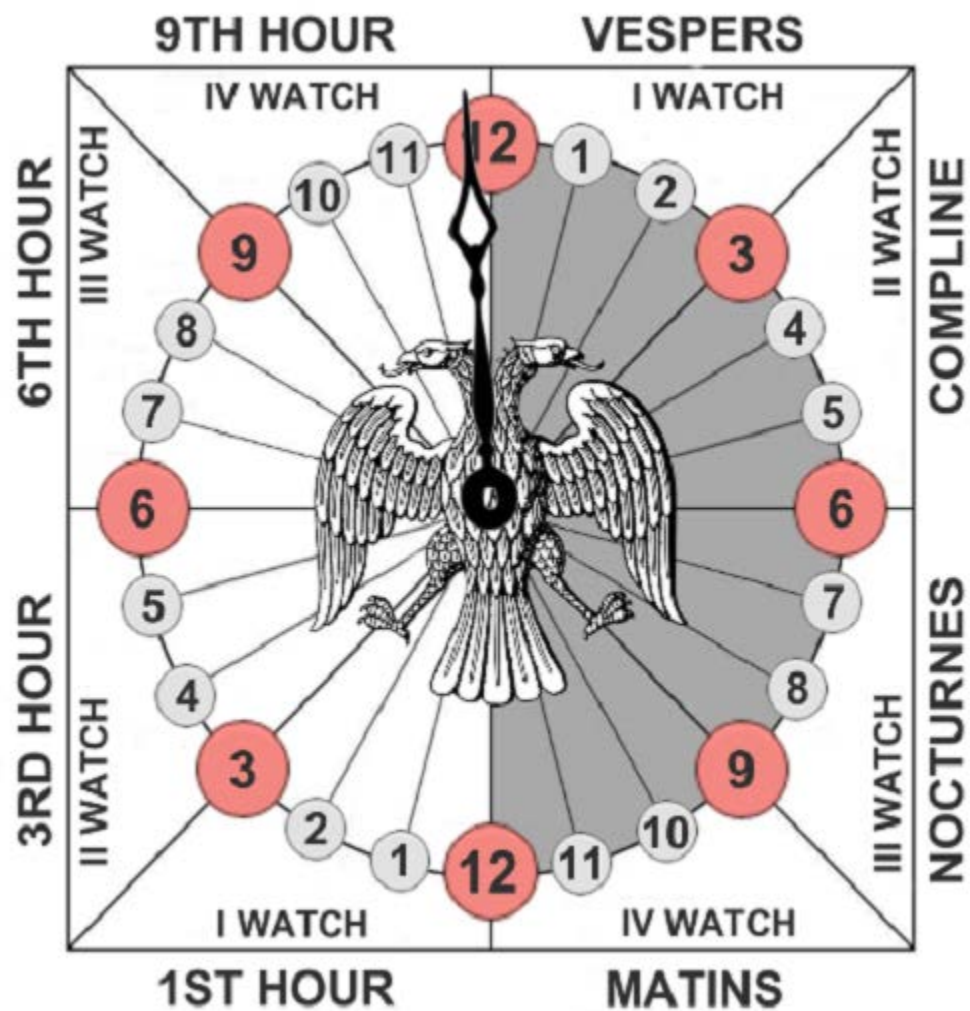
***Guest Presenter: Dn. Justin Bosl, Resurrection Greek Orthodox Church, Castro Valley, CA***

# INTRODUCTION TO THE LITURGICAL DAY

In the Orthodox Church, the liturgical day begins in the evening.

- This follows the biblical account of creation: “And there was evening and there was morning, one day” (Gen 1.5)







# VESPERS OVERVIEW

Since we start the new liturgical day with the setting of the sun, the Vespers service begins with Psalm 103, which glorifies God's creation of the world.

Following the Psalm of Creation, the Great Litany is intoned, praying for all.

We then sing the lamplighting psalms 140, 141, and 129 with their appropriate hymns following the verses (we call these "stichera). On Saturday evenings, these hymns always praise Christ's resurrection from the dead, as we prepare for the Lord's Day.

