

ABBREVIATED RUBRICS FOR SUNDAY, JANUARY 15, 2017
VENERABLE PAUL OF THEBES & JOHN THE HUT-DWELLER

VENERABLE MARTYR PANSOPHIOS OF ALEXANDRIA; VENERABLE GABRIEL OF LESNOVO

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, JANUARY 14; TONE 5

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 5 with ten troparia:*

(Nassar 168-169; Kazan Vesp. 58-69)

For the Resurrection from the Octoechos in Tone Five

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

With Thy noble Cross, O Christ, Thou hast put the devil to shame, and with Thy Resurrection Thou hast annihilated the thorn of death. Thou hast saved us, too, from the gates of death. Wherefore, do we glorify Thee, O only begotten One.

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

The Bestower of Resurrection to mankind was verily led like a lamb to slaughter. Therefore, the captains of Hades were terrified by Him, and its portals of agony were lifted; for Christ the King of glory hath entered it, saying to those in bonds, Come ye out! And to those in darkness, Be ye manifest!

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

The wonder is verily great; for the Creator of unseen creatures hath suffered in the flesh for His love of mankind; and the deathless One hath risen up. Come ye, therefore, O tribes of the nations, let us bow to Him in worship; for by His compassion have we been liberated from disobedience and have learned how to praise the one God in three Persons.

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

O Light that is not apprehended by eventide, we offer Thee evening worship; for Thou hast risen on the world at the completeness of time as in a mirror; and Thou didst descend to Hades and dissolved the darkness therein, revealing to the nations the light of the Resurrection. Wherefore, O Lord, Giver of light, glory to Thee.

(HTM January Menaion 138-139)

For St. Paul in Tone Two (**When he took Thee**)

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

When by inspiration of our God * thou, O Father, wisely forsookest the cares and troubles of life * setting forth to struggle in ascetic pains and toils, * then in gladness didst thou attain * to untrodden deserts, * set aflame with love and ardent longing for the Lord. * Wherefore, desolating the passions * through thy perseverance in good things, * thou didst pass thy life on earth angelically.

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.*

Having separated thyself from * all association with mankind, O Father Paul, from thy youth, * thou wast first to come unto the utter wilderness, * living deeper in solitude * than any monastic, * known to none throughout thy life, 'til great Anthony * found thee by divine inspiration * as a hidden treasure of great price, * which he then made manifest to all the world.

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.* Thou didst lead a wondrous life on earth, * dwelling in the midst of wild beasts and most strangely ministered to * by a bird that served thee by the inspiration of God; * when the very great Anthony * had found thee and seen this, * he was stricken with amazement, O most righteous Paul; * and he glorified without ceasing * Him Who as our God and our Master * careth for the whole world in His providence.

For St. John in Tone Two (**When he took Thee**)

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

When by inspiration of our God, * thou with gladness fleddest from every delightful thing of the world, * then didst thou prefer unto the broad and easy way * the afflicted and narrow path * of hardness and sorrows. * Wherefore, when thou camest to a school for training souls, * putting on the monk's godly habit, * thou didst flee and strip off all passions * from thee, O divinely-blessed Father John.

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

A strange way of life didst thou contrive, * and a strange pursuit, being wounded with fervent longing for Christ, * Whose unfathomed poverty thou hadst embraced with love. * At the gates of thy parents' house * didst thou live without home, * sighing and afflicted, yet enduring patiently. * Wherefore, thou wast filled with divine gifts * and, O Father, thou didst inherit * riches in the Heavens that cannot be lost.

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

With the sacred Gospel in thy hand, * thou, O righteous Father, becamest a true fulfiller thereof * when thou didst renounce thy parents' wealth and property * and with tears, O all-lauded John, * and comfortless hardship, * thou didst pass the course of thy whole life in poverty. * Hence, thou now hast endless rejoicing, * rev'ling in divine consolation, * thou who hast been glorified by God Most High.

(HTM January Menaion 139)

DOXASTICON FOR THE SUNDAY AFTER THEOPHANY IN TONE EIGHT

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

O Lord, when Thou didst fulfill what Thou hadst designed from the ages, Thou didst take servants from all creation for Thy mystery; from the angels, Gabriel; from mankind, the Virgin; from the heavens, the stars; and from the waters, the Jordan, with which Thou didst blot out the iniquity of the world. O our Savior, glory to Thee.

