

ABBREVIATED RUBRICS FOR SUNDAY, AUGUST 20, 2017
AFTER-FEAST OF THE DORMITION OF THE THEOTOKOS

PROPHET SAMUEL; MARTYR PHOTEINI OF BLACHERNAE; MARTYRS HELIODOROS AND DOSAI OF PERSIA

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

GREAT VESPERS ON SATURDAY, AUGUST 19; TONE 2

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 2 with ten troparia:*

(Nassar 145-146; Kazan Vesp. 18-29)

For the Resurrection from the Octoechos in Tone Two

Verse 10. *Bring my soul out of prison, that I may praise Thy Name.*

Come ye, let us worship Him Who was born of the Father before all time, the Word of God, incarnate of the Virgin Mary; for He did submit to crucifixion by His own choice, was delivered to burial as He Himself willed, rose from the dead, and saved me, who was lost.

Verse 9. *The righteous shall wait for me until Thou recompense me.*

Verily, Christ our Savior nailed to His Cross the handwriting of the decree, and did expunge it. And He abolished the might of Death. Let us therefore adore His third-day Resurrection.

Verse 8. *Out of the depths have I cried to Thee, O Lord, Lord hear my voice.*

Come, let us with the archangels praise the Resurrection of Christ; for He is the Redeemer and Savior of our souls, and He it is Who will come with fearful magnificence and glorious might to judge the world which He hath created.

Verse 7. *Let Thine ears be attentive to the voice of my supplication.*

O Thou Who wast crucified and wast buried, the angel did proclaim Thee, that Thou art the Master, saying to the women, Come ye and behold where the Lord was laid; for He is risen as He said; for He is the Almighty One, and therefore, do we worship Thee, O Thou Who alone art deathless; O Christ, Giver of life, have mercy upon us.

Verse 6. If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.

With Thy Cross Thou didst abolish the curse of the tree; with Thy Death and Burial Thou didst cause the might of Death to die; and with Thy Resurrection Thou didst enlighten mankind. Wherefore, do we cry to Thee, O Christ our God, the Benefactor, glory to Thee.

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

O Lord, verily, the gates of Death were opened to Thee for fear of Thee. And as the gate-keepers of Hades saw Thee they did tremble; for Thou didst break asunder its brazen gates; didst crush its iron bars; didst bring us out from the shadow and darkness of death; and didst break our bonds asunder.

(HTM August Menaion 121)

For the Dormition in Tone Five (Rejoice**)**

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. He that in our behalf had become * like unto us from thy most pure and all-holy blood, * the Same, when He was well pleased to translate thee out of the world * and most strangely take thee to Himself as pure, * assembled together all His own servants upon a cloud * and brought them to thee by command, that they bury thee, * giving honor to thy departure befittingly. * Then the Apostles, seeing thee, O Virgin, were filled with grace, * and with exceeding great rev'ence, they all then sacredly worshipped thee * and cried out with firm faith: * O rejoice, thou who hast brought forth Great Mercy for the world.

Verse 3. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

He that in our behalf had become ... (repeat above)

Verse 2. Praise the Lord, all ye nations; praise Him, all ye people.

Whence hath it been made known unto you * of my departure from the body? So spake the blest * and pure Theotokos to the sacred disciples of Christ. * O my children, what is this most wondrous sight? * They answered: We suddenly were all lifted upon the clouds; * and as thou seest, we are come unto thine abode, * now to worship thee as a holy and fiery throne, * and to see thy departure and divine emigration hence, * and with our own hands to bury thy tabernacle which once held God, * that all-holy dwelling, * by the which the world hath found His Great Mercy for itself.

Verse 1. For His mercy is great toward us, and the truth of the Lord endureth forever.

Standing about thine hon'orable bed * and then escorting thee with glory unto the grave * according to nature's law, O all-holy Virgin most pure, * Christ Savior's disciples sang thee fun'ral hymns, * while saying: Rejoice, august Lady, palace and throne of God; * rejoice, thou ready help and succor of men; rejoice, * spotless chariot of the Holy Divinity. * Go, pass unto the everlasting mountains with swift ascent; * O tabernacle of glory, dwell in divine tabernacles now, * and ask for the faithful * the divine unfailing peace and Great Mercy of our God.

