

**ABBREVIATED RUBRICS FOR SUNDAY, FEBRUARY 12, 2017**  
**SUNDAY OF THE PRODIGAL SON**

MELETIOS, ARCHBISHOP OF ANTIOCH; NEW-MARTYR CHRISTOS OF CONSTANTINOPLE;  
ALEXIS, METROPOLITAN OF MOSCOW

*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, FEBRUARY 11; TONE 1**

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 1 with ten troparia:*

(Nassar 137-138; Red Service Book 33-34; Kazan Vesp. 5-15)

For the Resurrection from the Octoechos in Tone One

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

Accept our evening prayers, O Holy Lord. Grant us forgiveness of our sins; for Thou alone hast made manifest the Resurrection unto the world.

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

Encompass Zion, O ye people, and surround it; give ye glory therein to Him Who arose from the dead; for He is our God Who hath delivered us from our transgressions.

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

O come, ye people, let us praise Christ and bow down before Him, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the wiles of the enemy.

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

Rejoice, O ye heavens; sound the trumpets, ye foundations of the earth; thunder forth gladness, O ye mountains; for behold, Emmanuel hath nailed to the Cross our sins; and the Giver of Life hath slain death, raising up Adam; for He is the Lover of mankind.

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

He Who was willingly crucified in the flesh for our sake; Who didst suffer and was buried, and arose again from the dead: let us praise, saying, O Christ: confirm Thy Church in Orthodoxy, and make peaceful our lives; for Thou art good and the Lover of mankind.

*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.*

Standing before Thy life-giving tomb, we, though unworthy, offer glory to Thine ineffable compassion, O Christ our God; for Thou didst accept the Cross and death, O sinless One, that Thou mightest grant Resurrection to the world; for Thou art good and the Lover of mankind.

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. The Word, unoriginate, co-eternal with the Father Who ineffably came from a virgin womb; Who for our sake willingly accepted the Cross and death, and arose in glory; let us praise saying: Glory to Thee, O Lord, the Life-giver, the Savior of our souls.*

(Nassar 611, Kazan Triodion I, 24-27)

For the Prodigal Son in Tone One

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

I have been entrusted with a verdant and faultless region, but I planted evil in its soil and reaped its ears with the scythe of laziness. And I gathered my deeds into sheaves but placed them not on the threshing-floor of repentance. Wherefore, I ask Thee, O divine Husbandman, to winnow the straw of my deeds with the breeze of Thy compassionate love; and fill my soul with the wheat of forgiveness. Store me in Thy heavenly garner and save me.

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

I have been entrusted with ... (*repeat above*)

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

Our way, O brethren, is to know the power of this mystery; for when the prodigal son ran away from sin, hastening to that fatherly refuge, his all-good father welcomed him and kissed him, granting him signs of glory. He celebrated the mystical joy to the celestial ones when he killed the fatted calf, that we might conduct ourselves becomingly toward the One Who offers sacrifice, the Father and Lover of mankind, and to the sacrificed One, the glorious Savior of our souls.

(Nassar 611-612, Kazan Triodion I, 27-28)

#### DOXASTICON FOR THE PRODIGAL SON IN TONE TWO

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

Of what goodly things have I, wretched one, denied myself. And from what sovereignty have I, luckless one, fallen. I have squandered the riches that were given to me, and transgressed the commandment. Woe to thee, wretched soul, when thou shalt be condemned to eternal fire. Wherefore, before the end, cry to Christ God: God receive me as the prodigal son, and have mercy upon me.

(Nassar 138; Red Service Book 35; Kazan Vesp. 15-17)

#### THEOTOKION FOR THE RESURRECTION IN TONE ONE

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

Let us sing the praises of Mary the Virgin, Door of Heaven, glory of all the world, sprung forth from man, who also didst bear the Lord; the song of the bodiless powers, and the enriching of the faithful; for she revealed herself as Heaven and the Temple of the Godhead. She destroyed the bulwarks of enmity and ushered in peace and did throw open the Kingdom. Wherefore, in that we possess this confirmation of our Faith, we have a defender, even the Lord Who was born of her. Be bold, therefore, be bold, ye people of God, for He, the All-powerful, will vanquish all your enemies.

- 4.) *The Entrance is made with the censer, and we chant “O gladsome Light ...” 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 138-139; Red Service Book 40-41; Kazan Vesp. 118-121)

#### APOSTICHA FOR THE RESURRECTION IN TONE ONE

By Thy passion, O Christ, we have been set free from sufferings; and by Thy Resurrection we have been delivered from corruption. O Lord, glory to Thee.