(Nassar 169-170; Kazan Vesp. 69-71)

THEOTOKION FOR THE RESURRECTION IN TONE FIVE

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

The sign of the virgin bride who knew not wedlock was at one time revealed in the Red Sea; for there Moses did cleave the waters, and there Gabriel was the minister of a miracle. At that time Israel crossed the deep and their feet were not wet, and now the Virgin hath given birth to Christ without seed. The sea remained uncrossed after the passing of Israel, and the blameless one remained incorruptible after giving birth to Emmanuel. Therefore, O eternal God, Who wast before eternity, and Who didst appear as man, have mercy upon us.

- 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 170; Kazan Vesp. 138-141)

APOSTICHA FOR THE RESURRECTION IN TONE FIVE

O Christ Savior, Who didst become incarnate without leaving heaven, Thee do we magnify with the voices of song; for Thou didst accept the Cross and death for the sake of our human race; for Thou art the Lord, the Lover of mankind. Thou didst demolish the gates of Hades, rising on the third day, and saving our souls.

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

Thy side being stabbed, O Giver of life, didst nevertheless overflow for all with springs of forgiveness, life, and salvation. And accepting death in the flesh, Thou didst bestow on us deathlessness. And dwelling in a tomb, Thou didst free us and raise us in glory with Thee, since Thou art God. Wherefore, do we exclaim to Thee, O Lord, Lover of mankind, glory to Thee.

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

Wonderful is Thy Crucifixion and Thy descent to Hades, O Lord, Lover of mankind; for Thou didst lead it captive, since Thou art God, raising with Thee in glory those who of old had been chained. Thou didst open to them paradise and didst make them worthy to enjoy it. Grant us, therefore, forgiveness of sins, Who glorify Thy third-day Resurrection, and prepare us for dwellings in paradise, since Thou art compassionate.

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

O Thou Who, for our sake, didst submit to sufferings in the flesh, and Who didst rise from the dead in three days, heal the sufferings of our bodies and lift us up from our heavy sins, O Lover of mankind, and save us.

(HTM January Menaion 139)

DOXASTICON FOR ST. PAUL IN TONE SIX

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

O righteous Father Paul, into all the earth hath the sound of thine achievements gone forth; wherefore thou hast found in the Heavens the reward of thy labors. Thou didst destroy the ranks of the demons; thou didst attain to the orders of the Angels, whose life thou didst emulate without blame. Since thou hast boldness with Christ God, pray that peace be granted to our souls.

(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 171; Kazan Vesp. 169)

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Nassar 37 #6)

APOLYTIKION OF ST. PAUL OF THEBES IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Paul, intercede with Christ God to save our souls.

(HTM January Menaion 139)

APOLYTIKION OF ST. JOHN THE HUT-DWELLER IN TONE FOUR

(***Be quick to anticipate***)

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

Since thou hadst with fervor longed after the Lord from thy youth, * thou leftest the world with its delights and nobly didst strive in valiant ascetic deeds. * Thou didst pitch thy hut before the gates of thy parents; * thou didst break the demons' snares, O all-blessed Father. * And therefore, as is meet, hath Christ God glorified thee, O John.

(Nassar 162; Kazan Vesp. 168)

RESURRECTIONAL THEOTOKION IN TONE FOUR

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

The Mystery which was hidden from everlasting and was unknown of the angels, O Theotokos, wast revealed through thee, to those who dwell upon earth. In that God, having become incarnate—in unconfused union—of His own good will accepted the Cross for our sake. Whereby He raised again the first created, and hath saved 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; 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 Venerable Fathers Paul of Thebes and John the hut-dweller; Venerable Martyr Pansophios of Alexandria; and Venerable Gabriel of Lesnovo, 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

Pansophios: pahn-SOH-fee-ohs

Lesnovo: LEHS-noh-voh

ORTHROS ON SUNDAY, JANUARY 15, 2017
TONE 5 / EOTHINON 8

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 FIVE

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 171; Kazan Orth. 21)

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word; coeternal with the Father and the Spirit, born of the Virgin for our salvation. For, He took pleasure in ascending the Cross in the flesh to suffer death; and to raise the dead by His glorious Resurrection.