(HTM August Menaion 91)

DOXASTICON FOR THE DORMITION IN TONE TWO

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

She that is higher than the Heavens, and more glorious than the Cherubim, and more honorable than all creation; she that because of her exceeding purity became the vessel of the everlasting Essence, today committeth her all-holy soul into the hands of her Son. With her, all things are filled with joy, and she granteth us Great Mercy.

(Nassar 146; Kazan Vesp. 29-31)

THEOTOKION FOR THE RESURRECTION IN TONE TWO

Both now and ever, and unto ages of ages. Amen.

O Virgin, verily, the shadow of the law hath been annulled by the coming of thy grace; for as the bush was burning but not consumed, so didst thou give birth while yet a Virgin. And instead of the pillar of fire, the Sun of justice shone forth; and instead of Moses, Christ the Savior of our souls.

- 4.) *The Entrance is made with the censer, and we chant “O Gladsome Light ...” (Chant) (Choral) followed by the Prokeimenon “The Lord is King ...” in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. *The Lord is robed; He is girded with strength. (Refrain)*

Verse 2. *For He has established the world so that it shall never be moved. (Refrain)*

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer “Vouchsafe, O Lord.” The deacon offers the Litany of Supplication, and the priest offers “The Peace” and the Prayer of the Bowing of Heads.*

- 6.) *At the Aposticha, we chant the following:*

(Nassar 146-147; Kazan Vesp. 123-126)

APOSTICHA FOR THE RESURRECTION IN TONE TWO

Thy Resurrection, O Christ Savior, hath illumined the whole universe. Thou hast renewed Thy creation. O Lord Almighty, glory to Thee.

Verse 1. *The Lord is King, and hath clothed Himself with majesty. The Lord is robed; He is girded with strength.*

By the Tree, O Savior, Thou hast removed the curse that was caused by a tree; and by Thy Burial Thou hast caused the might of Death to die. Thou hast illumined our race by Thy Resurrection. Wherefore, do we shout to Thee, O Christ our Lord, Giver of life, glory to Thee.

Verse 2. *For He has established the world so that it shall never be moved.*

O Christ, when Thou wast seen nailed upon the Cross, Thou didst invert the beauty of creation. Yet withal did the soldiers show brutality when they pierced Thy side with a spear. And the Hebrews comprehended not the might of Thine authority, seeking to seal Thy tomb. But Thou Who for the compassion of Thy mercies didst accept a tomb, and didst rise in three days, O Lord, glory to Thee.

Verse 3. Holiness befits Thy house, O Lord, forevermore.

O Christ God, O Giver of life, Thou didst bear the Passion willingly for the sake of the dead. Thou didst descend into Hades for Thou art mighty, and didst snatch away from the hand of the proud one those who there awaited Thy coming, bestowing paradise upon them for an abode instead of Hades. Wherefore, we supplicate Thee to give us who glorify Thy third-day Resurrection forgiveness of sins, and the Great Mercy.

(HTM August Menaion 91)

DOXASTICON FOR THE DORMITION IN TONE FIVE

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

Sing, O ye people, sing ye the praises of the Mother of our God; for today she delivers her soul, full of light, into the immaculate hands of Him Who was made incarnate of her without seed. And she entreats Him without ceasing to grant the inhabited earth peace and Great Mercy.

7.) *We then say the Prayer of St. Simeon (Chant) (Choral) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 147; Kazan Vesp. 163)

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

(Nassar 587-588)

APOLYTIKION OF THE DORMITION IN TONE ONE (CHANT) (CHORAL)

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated unto life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—whose Dormition and translation into the heavens we now celebrate—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy and glorious Prophet Samuel; Martyr Photeini of Blachernae; and Martyrs Heliodoros and Dosai of Persia, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

Pronunciation Guide

Blachernae: blah-KEHR-nye

Heliodoros: eh-lee-oh-DOH-rohs

Dosai: doh-SYE

ORTHROS ON SUNDAY, AUGUST 20, 2017
TONE 2 / EOTHINON 11

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE TWO

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 193; Kazan Orth. 30)

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

RESURRECTIONAL APOLYTIKION IN TONE TWO

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

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

(Nassar 587-588)

APOLYTIKION OF THE DORMITION IN TONE ONE (CHANT) (CHORAL)

Both now and ever, and unto ages of ages. Amen.

