

ABBREVIATED RUBRICS FOR SUNDAY, FEBRUARY 19, 2017
SUNDAY OF THE LAST JUDGMENT (MEAT FARE)

APOSTLES ARCHIPPUS, PHILEMON AND APPIAS OF THE SEVENTY; VENERABLE-MARTYR
PHILOTHEA OF ATHENS; NEW-MARTYR NIKITA THE NEW OF EPIROS

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 18; 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, shouldst 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.

(Nassar 628, Kazan Triodion I, 90-94)

For Sunday of Last Judgment in Tone Six (***Having laid up all their hope***)

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.* When Thou art about to come to execute just judgment, O Thou just Ruler, and sittest upon the throne of Thy glory, the river of fire flowing before Thine altar dazzling all, and the powers of heaven stand before Thee in fear, and men are being judged with tribulation, each according to his deeds, then, O Christ, have pity on us, and make us worthy of those who are saved, us who beseech Thee in faith; for Thou art compassionate.

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

Verily, the books shall be opened, and the works of men shall be revealed before the terrible throne; and the veil of mourning shall echo with horrible gnashing, at beholding all sinners vainly mourning being sent to eternal punishment, according to Thy just sentence. Wherefore, we implore Thee, O good and compassionate One, pity us who praise Thee, O Thou alone most merciful.

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

The trumpets shall blow, and the graves shall be empty, and all mankind shall rise trembling. They who have done good shall rejoice with joy, expecting their reward; and those who have done evil shall tremble greatly; moaning and shaking, as they are sent to suffering, separated from the elect. Wherefore, O Lord of glory, be compassionate toward us, and make us worthy to be of those who love Thee; for Thou art good.

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

Verily, I wail and moan when I recall eternity, the utmost darkness and Tartarus, the painful worms, the gnashing of teeth, and the unceasing pain which is theirs who commit unnumbered sins, and with evil intent have enraged Thee, O good One, of whom I, most wretched man, am one, and the first among them. Wherefore, O Judge, save me by Thy mercy; for Thou art compassionate.

(Nassar 629, Kazan Triodion I, 95-96)

DOXASTICON FOR SUNDAY OF LAST JUDGMENT IN TONE EIGHT

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

When the thrones are placed, and the books are opened, and God sitteth for judgment, O what a fearful sight, as the angels stand in fright, and the river of fire floweth by! What then shall we do, we who have come under condemnation by reason of the multitude of our sins? And as we hear Him call the blessed of His Father to His kingdom, and send the sinners to punishment, who will bear that terrible verdict? Wherefore, O Savior and Lover of mankind, alone King of ages, hasten to us before the end with repentance, and have mercy upon us.

(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 ..." 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.

(Nassar 629, Kazan Triodion I, 97-98)

DOXASTICON FOR SUNDAY OF LAST JUDGMENT IN TONE EIGHT

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

Woe to thee, O darkened soul! For how long wilt thou not cease from evil-doing? How long wilt thou lie down in idleness? Why thinkest thou not on the fearful hour of death? And why tremblest thou not at all at the terrible Altar of the Savior? What, perchance, shalt thou reply or what reason give, when thy deeds shall rise to reproach thee, and thy works to condemn and confute thee? Wherefore, O my soul, the time is at hand, hasten in faith before it is too late, and cry, I have sinned against Thee, O Lord, I have sinned; but I know Thy compassion, O Good Shepherd, Lover of mankind. Forbid me not, therefore, to stand at Thy right hand, for the multitude of Thy mercies.

(Nassar 193; Kazan Vesp. 156-157)

THEOTOKION FOR THE RESURRECTION IN TONE EIGHT

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

O Virgin without groom, blameless one, Mother of the high God; O thou who didst conceive in the flesh in an inexplicable way, receive the petitions of thy servants, O thou who bestowest on all the purification of sins; and in receiving our petitions beseech thou Him for the salvation of us all.

7.) *We then say the Prayer of St. Simeon 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.

RESURRECTIONAL THEOTOKION IN TONE TWO

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

Exceeding glorious beyond the power of thought are thy mysteries, O Theotokos; for being sealed in purity, and preserved in virginity, thou wast acknowledged to be in very truth the Mother who didst bring forth the true God. Wherefore, entreat Him to save our souls.

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 the holy, glorious and all-laudable Apostles Archippos, Philemon and Apphias of the Seventy; Venerable-martyr Philothea of Athens; and New-martyr Nikita the New of Epiros, 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

Archippos: AR-hee-pohs

Philemon: fee-LEE-mohn

Apphias: ap-FEE-ahs

Philothea: fee-loh-THEY-ah

Epiros: EE-pee-rohs

ORTHROS ON SUNDAY, FEBRUARY 19, 2017
TONE 2 / EOTHINON 2

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 147; Kazan Orth. 12-13)

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.