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

Let creation rejoice; let the heavens cheer; let the nations clap their hands for joy; for Christ our Savior to the Cross hath nailed our sins; and having slain death and raised up Adam, the progenitor of mankind, hath granted us life, for He loveth mankind.

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

King of heaven and earth, O inscrutable Creator, Thou Who, for love of mankind, wast of Thy free-will crucified. Having met Thee below, Hades was vexed while the souls of the righteous on receiving Thee were gladdened; and Adam seeing Thee, the Creator, in the nethermost parts rose again. O wonder! How the Life of all hath tasted death by His own will, to enlighten the world that crieth, saying: O Thou Who didst rise from the dead, O Lord, glory to Thee.

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

Thy myrrh-bearing women, carrying spices, with haste and moaning reached Thy sepulcher; but not finding Thine all-pure body, and from the angel, having heard of the new and most glorious miracle, said to the Apostles: Risen is the Lord Who granteth unto the world the Great Mercy.

(Nassar 612, Kazan Triodion I, 30-32)

DOXASTICON FOR THE PRODIGAL SON IN TONE SIX

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

Having squandered the riches of the fatherly gift, I, wretched one, grazed with the dumb beasts. I desired their food and hungered; for I had not enough. Wherefore, I shall return to the compassionate Father, crying with tears: Receive me as one of Thy servants, as I kneel to Thy love for mankind, and save me.

(Nassar 178; Kazan Vesp. 146-147)

THEOTOKION FOR THE RESURRECTION IN TONE SIX

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

O most pure one, when Christ the Lord, my Creator and Savior, came forth from thy womb, putting me on, He did free Adam from the ancient curse. Wherefore, O most pure one, since thou art the Theotokos and a Virgin in truth, we shout to thee untiringly with the angels, saying: Rejoice, Lady, O thou who art the helper, the cover, and the salvation of our souls.

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

(Nassar 139-140; Red Service Book 42; Kazan Vesp. 161-162)

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

RESURRECTIONAL THEOTOKION IN TONE ONE

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

As Gabriel cried aloud unto thee, "Hail, O Virgin," with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

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; 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 our father among the saints Meletios, archbishop of Antioch; New-martyr Christos of Constantinople; and Alexis, metropolitan of Moscow, 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.

## ORTHROS ON SUNDAY, FEBRUARY 12, 2017 TONE 1 / EOTHINON 1

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 ONE

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 139-140; Red Service Book 59-60; Kazan Orth. 9-10)

### RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

### RESURRECTIONAL APOLYTIKION IN TONE ONE

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

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

## RESURRECTIONAL THEOTOKION IN TONE ONE

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

As Gabriel cried aloud unto thee, "Hail, O Virgin," with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata are from the Octoechos for Tone 1 (Nassar 140-141; Kazan Orthros 33).*

### FIRST TONE RESURRECTIONAL KATHISMATA (Plain Reading)

#### First Kathisma

The soldiers who kept watch over Thy grave, O Savior, became as dead from the shining of the appearing angel who told the good tidings of the Resurrection to the women. Thee, therefore, do we glorify, O Remover of corruption, and to Thee do we bow, O Thou Who didst rise from the grave, O Thou, our only Lord.

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

Thou was nailed upon the cross willingly, O merciful One; and Thou wast placed in a grave like one who is dead, O Giver of Life, trampling the pride of death, O mighty One; for because of Thee the gatekeepers of Hades did tremble; and Thou didst raise the dead with Thee from eternity; for Thou alone art the Lover of mankind.

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

We have all known thee as Theotokos, and after giving birth thou didst appear truly virgin. We who eagerly seek refuge in thy goodness, have thus known thee; for we sinners have taken thee as intercessor, and in temptations have possessed thee as our salvation, O thou who alone art blameless.

#### Second Kathisma

Verily the women did proceed to the grave early, where they beheld an angelic scene, and did tremble. And when the grave shone forth with life they were struck with astonishment. Wherefore, they returned to the disciples and did preach the Resurrection, saying, Verily, Christ hath invaded Hades; for He alone is the powerful and mighty One; and He raised with Him all those who were corrupt, and with the power of His Cross He removed the fear of condemnation.

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

Thou wast verily nailed upon the Cross, O Life of all; and wast numbered among the dead, O deathless Lord. Thou didst rise after three days, O Savior, and didst raise Adam from corruption. Wherefore, the heavenly powers shouted to Thee, O giver of life; Glory to Thy passion, O Christ, Glory to Thy resurrection, Glory to Thy condescension, O Thou alone the Lover of mankind.