In thy birth-giving, O Theotokos, thou didst keep and preserve virginity; and in thy falling-asleep thou hast not forsaken the world; for thou wast translated unto life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*

7.) *The Poetic Kathismata are from the Octoechos for Tone 2 (Nassar 147-148; Kazan Orth. 34). The theotokia are from the Menaion (HTM August 122) for the After-feast.*

SECOND TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Verily, the honorable Joseph did bring down Thy pure body from the Tree, wrapped it in fine linen, and laid it in a new tomb. But Thou didst rise in three days, O Lord, granting the world Great Mercy.

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

Verily, the angel did appear at the tomb, saying to the ointment-bearing women: The ointment is worthy of the dead, but Christ hath been shown to be foreign to corruption. Rather cry ye instead: The Lord is risen, granting the world Great Mercy.

(For the Dormition) *Both now and ever, and unto ages of ages. Amen.*

Now thine enlightened soul is gone to Heaven's heights, and thy pure tabernacle unto Paradise; translated from corruption, it rejoiceth, O holy Lady. And the Lord hath recompensed the profane and iniquitous thinking to work treachery on thy precious remains, O Maid. But now with the Apostles, we cry out: Rejoice, O Full of Grace.

Second Kathisma

O Lord, since Thou didst not prevent the sealing of the tombstone when Thou didst arise, Thou didst bestow on all the rock of fidelity. O Lord, glory to Thee.

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

Verily, the assembly of the Disciples rejoiced in unison with the ointment-bearing women. As for us, we celebrate with them a common festival to the honor and exaltation of Thy Resurrection, exclaiming to Thee, O Lord, Lover of mankind, grant Thy people, through their supplications, Great Mercy.

(For the Dormition) *Both now and ever, and unto ages of ages. Amen.*

When thou gavest up thy soul into His hands Who once from thee had become man for our sakes, He, as thy Maker and thy God, removed thee unto the life free of all defilement. With reverence, therefore, we piously call thee blest, who alone art pure, untouched by any stain; and as is right, we all confess thee as Theotokos and cry to thee: Pray Christ, to Whom thou hast been translated, to grant our souls His salvation.

- 8.) [Benedictions \(Evlogetaria\) in Tone 5](#). (*Red Service Book 62-63; Kazan Orthros 41-44*)
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the [Prokeimenon](#) with its accompanying stichos are all from the Octoechos for Tone 2. (*Nassar 148-150; Kazan Orthros 48-49*)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

LET EVERYTHING THAT HATH BREATH

Let everything that hath breath praise the Lord. (TWICE)

Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

- 12.) *The eleventh Eothinon Gospel (John 21:14-25) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros 66)
**In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (*Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66*)*
- 15.) [Troparia following Psalm 50](#) as usual. (*Serv. Bk., 67; Kazan Sun. Mat., 67-68*)
- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary—whose Dormition and translation into the Heavens we now celebrate—by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy,

¹ Saints of particular local veneration may be included among the Saints of their same classification at the discretion of the pastor.

glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious and all-laudable Apostle Thaddeus of the Seventy; the Martyrs Bassa and her sons Theognios, Agapios, and Pistos of Edessa; Venerable Abraham of Smolensk and his disciple, Venerable Ephraim, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

*The choir sings “Lord, have mercy” **twelve times**, and the priest exclaims “Through the mercies and compassions...”*

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

SECOND TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

Thou didst arise from the grave, O Almighty Savior, and Hades seeing the miracle wast astonished, and the dead arose. Creation doth see this and doth rejoice with Thee, whilst Adam joins in exaltation, and the world doth praise Thee forever, O my Savior.

Thou art the Light of those in darkness; Thou art the Resurrection and the Life of all whom Thou hast raised, having destroyed the power of death, O Savior, and shattered the gates of Hades, O Word. Seeing such wonders, mortals were astonished, and all creation rejoices in Thy Resurrection, O loving One. Therefore, all doth glorify and praise Thy condescension, and the world doth praise Thee forever, O my Savior.

THE SYNAXARION (Plain Reading)

On August 20 in the Holy Orthodox Church, we continue to celebrate the Dormition of the Most-holy Theotokos, and we commemorate the holy and glorious Prophet Samuel.

Verses

Samuel the seer closeth his eyes at his ending,
And though ended, seeth the Light Ever-living.
Samuel goeth hence on the twentieth, seeing things to come.