We then sing the Vespereal Hymn, "O Gladsome Light"

# VESPERS OVERVIEW

The Prokeimenon is then sung, announcing the day's spiritual theme

We then continue with another set of litanies and hymns for the particular day, which then is followed by the Song of St. Symeon.

We finish with the Trisagion Prayers, the dismissal hymn of the day, and the benediction.

# ORTHROS OVERVIEW

Orthros unites the elements of morning psalmody and meditation on the Biblical canticles, a Gospel reading and hymns and verses for the theme of the day.

We start with the opening of the services, then read the Six Psalms (3, 37, 62, 87, 102, and 142)

After the Great Litany, we sing verses from Psalm 118, and follow them with the dismissal hymns of the day.

We then sing a series of hymns for the day, and on Sundays we will follow it up with the Resurrectional Evlogitaria, which is based on the refrain from Psalm 118:12 “Blessed are you, O Lord, teach me your statutes.”

On Sundays, after the Evlogitaria, we read the hypakoe and then follow with the Hymns of Ascent.



# ORTHROS OVERVIEW

After the Hymns of Ascent, we read the Kontakion, Oikos, and Synaxarion - readings and hymns specific to the commemorations of the day.

On Sundays, the Festal Katavasias follows the commemoration readings - these are a meditation on a festal theme, combined with the Biblical canticles throughout the liturgical year. We stop after the 8th ode for the reading of the Eothina Gospel.

The Eothina (pertaining to the dawn) Gospel reading is taken from the 11 Resurrection appearances of Christ.

After the Gospel reading, we sing Psalm 50, the clergy says an intercessory prayer, and we sing the Magnificat and the 9th ode

Following the 9th ode, we sing more hymns related to the eothina of the week, then follow up with the Praises, which are taken from Psalms 148-150, and hymns are interwoven with the verses.

Finally, the Great Doxology is sung on Sundays, followed by a Resurrectional Troparion

# The Historical Roots

Leviticus 6, 24: Morning and Evening Sacrifice to be offered each day as an ordinance forever. The priests are ordered to tend to the lamps of the Tabernacle each evening.

Pious Jews prayed three times daily: Morning, Noon, Evening. Dan 6:10, Psalm 54:18  
(See also Acts 10, Peter and Cornelius)





# The Early Fathers

The Didache, contemporaneous with the Gospels, dictates saying the Our Father 3x daily.

1 Clement (AD 96): “We should do in order (ταχαι) everything that the Master commanded us to do at set times. He has ordered oblations (προσφορας) and services (λειτουργιας) to be accomplished...at the set times and hours.”

We see multiple references to organized prayers in the Morning, Noon, and Evening throughout the late Second and Third Centuries, even despite the ongoing persecution.

As soon as Christianity was legalized in the early Fourth Century, there was an explosion of this cycle of daily liturgical prayer in every place and tradition.

“At nightfall, dawn and noon, we sing to You, we bless You, we give thanks to You, and we beseech You, Master of all, Lord and lover of mankind: guide our prayers aright as an offering of incense before You. Let not our hearts be led to wicked thoughts or words, but deliver us all from those who pursue our souls. For it is on You, Lord, Lord, that our eyes are fixed, and in You that we have our hope; do not put us to shame, O our God.”

# Common Prayer

“For where two or three are gathered in My name, there am I in the midst of them.”

Mt 18:20

“Personal prayer is preparation for common prayer...From the aspect of power, however, common prayer is superior because everyone prays together, and in one person, the prayer has great power, and in others, it has greater fervency, and so on.”

St. Paisios the Athonite



# Psalmody



St. John Chrysostom teaches that when we sing psalmody, the soul is the musician, and the body is the instrument. When the song is born in piety and nourished with a clean conscience, the body and soul together sing perfect praise.