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

O Mary, the reverend abode of the Lord, lift us who have fallen in the abyss of evil despair, trespasses and sorrows; for thou didst give salvation to sinners. Thou art a helper and a strong intercessor, and dost save thy servants.

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 1. (Nassar 141-142; Kazan Orth. 46-47)*

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 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 first Eothinon Gospel (Matthew 28:16-20) 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 Orthros, 66)*

15.) *We sing the Lenten Troparia following Psalm 50 (Nassar 606-607; Kazan Triod. I, 7-10) through the fifth Sunday of Great Lent.*

#### LENTEN TROPARIA AFTER PSALM 50 IN TONE EIGHT

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

Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

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

Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

(TONE SIX) *Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.*

If I think upon the multitude of my evil deeds, **wretch that I am\***, I tremble for the terrible Day of Judgment. But, trusting the compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION<sup>1</sup>

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; 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, 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 our father among the saints Meletios, archbishop of Antioch; New-martyr Christos of Constantinople; and Alexis, metropolitan of Moscow, 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.*

KONTAKION AND OIKOS FOR THE PRODIGAL SON (Plain Reading)

Foolishly I sprang away from Thy great fatherly glory, and dispersed in wicked deeds the riches that Thou didst give me. With the Prodigal I therefore cry unto Thee now: I have sinned against Thee, O compassionate Father. But receive me in repentance; make me as one of Thy hired servants, O Lord.

Our Savior teaches us every day with His own voice: let us therefore hearken to the Scriptures concerning the Prodigal who became wise once more, and with faith let us follow the good example of his repentance. With humbleness of heart let us cry out to Him Who knows all secrets: We have sinned against Thee, merciful Father, and are not worthy ever again to be called Thy children as before. But since Thou art by nature full of love for mankind, receive me repentant and make me as one of Thy hired servants, O Lord.

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

### THE SYNAXARION (Plain Reading)

On February 12 in the Holy Orthodox Church, we commemorate our father among the saints Meletios, archbishop of Antioch; New-martyr Christos of Constantinople; and Alexis, metropolitan of Moscow.

On this day, we make remembrance of the Parable of the Prodigal Son, which occurs in the noble Gospel and which our deified Fathers reinstated in the Triodion.

#### *Verses*

O thou who art like me, a prodigal, come forward with confidence and tranquility;  
For unto all has been opened the door of Divine Mercy.

In the parable our Savior tells, Jesus illustrates three things: the condition of the sinner, the canon of repentance and the knowledge of God's compassion. For in the person of the prodigal son, we view the wretched condition that sin creates for us, distant from God and His Sacraments. However, we become aware of ourselves and awaken, hastening with hope to return to Him through repentance. Our Savior wants to call back to His mansions all those who have been overtaken by despair, lacking hope of forgiveness for their grave sins. The Father encourages all of his lost children to remove the desperation from their hearts, and revive their energies for virtuous deeds.

Through Thine ineffable love for mankind, O Christ our God, have mercy upon us. Amen.

18.) *We chant the katavasia of the Prodigal Son Canon (Nassar 612-613; Kazan Triodion I, 37-40), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the Prodigal Son Canon.*

#### KATAVASIAS OF THE CANON FOR THE PRODIGAL SON IN TONE TWO

**Ode 1.** O my soul, take up the Song of Moses and cry out, saying, A help and refuge hath He become to me for salvation. This is my God, and I will glorify Him.

**Ode 3.** O God, Husbandman of benevolences and Planter of good things, make my barren mind fruitful, for the compassion of Thy mercies.

**Ode 4.** When the Prophet foresaw Thy Nativity from the Virgin, he proclaimed, crying: I have heard Thy hearing and feared; for, O Christ, Thou didst come from Teman, from a holy and shadowy mountain.

**Ode 5.** When night passed, day broke, and light shone upon the world. Wherefore, the ranks of angels praise Thee, O Christ God, and glorify Thee.

**Ode 6.** I am encompassed in the deep of sins, O Savior, and drowned in the tempest of this life. But as Thou raised Jonah from the belly of the whale, so draw me out of passion, and save me.

**Ode 7.** Verily, the youths emulated the cherubim, exchanging glad tidings in the furnace, crying: Blessed art Thou, O God; for in justice and truth Thou broughtest all this upon us for our sins, O Thou Who art exceedingly praised and glorified unto the end of the ages.

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

**Ode 8.** Bless Him Who of old traced for Moses the wonder of the Virgin, in the bush in the Mount of Sinai. Praise Him and exalt Him yet more unto all ages.