(Nassar 37 #6)

APOLYTIKION OF ST. PAUL OF THEBES IN TONE EIGHT

The barren wilderness thou didst make fertile with the streams of thy tears; and by thy deep sighing thou hast given fruit through thy struggles a hundredfold. Accordingly, thou hast become a star for the universe, sparkling with miracles. Therefore, O righteous Father Paul, intercede with Christ God to save our souls.

(HTM January Menaion 139)

APOLYTIKION OF ST. JOHN THE HUT-DWELLER IN TONE FOUR

(***Be quick to anticipate***)

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

Since thou hadst with fervor longed after the Lord from thy youth, * thou leftest the world with its delights and nobly didst strive in valiant ascetic deeds. * Thou didst pitch thy hut before the gates of thy parents; * thou didst break the demons' snares, O all-blessed Father. * And therefore, as is meet, hath Christ God glorified thee, O John.

(Nassar 162; Kazan Orth. 19)

RESURRECTIONAL THEOTOKION IN TONE FOUR

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

The Mystery which was hidden from everlasting and was unknown of the angels, O Theotokos, wast revealed through thee, to those who dwell upon earth. In that God, having become incarnate—in unconfused union—of His own good will accepted the Cross for our sake. Whereby He raised again the first created, and hath saved 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 5 (Nassar 171-172; Kazan Orthros 37). The first theotokion is the theotokion of the tone of the week that was not used at the apolytikia (Nassar, 171).*

FIFTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Let us laud the honored Cross of the Lord; let us honor with song His holy Burial; let us glorify His divine Resurrection; for He hath raised the dead from the graves, since He is God, and hath led captive the might of death and the power of Diabolus, and hath shed light on those who are in Hades.

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

Thou hast been called dead, O Lord, Who hast caused death to die. And Thou wast placed in a grave, O Thou Who hast emptied the grave. Above, the soldiers guarded the tomb, but below, Thou didst raise the dead who were from eternity. Wherefore, O Lord Almighty, the Incomprehensible, glory to Thee.

(Main Resurrectional theotokion) *Both now and ever, and unto ages of ages. Amen.*

Rejoice, O uncrossed gate; rejoice, O wall and protection of those who hasten unto thee; rejoice, O quiet haven, who hast not known wedlock, O thou who hast given birth in the flesh to thy Creator and God. Thou shalt continue to intercede for the sake of those who praise and worship thy birth-giving.

Second Kathisma

After Thy third-day Resurrection and the worship of the Disciples, O Lord, Peter cried to Thee: The women made bold to Thee, but I cowered fearing; the thief did speak of Thy Divinity, and I denied Thee ungratefully. Wouldest Thou still, I wonder, call me Disciple, or make me a fisher of the deep? Nevertheless, O God, receive me, repentant, and save me.

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

The transgressors of the law, O merciful Lord, nailed Thee between two thieves and stabbed Thy side with a spear. And Thou didst submit to burial, O Thou Who didst invade the gates of Hades, and didst rise in three days. Wherefore, the women hastened to behold Thee, and told the good tidings of Thy Resurrection to the Apostles, O Savior transcendent in height, and praised of angels. Wherefore, O blessed Lord, glory to Thee.

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

O Theotokos, transcendent in praise, O bride who hast not tried marriage, O thou who hast changed Eve's sorrow to joy, we worshipping believers give praise; for that thou didst lift us up from the first curse. And now intercede ceaselessly, O all-holy one, for our 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 5. (Nassar 172-173; Kazan Orth. 54-55)*

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 eighth Eothinon Gospel (John 20:11-18) 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.) *Troparia following Psalm 50 as usual. (Serv. Bk., 67; Kazan Orthros, 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; 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

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

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 Venerable Fathers Paul of Thebes and John the hut-dweller; Venerable Martyr Pansophios of Alexandria; and Venerable Gabriel of Lesnovo, 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.*

FIFTH TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

Thou didst descend into Hades, my Savior, and shattered its gates, for Thou art almighty. As Creator, Thou didst raise the dead and destroy the sting of death. Thou didst deliver Adam from the curse, O loving One. Therefore, all cry out to Thee: O Lord, save us.

Having heard the words of the angel, the women were overjoyed. They ceased their lamenting and trembling, and didst behold the Resurrection. And behold, Christ approached them, saying: Rejoice. Take courage, for I have conquered the world and have saved the captives. Hasten and announce to the Disciples that I go before them into Galilee to announce the news. Therefore, we cry out unto Thee: O Lord, save us.