“Psalmody is not only prayer, it is also a mad, foolhardy thing; it is—how shall I put it—a gushing of the heart, an overflowing of one’s spiritual condition.” St. Paisios the Athonite





# Evening Worship

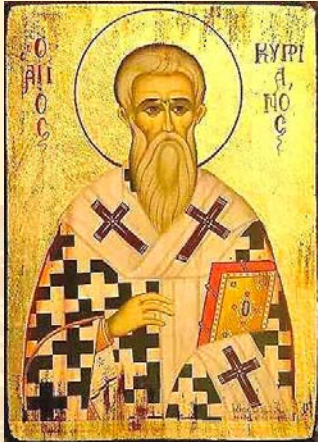
Let my prayer be set forth before You as incense, the lifting up of my hands as the evening sacrifice. Hear me, O Lord.



Gladsome light of holy glory of the holy, blessed, heavenly, immortal Father, O Jesus Christ: arriving at the hour of sunset and having seen the evening light, we praise the Father, Son, and Holy Spirit, God. It is worthy for You to be praised at all times with happy voices, O Son of God and Giver of life; \* and therefore the world glorifies You.

# The Two Appearances of Christ

In the understanding of both St. Cyprian of Carthage and St. Symeon of Thessaloniki, the lighting of the lamps at vespers, at a time when the light in the world is receding, causes us to participate in Christ's appearance in the world in His Incarnation as the true Sun and Day, and causes us to develop an intense longing and prayer for His second Advent.