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

MAGNIFICATIONS IN TONE TWO

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.** Who of all the terrestrials ever heard or beheld such a thing! A Virgin found with child in the womb, who gave birth to a child without travail? This then is the wonder which hath been fulfilled in thee; and, O undefiled Mary, the Theotokos, we magnify thee.

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 199; Kazan Orthros 82)

THE FIRST EOTHINON EXAPOSTEILARION IN TONE TWO

Let us gather with the Disciples on the mount in Galilee to behold Christ in faith, saying, I have received the power of those on high and those below. And let us learn how to baptize all the nations in the Name of the Father, and of the Son, and of the Holy Spirit, and how He is present with His initiates to the end of the world as He promised.

(Nassar 613; Kazan Triodion I, 41-42)

THE EXAPOSTEILARIA & THEOTOKION FOR THE PRODIGAL SON IN TONE TWO

(\*\**Hearken, ye women*\*\*)

The riches of grace, which Thou didst give me, O Savior, I spent vainly, wretched me, when I set out on a hapless journey. Living in extravagance with devils, I squandered it in an evil way. But having returned, receive me, O compassionate Father, as the Prodigal Son, and save me.

I have destroyed Thy riches, O Lord, wretched me, squandering it, and submitted myself to evil demons. Wherefore, O most compassionate Savior, have compassion on me, purify me, the polluted one, and restore to me the first robe of Thy kingdom.

(Ware's *Lenten Triodion*, 121)

O holy Virgin Mother of God, boast and glory of the apostles, martyrs, prophets and the saints, gain the gracious favor of thy Son and Lord towards us thy servants, when He shall sit to judge each man according to his due.

21.) *We chant "The Praises" in Tone 1 with eight troparia:*

(Nassar 142-143; Red Service Book 72-74; Kazan Orth. 104-110)

For the Resurrection in Tone One

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

We praise, O Christ, Thy saving Passion and glorify Thy Resurrection.

**Verse 2.** *Praise God in His sanctuary; praise Him in the firmament of His power.*

O Thou Who didst endure the Cross and abolish Death and didst rise again from the dead: give peace to our life, O Lord, for Thou only art almighty.

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

O Thou Who didst despoil Hell and raise man again from the dead by Thy Resurrection, O Christ, make us worthy with pure hearts to praise and glorify Thee.

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

Glorifying Thy divine condescension, we praise Thee, O Christ, for Thou wast born of a Virgin yet wast not separated from the Father. Thou didst suffer as man and of Thine own free will endured the Cross, and Thou didst rise again from the tomb going forth as from a bridal chamber that Thou mightest save the world. O Lord, glory to Thee.

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

When Thou wast nailed upon the tree of the Cross, then was the power of the enemy slain; then creation shook with fear of Thee, and Hell was despoiled by Thy might. Thou didst raise the dead from their graves and Thou didst open the gate of Paradise to the thief. O Christ our God, glory to Thee.

(Nassar 613-614; Kazan Triodion I, 43-46)

For the Prodigal Son

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

I offer Thee, Lord, the voice of the Prodigal Son, crying, I have sinned in Thy sight, O good One, and have squandered the fortune of Thy gifts. Albeit, receive me repentant, O Savior, and save me.

(Tone Four) **Verse 7.** *Arise, O my God, lift up Thy hand, and forget not the humble.*

I too have come, O compassionate One, like the Prodigal Son, I who have spent all my lifetime in estrangement, and squandered the riches which Thou gavest me, O Father. Wherefore, receive me, O God, repentant, and have mercy upon me.

(Tone Eight) *Verse 8. I will praise Thee, O Lord, with my whole heart; I will show all Thy marvelous works.*

When in extravagance I spent and squandered the fortune of fatherly riches, I became a wanderer, living in the country of the wicked. And unable longer to bear their company, I shall return to Thee, O compassionate Father, crying, I have sinned against heaven, and therefore I am no more worthy to be called a son of Thine: make me as one of Thy hired servants, O God, and have mercy upon me.

(Nassar 614; Kazan Triodion I, 46-48)

THE DOXASTICON FOR THE PRODIGAL SON IN TONE SIX

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

O good Father, I have withdrawn from Thee. Do not forsake me or cast me from Thy kingdom. The most evil enemy hath stripped me naked and robbed me of my fortune; and I have wasted the gifts of the soul in riotous living. Wherefore, I will rise and return to Thee, crying: Make me as one of Thy hired servants, O Thou who for my sake did stretch Thy pure hands on the Cross to snatch me from the wicked beast and clothe me with the first robe, since Thou alone art most compassionate.

*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 6 (Red Service Book 75-76, Kazan 225-229), 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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