

STRUCTURE OF LENTEN DAILY ORTHROS (FULL)

Below is the full order for Lenten Daily Orthros from the *Triodion* which takes about two hours to accomplish. Portions listed in **bold** may be omitted as they fall outside of Lenten Daily Orthros.

For Lenten Daily Orthros, parishes will need to keep handy the *Liturgikon* from the Antiochian Archdiocese, the *Great Horologion*, the *Menaion* and the *Psalter According to the Seventy* from Holy Transfiguration Monastery, and the *Lenten Triodion* and its *Supplement* from Mother Mary and Kallistos Ware.

I. The Beginning of Daily Orthros on Monday of the first week of Great Lent:

1. The Midnight Service is not sung.¹
2. The priest makes a simple metania (not prostration) and enters the Altar, puts on his epitachelion (stole) over his exorasson and takes the censer while standing in front of the Holy Table.
3. The priest makes the sign of the cross with the censer saying “Blessed is our God...”
4. The reader, without metanias: “Holy God...Glory...All Holy Trinity...Glory...Our Father...”
5. The priest: “For thine is the Kingdom...”
6. The reader: “Amen. Lord have mercy” (12x).
7. The priest immediately intones, “Glory to the Holy Consubstantial...”
8. And the reader begins the Hexapsalms, or Six Psalms (as given below).

II. The Beginning of Daily Orthros during the rest of Great Lent, except for Saturdays, Sundays, on Thursday of the Great Canon, and the Annunciation:

1. **We sing all of the Midnight Service. Near the conclusion (Liturgikon 117), we chant:**
2. **The three troparia of contrition in Tone Six: “Have mercy on us, O Lord... Glory... O Lord, have mercy on us... Both Now... Open unto us the door...” (Liturgikon 85-86 or Great Horologion 213)**
3. **The priest says the litany “Have mercy on us... Again we pray for all Orthodox... Again we pray of our (hierarch)... Again we pray that He will keep this Holy Church... Hear us O God our Savior...” (Liturgikon 106)**
4. **Then the Small Dismissal and the litany “Let us pray for the peace...” all the way through “Through the prayers...”**
5. The priest enters the Sanctuary and puts on his epitachelion (stole) and begins Orthros by saying “Blessed is our God...”
6. The reader says the Trisagion Prayers and Lord’s Prayer, followed by the priest’s exclamation “For Thine is the Kingdom...” (at this point the priest begins the great censuring of the church from in front of the Holy Table)
7. Lord have mercy 12x, Glory... Both now..., “Come let us worship...” followed by Psalms 19 and 20, and then Glory... Both now...
8. Trisagion Prayers in full, through the Lord’s Prayer and priest’s exclamation.
9. Then the readers read the troparia “O Lord, save Thy people... Glory...Do thou Who of thine own good will... Both now...O Champion dread...” (while these are read, the priest finishes the censuring and enters the Sanctuary)

¹ On Monday of the first week of Great Lent, Midnight Office is omitted in Greek use, but is said in Slav use.

10. The priest says the usual litany.
11. After the exclamation, the reader says “In the name of the Lord, father bless.”
12. The priest intones “Glory to the Holy Consubstantial...”²
13. And the reader begins the Hexapsalmos, or Six Psalms (as given below)

III. The rest of Daily Orthros on weekdays during Great Lent:

1. The standard hexapsalmos (six psalms) of Orthros.
2. The Great Litany and the priest’s exclamation.
3. “Alleluia” in the tone of the week with its verses, “My soul seeks thee early in the night watches...” (*Great Horologion* 67-68; *Lenten Triodion* 71)
4. The Hymns to the Trinity (Triadika) in the tone of the week. (*Great Horologion* 68-72; *Lenten Triodion* 662-667)
5. No little litany and exclamation.
6. The appointed kathismata of Psalms (see the schedule of the readings in the back of *The Psalter According to the Seventy*) starting with “Glory to the Father...” and ending with the little litany and exclamation, “For thine is the dominion...”
7. The poetic kathismata (sessionals) of repentance in the tone of the week from the back of the Triodion (*Lenten Triodion* 668-699) as appointed for the first versification.
8. The second appointed kathisma from the Psalter, as indicated according to the day, and the little litany with exclamation, “For thou art a good God and Who lovest of mankind...”
9. Then the sessionals after the second versification from the Triodion for the given day.
10. The third appointed kathisma from the Psalter, as indicated according to the day, and the little litany with exclamation, “For blessed is Thy Name...”
11. Then the sessionals after the third versification from the Triodion for the given day.
12. Psalm 50 plainly read.
13. The priest’s intercession: “O God, save Thy people...”
14. “Lord, have mercy” 12x and the exclamation “Through the mercies and compassions...”