# Morning Worship

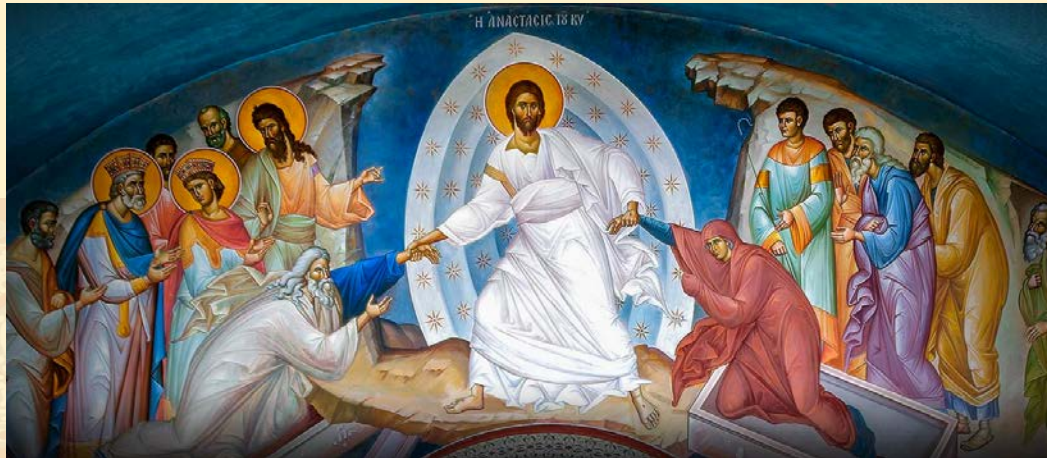


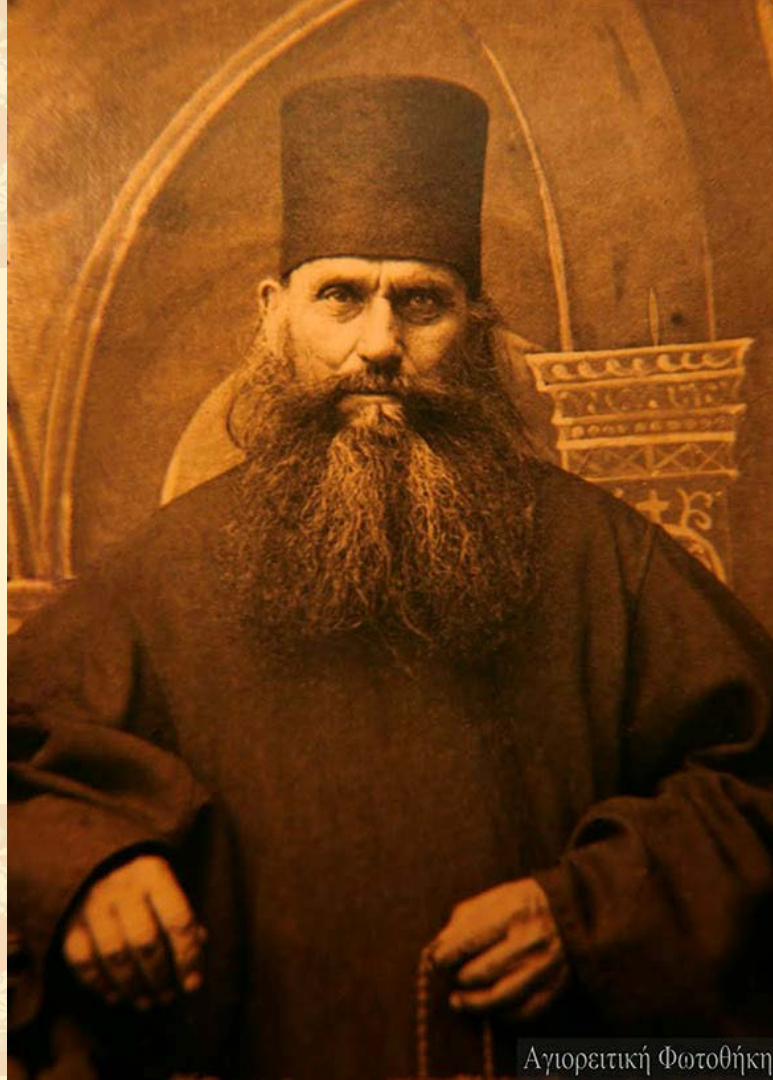


# **“Glory be to You who showed the light!”**

The Orthros moves from the penitential mood progressively into praise and thanksgiving to the Lord and ask Him to bless the works of the day that has begun.

St. Basil the Great says that Orthros affords us the opportunity to dedicate to God the first thoughts and actions of our day.





Αγιορειτική Φωτοθήκη



**So what about the...**





ΟΣΤΟΕΣΗ

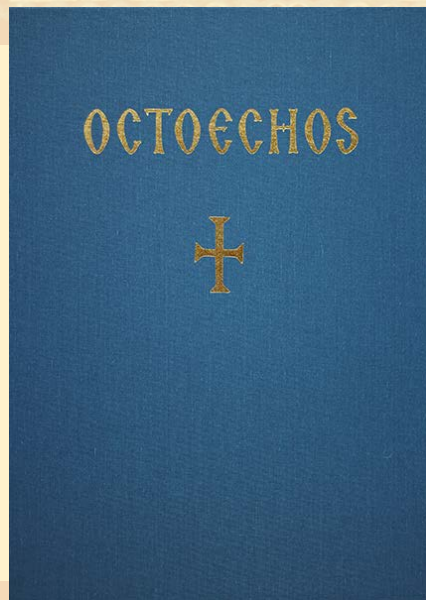


ΠΑΡΑΚΛΗΤΙΚΗ



ΕΛΕΓΧΕΤΕ ΤΗΣ ΑΠΟΣΤΟΛΙΚΗΣ ΔΙΑΚΟΝΙΑΣ  
Η ΕΚΚΛΗΣΙΑΣ ΤΗΣ ΕΛΛΑΔΟΣ

# The Octoēchos...



✦ is a **Liturgical Book**, that is, it contains the source material for a liturgical service

✦ Includes the text of the hymns for the period of each mode:

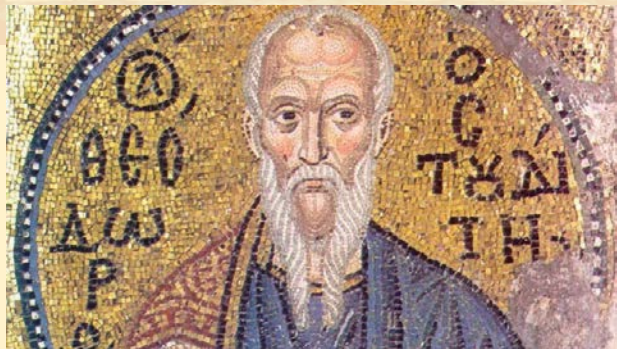
| FIRST      | SECOND     | THIRD | FOURTH     |
|------------|------------|-------|------------|
| PLAGAL 1st | PLAGAL 2nd | GRAVE | PLAGAL 4th |

✦ Thus the Octoēchos consists of eight weeks of services, containing the hymns for each day of the week for each mode.