Samuel, the fifteenth and last judge of Israel, lived eleven hundred years before the birth of Christ in Shiloh near the Ark of the Covenant. Samuel, in his twelfth year, had a true revelation from God concerning the punishments which were pending before the house of the high priest Eli because of the immorality of his sons Hophni and Phineas. That revelation soon materialized: The Philistines defeated the Israelites, slew both of Eli's sons and captured the Ark of the Covenant. When the messenger informed Eli of this tragedy, Eli fell dead to the ground. The same thing occurred to his daughter-in-law, the wife of Phineas. For twenty years the Israelites were the slaves of the Philistines. After this period of time, God sent Samuel to the people to preach repentance if they wished to be saved from their enemies. The people repented and rejected the foreign idols that they served and recognized Samuel as a prophet, priest and judge. Then Samuel set out with an army against the Philistines and with God's help confused and defeated them, thus liberating the land and the people. After that, Samuel peacefully judged his people until old age.

On this day, we also commemorate the Martyr Photeini of Blachernae; and Martyrs Heliodoros and Dosai of Persia. By their intercessions, O Christ God, have mercy upon us. Amen.

- 18.) *We chant the katavasia of the first Dormition Canon (Nassar 589-590), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the first Dormition Canon.*

THE KATAVASIAS OF THE FIRST DORMITION CANON IN TONE ONE

Ode 1. Thy noble solemn memorial, O Virgin, adorned with divine glory, hath brought all believers together in rejoicing as Miriam did of old, coming forward with timbrels and dances, singing to thine only Son; for in glory hath He been glorified.

Ode 3. O Christ, Wisdom of God and His creating and almighty Power, establish Thy Church without guile, and unshaken; for Thou alone art holy, O Thou Who dwellest among the holy.

Ode 4. The sayings of the Prophets, O Christ, and their symbols explained clearly Thine Incarnation of the Virgin; and the brilliance of Thy lightning doth send forth light to the Gentiles, and the deep calleth out to Thee shouting with joy: Glory to Thy might, O Lover of mankind.

Ode 5. Verily, I proclaim, O Christ, the divine goodness of Thine ineffable virtues; for Thou didst rise from eternal glory as a ray, coeternal in Thy Person, and wast incarnate in the Virgin's womb, bringing forth a sun to those who are in darkness and error.

Ode 6. Verily, the fire in the vitals of the deep-born whale was a symbol of Thy three-day Burial, of which Jonah was an exemplar; for having escaped without hurt when he was swallowed, he shouted, saying: I will sacrifice unto Thee with the voice of thanksgiving, O Lord.

Ode 7. Verily, the divine passion did defeat the bestial wrath and fire, moistening the fire, and with inspired words issuing forth from the three-voiced song of the righteous ones, scorning wrath, opposing the musical instruments, as they sang in the midst of the flames, shouting: Blessed art Thou, O glorified One, the God of our Fathers.

We praise, we bless, and we worship the Lord.

Ode 8. Verily, the angel of the Almighty God did reveal the flames moistening the three righteous youths and burning the infidels. And He made the Theotokos a fountain for the Element of life, Destroyer of death, and overflowing with life to those who sing: We who are saved praise the Creator along, ever exalting Him to the end of ages.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

MAGNIFICATIONS IN TONE ONE

Choir: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Refrain: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee. *(Repeat after each Verse.)*

- + For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. *(Refrain)*
- + For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. *(Refrain)*
- + He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. *(Refrain)*

- + He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. (*Refrain*)
- + He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. (*Refrain*)

Ode 9. *All generations bless thee, O thou only Theotokos.*

In thee, O spotless Virgin, the laws of nature were suspended; for thy virginity was preserved in thy child-bearing, and Life is joined with death. Thou, O Theotokos, didst remain a Virgin after child-birth, and after death thou art still alive and dost ever deliver thy heritage.

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant "**Holy is the Lord our God**" (thrice) and "Exalt ye the Lord..." (Kazan Orthros 81). Then we chant the following:*

(Nassar 217; Kazan Orthros 102)

THE ELEVENTH EOTHINON EXAPOSTEILARION IN TONE TWO

When the Lord, after His Resurrection, asked Peter thrice: Dost thou love Me, He set him for a shepherd over His sheep. And when Peter saw the Disciple whom Jesus loved following him, he asked the Lord: And what is this? And the Lord said: If I will that he tarry until I come again, what is that to thee, O Peter my beloved?