THE SYNAXARION (Plain Reading)

On January 15 in the Holy Orthodox Church, we commemorate our righteous Father Paul of Thebes.

Verses

If Thebes thinketh the gates of Egypt such a marvel,
How much greater Paul, though the gates of life departing?
Paul, Thebes' offshoot, died the fifteenth.

He and a sister of his inherited all their parents' wealth, but his brother-in-law, an idol-worshipper, threatened Paul that he would betray him to the authorities as a Christian if he did not hand over his share of the property. Paul gave his half of the property to his sister and went into the desert, where he lived in asceticism until his death. The spiritual heights attained by this giant of a monk are testified to by no less a person than Antony the Great, who once visited Paul and marveled how the wild animals and birds of the air ministered to him. Paul lived 113 years, and entered peacefully into rest in the Lord in the year 342.

On this day, we also commemorate our righteous Father John the Hut-dweller, who became poor for Christ's sake.

Verses

This world-denying child, his earthly hut leaving, hath pitched a new hut for himself in Heaven.
On the fifteenth, John moved his hut.

He was born in Constantinople, an only child of rich and eminent parents. The young John fled to a monastery in Asia Minor, where he spent six years in the greatest restraint, prayer and obedience to the superior. Then the devil attacked him to return to his parents, which he did, but he dressed as a beggar and remained in their courtyard, living off the crumbs that the servants threw him and enduring much ridicule from all. He lived thus for three years, praying God that He would save the souls of his father and mother. They eventually recognized John by a precious Gospel-book which they had given him in childhood. He saved his soul and those of his parents, overcame the devil and entered into rest in the Lord in about the year 450.

On this day, we also commemorate the Venerable Martyr Pansophios of Alexandria; and Gabriel of Lesnovo. By the intercessions of Thy Saints, O God, have mercy upon us. Amen.

18.) *We chant the katavasia of the canon of the Presentation of Christ (Nassar 502-503), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the Canon.*

KATAVASIAS OF THE PRESENTATION OF CHRIST IN TONE THREE

Ode 1. The sun of old passed over the depth of the tempest begetting dry land; for the water dried up on both sides like a wall for the people to pass through its depth, singing songs well pleasing to God, and shouting, Let us praise the Lord; for by glory hath He been glorified.

Ode 3. O Lord, the confirmation of those who put their trust in Thee dost confirm Thy Church which Thou hast bought with Thy precious blood.

Ode 4. Thy virtue, O Christ, hath covered the heavens; for when the tabernacle of Thy holiness came, Thy Mother, free of corruption, and Thou didst appear in the Temple of Thy glory borne in arms as a babe, the whole creation was filled with Thy praise.

Ode 5. When Isaiah saw God symbolically on a high altar, surrounded by the angels of glory, he lifted his voice, crying: Woe is me, wretched man; for I have foreseen God incarnate, the Light not apprehended by night, and the Lord of peace.

Ode 6. When the old man saw with his own eyes the Salvation that was revealed to the nations, he cried to Thee, saying: O Christ, Thou art my God, coming from the presence of God.

Ode 7. Thee do we praise, O Word of God, Who moistened in the fire the God-speaking youths, and dwelt in an incorruptible Virgin, singing in true worship: Blessed art Thou, God of our Fathers.

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

Ode 8. The youths striving for true worship, standing in the midst of the unbearable fire and hurt not at all by the flames, sang a song of divine praise, saying: Bless the Lord, all His works, exalt Him still more to the end of ages.

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

MAGNIFICATIONS IN TONE THREE

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. *O Theotokos, thou hope of all Christians; keep and shelter and preserve them that set their hope in thee.*

Let us magnify, O believers, the first-born Son, the eternal Word of the Father, First-born of a Mother who knew no man; for we have beheld in the shadow of the law and the Scriptures a sign, that every first-born male that openeth the womb is called holy to 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 212; Kazan Orthros 96)

THE EIGHTH EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, when Mary saw two angels inside the grave she was taken by surprise. And when she, knowing not Christ, but thinking Him the gardener, said to Him, Sir, where hast Thou placed the body of Jesus? She knew from His voice that He was the Savior, and she obeyed Him when He said: Touch Me not; for I am going to My Father. Tell this to My brethren.