# Who wrote the Octoēchos?



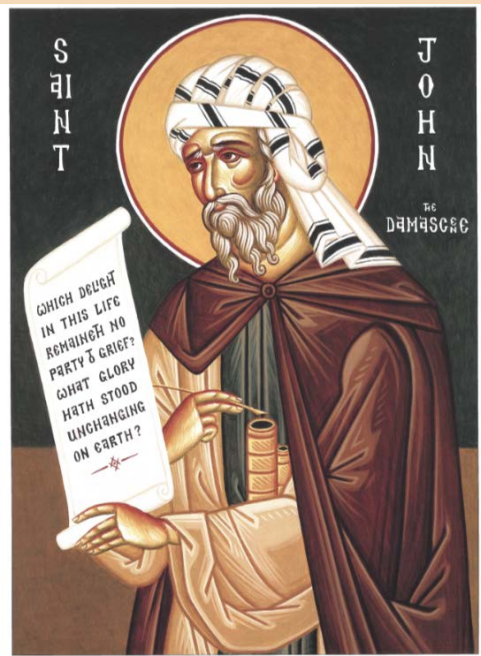
St. Theodore the Studite (+826)



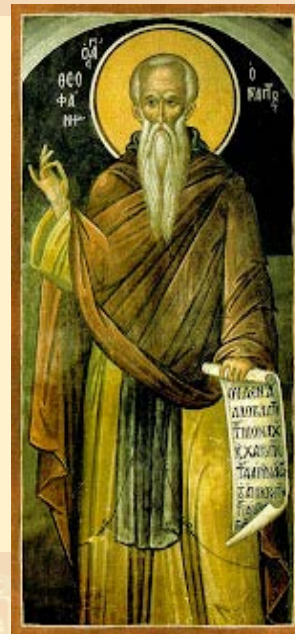
Saint Anatolius,  
Patriarch of  
Constantinople  
(+458)



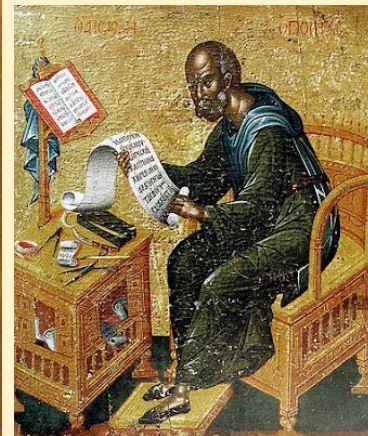
Monastery of  
Stoudion,  
Constantinople



St. John of  
Damascus  
(+760)



St. Theophanes  
the Branded  
(+838)



St. Joseph the  
Hymnographer  
(+c.886)