IV. If Lenten Daily Orthros will continue with the chanting the Biblical Odes from the Great Horologion, follow this order:

- A. The 8th and 9th biblical odes are recited every day. In addition, and prior to, the 8th and 9th odes, other biblical odes are recited in full by day as follows:
 1. Monday: 1st
 2. Tuesday: 2nd
 3. Wednesday: 3rd
 4. Thursday: 4th
 5. Friday: 5th
 6. Saturday: 6th and 7th
- B. The nine Biblical odes (*Great Horologion* 78-94) are:
 1. The Hymn of Moses (Exodus 15:1-9)
 2. An Ode of Moses (Deut. 32:1-43) – only said on Tuesday, and in full, with the refrain before each verse, “Glory to thee, our God, glory to thee.” It is omitted entirely on all other days.

² This order is according to our *Typikon*. However, many churches follow the order of the first Monday throughout Great Lent, except on Saturday, Sunday, Thursday of the Great Canon, and the Annunciation.

3. The Prayer of Anna (I Kings 2:1-10)
4. The Prayer of Habakkuk (Habakkuk 3:2-19)
5. The Prayer of Isaiah (Isaiah 26:9-20)
6. The Prayer of Jonah (Jonah 2:3-10)
7. The Prayer of the Three Holy Children (Daniel 3:26-56)
8. The Hymn of the Three Holy Children (Daniel 3:57-88 in Septuagint)
9. The Hymn of the Theotokos (Luke 1:46-55) and The *Benedictus* of Zacharias (Luke 1:68-79)

Monday

1. 1st Ode: since it is Monday, the whole ode is recited. At the 12th verse from the end, begin inserting the troparia from the canon in the Menaion. Then, the entirety of the troparia from the canon in the Triodion, which will take up the remainder, including Glory... Both Now..., and the final heirmos.
2. Skip the 2nd Ode (it is only used on Tuesday).
3. After the 3rd Ode, the Little Litany with the exclamation “For Thou art our God...”
4. The mesodion kathisma from the Menaion.
5. 3rd through 7th Odes: only the first verse and the last verses (as many as needed) interspersed with the canon from the Menaion.
6. After the 6th Ode, read the kontakion from the Menaion, or the martyricon³ from the Triodion. Then read the synaxarion from the Menaion, which the priest concludes with the line “Through the intercession of Thy Saints, O Christ our God...”
7. 8th and 9th Odes: always recited in full, using the pattern given at the 1st ode, above. Chant “We praise, we bless...” and the last heirmos from the second canon of the 8th ode from the Triodion. Then, the priest, holding the censer at the icon of the Theotokos, says, “The Theotokos and Mother of the Light...”
8. During the chanting of the Hymn of the Theotokos from the 9th Ode, “My soul doth magnify the Lord...” we sing the refrain “More honorable...”, then the 2nd half of the 9th Ode, the *Benedictus* of Zachariah to be chanted with the canons from the Menaion and the Triodion. Meanwhile, the priest performs the great censing of the church.

Tuesday

1. 1st Ode: only the first verse and the last verses (as many as needed) interspersed with the canon from the Menaion.
2. The entire 2nd Biblical Ode (since it is Tuesday). Immediately after reading the full biblical ode, chant the heirmos as given in the triodion and then the troparia, prefacing each one with the refrain, “Glory to Thee, our God, glory to Thee,” concluding with “Glory... Both Now...” before the last two troparia, and then the final heirmos.
3. After the 3rd Ode, the Little Litany with the exclamation “For Thou art our God...”
4. The mesodion kathisma from the Menaion.
5. 3rd through 7th Odes: see pattern for 1st Ode above.
6. After the 6th Ode, read the kontakion from the Menaion, or the martyricon¹ from the Triodion. Then read the synaxarion from the Menaion, which the priest concludes with the line “Through the intercession of Thy Saints, O Christ our God...”

³ If there is a kontakion, then we say the martyricon at the end of the mesodion kathisma.