(HTM August Menaion 97)

THE EXAPOSTEILARION OF THE DORMITION IN TONE THREE

(***The original melody***)

O ye Apostles from afar, * being now gathered together * here in the vale of Gethsemane, * give burial to my body, * and Thou, my Son and my God, * receive Thou my spirit.

21.) *We chant "**The Praises**" in Tone 2 with eight troparia:*

(Nassar 150-151; Kazan Orth. 111-118)

For the Resurrection from the Octoechos in Tone Two

Verse 1. *This glory shall be to all His saints.*

Though Thou didst stand in judgment, O Lord, condemned by Pilate, Thou didst not vacate Thy throne, sitting with the Father. Thou didst arise from the dead, releasing the world from the bondage of the stranger; for Thou art compassionate and the Lover of mankind.

Verse 2. *Praise the Lord in His sanctuary. Praise ye Him in the firmament of his power.*

Though, O Lord, the Jews placed Thee in a grave like dead, the soldiers guarded Thee as a slumbering King; and as a Treasure of life, they sealed Thee. But Thou didst rise and grant incorruptibility to our souls.

Verse 3. *Praise Him for His mighty acts; praise Him according to His excellent greatness.*

Thou didst give us Thy Cross, O Lord, as a weapon against Diabolus, who, unable to behold its power, doth fear and tremble; for it raiseth the dead and hath annulled death. Wherefore, do we worship Thy Burial and Resurrection.

Verse 4. Praise Him with sound of trumpet. Praise Him with the psaltery and harp.

The angel proclaiming Thy Resurrection, O Lord, did frighten the guards; but to the women he cried out, saying: Why seek ye the Living among the dead? Verily, He hath risen, being God and hath granted life to the universe.

(HTM August Menaion 97-98)

For the Dormition in Tone Four (As one valiant**)**

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.

On thine honored Dormition now, * all the Heavens are jubilant, * and the hosts of Angels exceedingly rejoice, * as all the earth maketh merry, singing dirges to thee in joy, * Mother of the Lord of all, * O thou all-holy Virgin Maid, * who hast not known man, * who hast truly delivered all the race of fallen mankind from the sentence * passed on our forefathers long ago.

Verse 6. Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.

On thine honored Dormition now ... (repeat above)

Verse 7. Arise, O Lord, into Thy resting place: Thou and the ark which Thou hast sanctified.

At the sovereign behest of God, * from the farthest ends of the earth * came the Chief Apostles to bury thee, O Maid; * and on beholding thee taken from the earth to the heights above, * they cried out to thee in joy * with the greeting of Gabriel: * Rejoice, O chariot * bearing all of the Godhead; O rejoice, thou who alone hast by thy childbirth * joined things of earth to the things on high.

Verse 8. The Lord hath sworn in truth unto David: He will not turn from it.

Thou who gavest birth unto Life * art conveyed to immortal life * at thy bright and hallowed Dormition on this day; * thou art escorted by powers, principalities, angel hosts, * prophets' and apostles' choirs, * and indeed, all created things, * as thy holy Son * now with honor receiveth in His spotless hands thy blameless and divine soul, * O Virgin Mother, O Bride of God.

(Nassar 218; Kazan Orthros 197-198)

THE ELEVENTH EOTHINON DOXASTICON IN TONE EIGHT

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

When Thou didst show Thyself to the Disciples after Thy Resurrection, O Savior, Thou didst appoint Simon to shepherd the sheep, for the renewal of love, asking him to tend the flock. And Thou didst say to him: If thou lovest Me, O Peter, feed My lambs, feed My sheep. But he at once inquired concerning the other Disciple, showing his exceeding love. Wherefore, by the intercession of both, O Christ, keep Thy flock from corrupting wolves.

Both now and ever, and unto ages of ages. Amen.

Most blessed art thou, O Virgin Theotokos, for through Him that was incarnate of thee is Hades despoiled, Adam is recalled from the dead, the curse is made void, Eve is set free, death is slain, and we are endowed with life. Wherefore, in hymns of praise, we cry aloud: Blessed art Thou, O Christ our God, Who is thus well pleased, glory to Thee.

22.) We chant the **Great Doxology in Tone 8** (Red Service Book 75-76, Kazan 235-238), followed by:

(Red Service Book 76; Kazan Orthros 219)

TROPARION IN TONE FOUR

Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

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