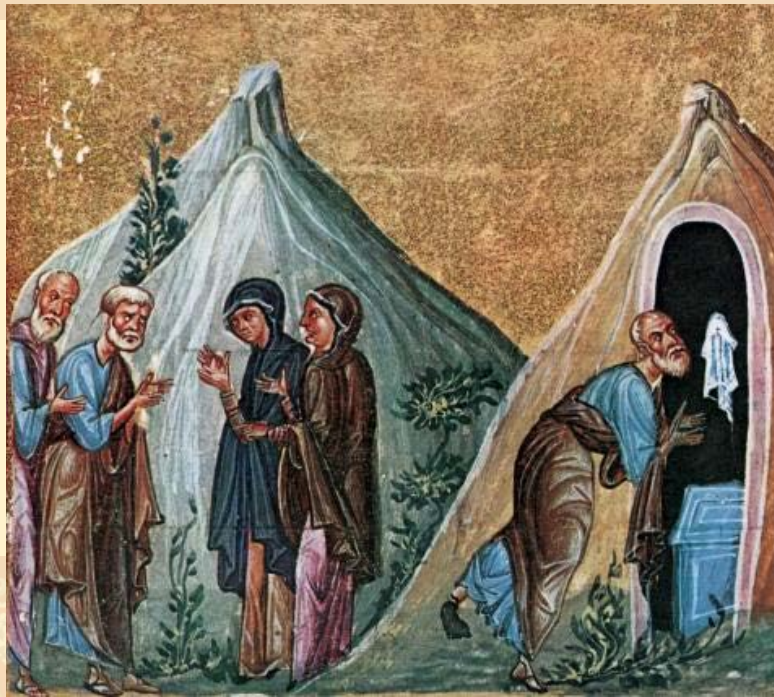


# Who wrote the Octoēchos? (continued)

## The Eothina



**Byzantine Emperor  
Leo VI "The Wise"  
(866 - 912)**

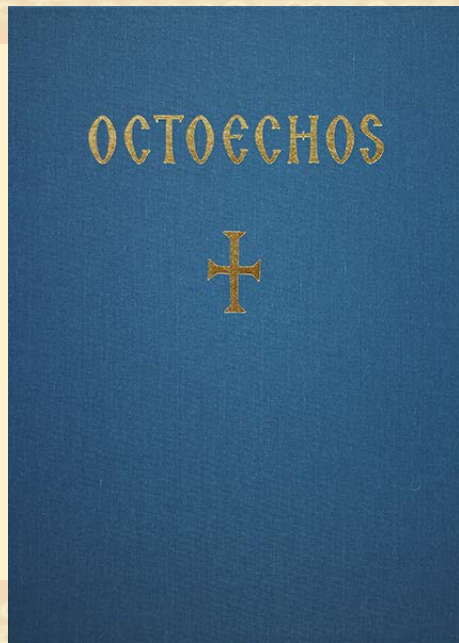


Manuscript depiction of the 7th Eothinon  
Gospel (John 20:1-10)



**Byzantine Emperor  
Constantine VII  
(905 - 959)**

# Themes of the Octoēchos



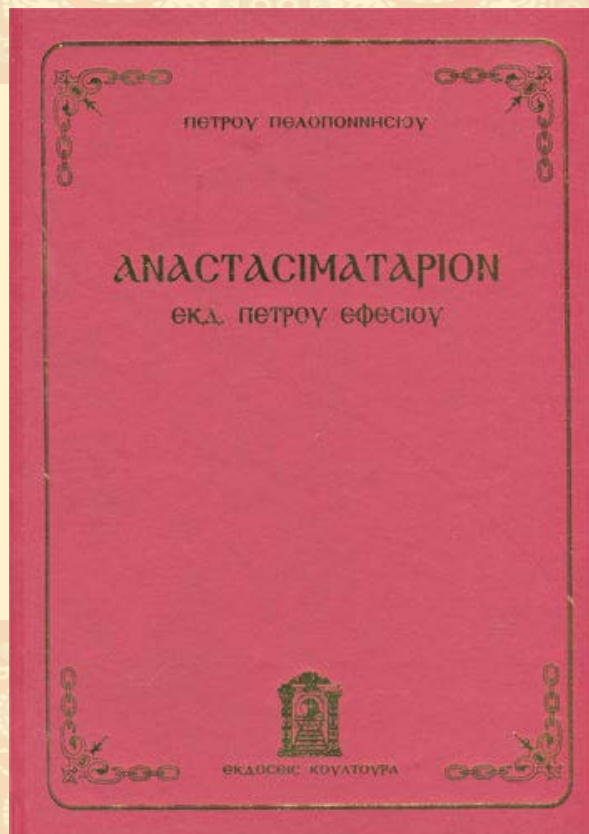
- ❖ **Monday:** The Holy Angels & Hymns of Compunction
- ❖ **Tuesday:** St. John the Baptist & Hymns of Compunction
- ❖ **Wednesday:** The Crucifixion & The Theotokos
- ❖ **Thursday:** The Holy Apostles & St. Nicholas
- ❖ **Friday:** The Crucifixion & The Theotokos
- ❖ **Saturday:** All Saints & The Reposed
- ❖ **Sunday:** The Resurrection of our Savior