RESURRECTIONAL THEOTOKION IN TONE TWO

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

Exceeding glorious beyond the power of thought are thy mysteries, O Theotokos; for being sealed in purity, and preserved in virginity, thou wast acknowledged to be in very truth the Mother who didst bring forth the true God. Wherefore, entreat Him to save our souls.

- 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 Orthros 34).*

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.

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

O Virgin Theotokos, exceedingly glorified, we praise thee; for by the cross of thy Son, Hades hath been demolished and Death hath been put to death. And we did rise, after we were dead; and became worthy of life; and obtained the Paradise of ancient bliss. Wherefore, we glorify Christ in thankfulness; for He is our dear God and alone abundant in mercies.

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.

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.

- 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 Orth. 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 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 second Eothinon Gospel (Mark 16:1-8) 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 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; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers

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

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 the holy, glorious and all-laudable Apostles Archippos, Philemon and Apphias of the Seventy; Venerable-martyr Philothea of Athens; and New-martyr Nikita the New of Epiros, 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 SUNDAY OF LAST JUDGMENT (Plain Reading)

When Thou comest, O God, to earth with glory, and all creatures tremble before Thee, and the river of fire floweth before the Altar, and the books are opened and sins revealed, deliver me then from that unquenchable fire, and make me worthy to stand at Thy right hand, O righteous Judge.

O Lord supreme in love, as I think upon Thy fearful judgment seat and the day of Judgment, I tremble and am full of fear, for I am accused by my own conscience. When Thou sittest on Thy throne and bringest all to trial, none will be able then to deny his sins, for the truth will accuse him and terror will constrain him. The flames of Gehenna will roar and the sinners will gnash their teeth. Therefore, have mercy upon me before the end, and spare me, O righteous Judge.

THE SYNAXARION (Plain Reading)

On February 19 in the Holy Orthodox Church, we commemorate the holy, glorious and all-laudable Apostles Archippos, Philemon and Apphias of the Seventy; Venerable-martyr Philothea of Athens; and New-martyr Nikita the New of Epiros.

Today, we commemorate the Second and impartial Coming of our Lord Jesus Christ.

Verses

When the Judge of all sitteth to judge the earth,
Come now! Mayest Thou judge me worthy of Thy voice!

It is the Sunday of the Last Judgment—known also as Meat Fare Sunday—the lesson of which occurs in today’s Holy Gospel. Jesus illustrates to us God’s ineffable goodness and His great love for mankind. And so lest some who are lazy should loiter and spend the time appropriate to their salvation in the pursuit of sin, and be suddenly overtaken by death, the divine Fathers

decree that on this day the remembrance of the Second Appearance of Christ may be celebrated. The intention is to remind them that, as God is good and loving to mankind, He is also a very righteous Judge Who recompenses each according to his deeds. Our Lord teaches us that when we minister to our brother or sister, we really minister to Him. This brings us righteousness and life eternal.

By Thine ineffable love for mankind, O Christ God, make us worthy of Thy devoted voice, number us among Thy righteous ones and have mercy on us. Amen.

18.) *We chant the katavasia of the Last Judgment Canon (Nassar 629-630; Kazan Triodion I, 103-109), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the Last Judgment Canon.*

KATAVASIAS OF SUNDAY OF LAST JUDGMENT CANON IN TONE SIX

Ode 1. A help and refuge hath salvation become to me. This is my God, therefore will I glorify Him; the God of my Fathers, therefore will I exalt Him; for in glory hath He been glorified.

Ode 3. O Lord, confirm my unstable heart on the rock of Thy commandments; for Thou alone art holy and Lord.

Ode 4. The prophet heard of Thy coming, O Lord, and that Thou wast about to be borne of the Virgin and appear to mankind; and he was dismayed, crying: Thy hearing have I heard and feared. Glory to Thy power, O Lord.

Ode 5. In the night I rise up early beseeching Thee, O Lover of mankind. Lighten me and guide me to Thy commandments. Teach me, O Savior, to do Thy will.

Ode 6. With my whole heart I cried to the compassionate God, and He heard me from the nether Hades, bringing my life out of corruption.

Ode 7. We have sinned, and done iniquity and injustice before Thee. We have not kept nor done Thy commandments. But deliver us not unto the end, O God of our Fathers.

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

Ode 8. Praise, O creation, with every breath, and bless Him Whom the hosts of Heaven do glorify, and Whom the cherubim and seraphim dread. Exalt Him yet more, unto all the ages.

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

MAGNIFICATIONS IN TONE SIX

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. Verily, the Nativity is ineffable; for the Conception was without seed and without corruption, of a spouseless Mother; for the Nativity of God hath renewed nature. Wherefore, with steadfast faith, all generations magnify thee, for thou art the Mother of our God.