7. 8th and 9th Odes: always recited in full, using the pattern given on Monday, above. Chant “We praise, we bless...” and the last heirmos from the second canon of the 8th ode from the Triodion. Then, the priest, holding the censer at the icon of the Theotokos, says, “The Theotokos and Mother of the Light...”
8. During the chanting of the Hymn of the Theotokos from the 9th Ode, “My soul doth magnify the Lord...” we sing the refrain “More honorable...”, then the 2nd half of the 9th Ode, the *Benedictus* of Zachariah to be chanted with the canons from the Menaion and the Triodion. Meanwhile, the priest performs the great censuring of the church.

Wednesday

1. 1st Ode: only the first verse and the last verses (as many as needed) interspersed with the canon from the Menaion.
2. Skip the 2nd Ode (it is only used on Tuesday).
3. 3rd Ode: since it is Wednesday, the whole ode is recited. At the 12th verse from the end, begin inserting the troparia from the canon in the Menaion. Then, the entirety of the troparia from the canon in the Triodion, which will take up the remainder, including Glory... Both Now..., and the final heirmos.
4. After the 3rd Ode, the Little Litany with the exclamation “For Thou art our God...”
5. The mesodion kathisma from the Menaion.
6. 4th through 7th Odes: see pattern for 1st Ode above.
7. After the 6th Ode, read the kontakion from the Menaion, or the martyricon¹ from the Triodion. Then read the synaxarion from the Menaion, which the priest concludes with the line “Through the intercession of Thy Saints, O Christ our God...”
8. 8th and 9th Odes: always recited in full, using the pattern given at the 3rd ode, above. Chant “We praise, we bless...” and the last heirmos from the second canon of the 8th ode from the Triodion. Then, the priest, holding the censer at the icon of the Theotokos, says, “The Theotokos and Mother of the Light...”
9. During the chanting of the Hymn of the Theotokos from the 9th Ode, “My soul doth magnify the Lord...” we sing the refrain “More honorable...”, then the 2nd half of the 9th Ode, the *Benedictus* of Zachariah to be chanted with the canons from the Menaion and the Triodion. Meanwhile, the priest performs the great censuring of the church.

Thursday

1. 1st and 3rd Odes: only the first verse and the last verses (as many as needed) interspersed with the canon from the Menaion.
2. Skip the 2nd Ode (it is only used on Tuesday).
3. After the 3rd Ode, the Little Litany with the exclamation “For Thou art our God...”
4. The mesodion kathisma from the Menaion.
5. 4th Ode: since it is Thursday, the whole ode is recited. At the 12th verse from the end, begin inserting the troparia from the canon in the Menaion. Then, the entirety of the troparia from canon in the the Triodion, which will take up the remainder, including Glory... Both Now..., and the final heirmos.
6. 5th through 7th Odes: see pattern for 1st and 3rd Odes above.
7. After the 6th Ode, read the kontakion from the Menaion, or the martyricon¹ from the Triodion. Then read the synaxarion from the Menaion, which the priest concludes with the line “Through the intercession of Thy Saints, O Christ our God...”

8. 8th and 9th Odes: always recited in full, using the pattern given at the 4th Ode, above. Chant “We praise, we bless...” and the last heirmos from the second canon of the 8th ode from the Triodion. Then, the priest, holding the censer at the icon of the Theotokos, says, “The Theotokos and Mother of the Light...”
9. During the chanting of the Hymn of the Theotokos from the 9th Ode, “My soul doth magnify the Lord...” we sing the refrain “More honorable...”, then the 2nd half of the 9th Ode, the *Benedictus* of Zachariah to be chanted with the canons from the Menaion and the Triodion. Meanwhile, the priest performs the great censuring of the church.