# Hymns of the Octoëchos

- ✙ **Receive our evening prayers, O holy Lord, and grant us forgiveness of sins; for you alone have shown the Resurrection in the world.** *(1st Sticheron at Great Vespers, 1st Mode, Saturday evening)*
- ✙ **An evening hymn and spiritual worship do we offer you, O Christ: for you were well pleased to have mercy on us through the Resurrection.** *(1st Sticheron at Great Vespers, Plagal 4th Mode, Saturday evening)*
- ✙ **Christ has risen from the dead, the first fruits of those that sleep. The First born of creation and Creator of all that has come to be, has renewed the corrupted nature of our race. Death, you are no longer lord, for the master of all things has destroyed your might.** *(1st troparion, 1st Kathismata of Orthros, 3rd Mode, Sunday morning)*
- ✙ **With tears the women sought you when they had reached your tomb; but on not finding you, they lamented, crying out with weeping and saying, Woe is us, our Savior, the King of all! How were you stolen? What kind of place contains your life-bearing body? But an angel answered them: Weep not, he said but go proclaim that the Lord is risen, bestowing joy on us; for he alone is compassionate.** *(4th Apostichon of Great Vespers, 4th Mode, Saturday evening)*
- ✙ **Jonas reports your tomb aforetime, and Symeon describes your divine Resurrection, O immortal Lord. For you descended into the tomb as one dead, but broke the gates of Hades; and you rose without corruption as Master for the world's salvation, O Christ our God, having given light to those in darkness.** *(2nd Troparion, 2nd Kathismata of Orthros, Plagal 2nd Mode, Sunday morning)*