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 201; Kazan Orthros 84)

THE SECOND EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, when the ointment-bearing women saw the stone rolled, they rejoiced; for they saw a young man sitting at the grave who said to them: Behold, Christ hath risen; say to the Disciples with Peter to hasten to the mountain; for there He shall appear to you, O ye His beloved ones, as He foretold you.

(Nassar 630-631; Kazan Triodion I, 110-112)

THE EXAPOSTEILARIA FOR SUNDAY OF LAST JUDGMENT IN TONE TWO

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

As I remember the terrible Day of Judgment, and Thy dark, ineffable glory, I tremble altogether and dread, O Lord, crying to Thee in fear, O Christ God, deliver me, luckless one, from all punishments, when Thou comest to earth in glory to judge all creatures; and make me worthy to sit at Thy right hand, O Master.

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

Lo, the Day of the Almighty Lord cometh, who shall hear the fear of its presence? For it is a day of wrath and a burning furnace, on which the Judge sitteth for judgment, to recompense each according to his works.

THE THEOTOKION FOR SUNDAY OF LAST JUDGMENT IN TONE TWO

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

As I think of the hour of account, and the coming of the Lord, Lover of mankind, I tremble altogether, and therefore cry with grief, O my just Ruler, alone most merciful, receive me repentant, by the intercessions of the Theotokos.

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

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

For the Resurrection in Tone Two

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

All creatures glorify Thee, O Lord, with every breath; for by the Cross Thou didst abolish death, that Thou mightest manifest to the nations Thy Resurrection from the dead; for Thou alone art the Lover of mankind.

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

Answer, O Jews, how was it that the guardian soldiers lost the King Whom they were guarding? Why was it that the stone could not retain the Rock of life? Either must ye, therefore, deliver to us Him that was buried, or worship with us Him Who is risen, shouting: Glory to Thy bountiful mercies, our Savior, glory to Thee.

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

Rejoice, O nations, and be glad, for the angel hath sat on the stone of the grave, and given us the glad tidings, saying: Christ the Savior of the world is risen from the dead. He hath filled all with sweet scent. Rejoice, O ye nations, and be joyful.

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

O Lord God, verily, before Thy Conception an angel did come with peace to her who is full of grace. And now an angel hath rolled the stone from the door of Thy tomb, made glorious by Thy Resurrection. The first angel spake with signs of joy instead of sorrow; and the latter brought us the glad tidings of a Lord Who giveth life instead of death. Therefore, do we shout to Thee, O Benefactor of all: Glory to Thee, O Lord.

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

Verily, the women did sprinkle spices with tears on Thy grave, and their mouths were filled with laughter when they said: The Lord is risen.

(Nassar 631-632; Kazan Triodion I, 113-117)

For Sunday of Last Judgment in Tone Six

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

I picture that day and that hour, when we shall stand naked and condemned before the just Judge. Then the trumpet shall blow with great shouting, and the foundations of the earth shall shake, and the dead shall rise from their graves, and all become of one stature, and the secret thoughts of all stand revealed before Thee. And they who repented not in their lifetime shall wail and mourn, and shall proceed to the nethermost fire. But the righteous shall enter the heavenly chamber with joy and rejoicing.

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

What a terrible hour, and what a fearful day, when the Judge sitteth on the terrible throne, and the books shall be opened, and deeds rebuked, and the secret things of darkness revealed, and the angels go out to gather all the nations! Come and hear, ye kings and princes, ye slaves and free, ye sinners and righteous, the rich and poor; for He that is about to judge the whole universe shall come. Who then shall be able to stand before His face, when the angels shall rise before Him reproaching the deeds, thoughts and opinions that came forth in the night and in the day? Wherefore, O soul, beware, before the end, and cry out, God, save me again; for Thou alone art compassionate.

Also for Sunday of Last Judgment in Tone Eight

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

Verily, Daniel the Prophet when he became the man of desires, and saw the power of God, cried thus: The judgment seat was set, and the books were opened. See, therefore, O my soul. Dost

thou fast? Deal not treacherously with thy neighbor. Wilt thou eschew food? Judge not thy brother, lest thou be sent to the fire and be burned up like the wax; that without hindrance Christ shall bring thee with Him into His kingdom.

(Nassar 632; Kazan Triodion I, 118-119)

THE DOXASTICON FOR SUNDAY OF LAST JUDGMENT IN TONE ONE

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

Let us go before, O brethren, and cleanse ourselves for the queen of virtues; for behold she hath come bringing to us a fortune of good deeds, quenching the uprisings of passion and reconciling the wicked to the Master. Let us welcome her, therefore, shouting to Christ God, O Thou who rose from the dead, keep us uncondemned, who glorify Thee, O Thou Who alone art sinless.

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 1 (Red Service Book 75-76, Kazan 200-203), 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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