Friday

1. 1st, 3rd and 4th Odes: only the first verse and the last verses (as many as needed) interspersed with the canon from the Menaion.
2. Skip the 2nd Ode (it is only used on Tuesday).
3. After the 3rd Ode, the Little Litany with the exclamation “For Thou art our God...”
4. The mesodion kathisma from the Menaion.
5. 5th Ode: since it is Friday, the whole ode is recited. At the 12th verse from the end, begin inserting the troparia from the canon in the Menaion. Then, the entirety of the troparia from the canon in the Triodion, which will take up the remainder, including Glory... Both Now..., and the final heirmos.
6. 6th and 7th Odes: see pattern for 1st, 3rd and 4th Odes above.
7. After the 6th Ode, read the kontakion from the Menaion, or the martyricon¹ from the Triodion. Then read the synaxarion from the Menaion, which the priest concludes with the line “Through the intercession of Thy Saints, O Christ our God...”
8. 8th and 9th Odes: always recited in full, using the pattern given at the 5th Ode, above. Chant “We praise, we bless...” and the last heirmos from the second canon of the 8th ode from the Triodion. Then, the priest, holding the censer at the icon of the Theotokos, says, “The Theotokos and Mother of the Light...”
9. During the chanting of the Hymn of the Theotokos from the 9th Ode, “My soul doth magnify the Lord...” we sing the refrain “More honorable...”, then the 2nd half of the 9th Ode, the *Benedictus* of Zachariah to be chanted with the canons from the Menaion and the Triodion. Meanwhile, the priest performs the great censuring of the church.

Saturday in the second, third and fourth weeks of Great Lent

1. 1st, 3rd, 4th and 5th Odes: only the first verse and the last verses (as many as needed) interspersed with the canon from the Menaion.
2. Skip the 2nd Ode (it is only used on Tuesday).
3. After the 3rd Ode, the Little Litany with the exclamation “For Thou art our God...”
4. The mesodion kathisma from the Menaion.
5. 6th and 7th Odes: since it is Friday, the whole odes are recited. At the 12th verse from the end in each one, begin inserting the troparia from the canon in the Menaion. Then, the entirety of the troparia from the canon in the Triodion, which will take up the remainder, including Glory... Both Now..., and the final heirmos.
6. After the 6th Ode, read the kontakion from the Menaion, or the martyricon¹ from the Triodion. Then read the synaxarion from the Menaion, which the priest concludes with the line “Through the intercession of Thy Saints, O Christ our God...”

7. 8th and 9th Odes: always recited in full, using the pattern given at the 6th and 7th Odes, above. Chant “We praise, we bless...” and the last heirmos from the second canon of the 8th ode from the Triodion. Then, the priest, holding the censer at the icon of the Theotokos, says, “The Theotokos and Mother of the Light...”
8. During the chanting of the Hymn of the Theotokos from the 9th Ode, “My soul doth magnify the Lord...” we sing the refrain “More honorable...”, then the 2nd half of the 9th Ode, the *Benedictus* of Zachariah to be chanted with the canons from the Menaion and the Triodion. Meanwhile, the priest performs the great censuring of the church.

NOTES

If extra stichoi (verses) are needed for the troparia for the canons, chant “Glory to Thee, our God, glory to Thee” before each of them.

For further details of these instructions, see *Lenten Triodion*, 75-79.

V. The Conclusion of Lenten Daily Orthros:

1. After the 9th Ode is complete, say the Little Litany and the exclamation “For all the powers of heaven praise Thee.”
2. The Hymns of Light (Photagogikon) for the tone of the week, said thrice, with the appropriate final clause as shown in the back of the Triodion.
3. Read Psalms 148-150
4. Say “Glory... Both Now...” followed by “To thee belongeth glory...”
5. Say the Little Doxology.
6. The litany and the priest’s exclamation.
7. The aposticha from the Triodion (*Lenten Triodion*, 73-74).
8. The priest says “It is a good thing...” and the readers follow with the Trisagion Prayers.
9. The priest says “For Thine is the Kingdom” and the reader follows with “Standing in the temple of thy glory...”
10. “Lord, have mercy” (forty times)
11. “Glory... Both Now” followed by “More honorable...”
12. “In the name of the Lord, Father bless.”
13. The priest intones: “Christ our God, the existing One...”
14. The Reader responds: “Amen. O heavenly King, support the faithful...”
15. The Prayer of St. Ephraim the Syrian said twice with four prostrations.
16. The Dismissal.

VII. The Hours during Great Lent: Follow the order found in the *Lenten Triodion*, *Liturgikon* and *Great Horologion*. Note:

1. If the First Lenten Hour follows Lenten Daily Orthros without interruption, we say neither the dismissal from Orthros nor the Trisagion Prayers at the start of the First Hour, but rather “Come let us worship...”
2. In the Sixth Lenten Hour, before “Let thy compassions quickly go before us...” (*Liturgikon* 184) we say the first prokeimenon, the Old Testament prophecy, and then the second prokeimenon.