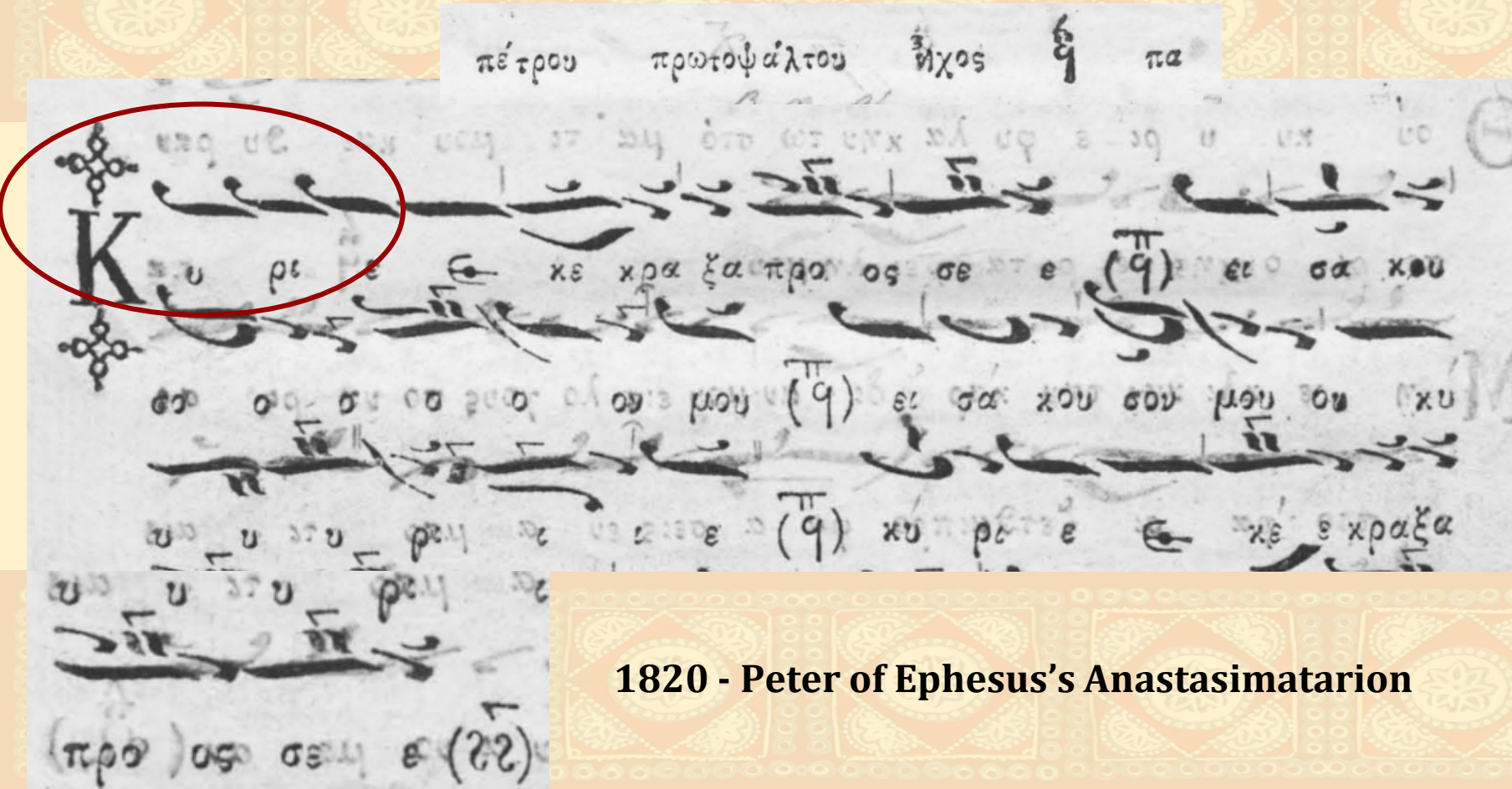
# The Anastasimatarion



- ❖ A music book with the Resurrectional Hymns for Sunday
- ❖ The music is organized by mode and by the order the hymns are sung in the service.
- ❖ The first Anastasimatarion to be printed on a modern press was the 1820 edition of Peter of Ephesus
- ❖ There is no complete Anastasimatarion in English (yet)



# The Anastasimatarion



1820 - Peter of Ephesus's Anastasimatarion

# The Anastasimatarion

Ἦχος ♫ Πα

Τῷ Σαββάτῳ ἐσπέρας

π ρ χ

(Π) (Μ) (Π)

Κυρι ε ε κεκραξαα προ ο ος σε ε ει σα κου σο

ο ον μου ει σα α κου ου σο ον μου Κυ υ υ ρι

ι ι ε Κυρι ε ε κεκρααξα προ ος σε ε ει σα

1905 -  
Anastasimatarion  
of John the  
Protopsaltis



# The Anastasimatarion

1952 -

Anastasimatarion  
of Konstantine  
Pringos, Archon  
Protopsaltis of  
the Great  
Church of Christ

Τῷ Σαββάτῳ ἑσπέρας. Ἦχος ᾠ̣ Πα. 4  
Χ

Κυ ρι ε ε κε ε κρα α α ξα προσσε  
ει ει σα κου ου σο ο ο ον μου π ει  
σα α κου ου ου σο ον μου Κυ υ υ υ  
ρι ι ι ι ε ε Κυ ρι ε ε κε ε

# The Anastasimatarion

❖ Fr. Seraphim Dedes  
(translation & score):

Π  
Lord, I have cried to You; hear me. π ρ

## Various English Language Versions

❖ Monk Ephrem,  
(translation: HTM):

Κύριε ἐκ  
ord, I have cried un - - to Thee, π ρ

❖ Dr. Nicholas Roumas  
(translation & score)

Lord, I have cried to you; hear me.

❖ John Michael Boyer  
(translation: Fr.  
Ephrem Lash)

Lord I have cried un - to Thee, π ρ





***Thank you!***

***from the***

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