(HTM January Menaion 144-145)

THE EXAPOSTEILARIA & THEOTOKION OF THE SAINTS IN TONE TWO

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

Thou, righteous Paul, wast deified, * partaking of Divinity; * and thou, O Saint, thus becamest * God by adoption, O blest one, * along with mighty Anthony. * With him do thou remember us * who keep thy beaming memory * and honor thee out of longing, * thou shining light of monastics.

Thou, like another Lazarus, * at the gates of thy parents' house * didst persevere as a beggar, * in a small hut sore afflicted; * but now, O righteous Father John, * in Heaven thou hast found thyself * a wide and spacious dwelling-place * with all the Saints and the Angels, * thou who wast full of all wisdom.

O all-hymned Lady, thou didst bear * the King of Glory, Christ our God, * the Angel of the Great Counsel * of God the Father, O Virgin. * Taking His Cross upon themselves, * the Righteous and Ascetic Saints * ran after Him; do thou with them * pray Him for us without ceasing, * O ever blest Theotokos.

21.) *We chant "The Praises" in Tone 5 with eight troparia:*

(Nassar 174-175; Kazan Orth. 135-144)

For the Resurrection in Tone Five

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

The grave, O Lord, having been sealed by the transgressors of the law, Thou didst emerge from within like as Thou wast born of the Theotokos; for the incorporeal angels did not know how Thou wert incarnate. Likewise the guardian soldiers were not aware when Thou didst rise; for these two matters were concealed from all seekers. But the wonders appeared to those who worshipped the mystery in faith. Therefore, grant us, who offer praise, joy and Great Mercy.

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

O Lord, Thou hast demolished the everlasting gates and broken asunder the chains. Thou didst rise from the tomb, leaving behind Thy wrappings and ointments in the grave, in testimony of Thy true three-day Burial, and didst go before into Galilee, O Thou Who wert kept in a cave. Great, therefore, are Thy mercies, O ineffable Savior; have mercy upon us.

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

The women did hasten to Thy tomb to behold Thee, O Lord, Who didst suffer for us. And when they arrived, advancing, they saw an angel sitting on the stone rolled back from fear. And he shouted to them, saying: The Lord hath risen. Go and tell the Disciples that the Savior of our souls is risen from the dead.

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

O Lord Savior, Thou didst enter unto Thy Disciples, the doors being closed, as Thou didst come out of the sealed tomb, showing the sufferings of the flesh which Thou didst accept in long-suffering; for Thou didst submit to pains patiently since Thou art the seed of David. But since Thou art the Son of God, Thou didst liberate the world. Great therefore, are Thy mercies, O incomprehensible Savior. Have mercy upon us.

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

O Lord, King of ages and Creator of all, Who didst accept crucifixion and burial in the body for our sakes, to deliver us all from Hades, Thou art our God, and beside Thee we know no other.

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

O Lord God, who shall tell and who shall proclaim Thy dazzling wonders? Or who shall declare Thy dread mysteries? For Thou wast incarnate for our sakes willingly, manifesting the might of Thy power. And by Thy Cross Thou didst open paradise to the thief, and by Thy Death Thou hast crushed the bars of Hades, and by Thy Resurrection Thou hast enriched all creation. Therefore, O compassionate One, glory to Thee.

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

Verily, the ointment-bearing women reached Thy tomb very early seeking to anoint Thee, O deathless Word. And when they were instructed by the words of the angel, they turned back with joy to tell the Apostles plainly that Thou hadst risen, O Life of all, and hadst given the world forgiveness and Great Mercy.

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

The guards keeping watch over the God-bearing tomb said to the Jews, Woe to your vain counsel; for ye sought to keep the Boundless. Vainly have ye labored; for ye thought that ye could hide the Resurrection of the Crucified, but ye only showed it in clearer manifestation. Woe to your council of false opinion! Why take ye counsel to hide what cannot be hidden? Better it were that ye hear of us and choose to believe in that which happened, which is, that an angel, resplendent like lightning, descended from heaven and rolled away the stone, and from fear of him we were encompassed by death. And to the ointment-bearing steadfast women he shouted, saying, See ye not the death of the guards, the unsealing of the tomb, and the emptiness of Hades? Why seek ye then as dead, Him Who abolished the victory of Hades and crushed the throne of death? Go ye in haste and tell the glad tidings of the Resurrection to the Apostles, and shout ye fearlessly, saying: In truth, the Lord, Possessor of Great Mercy, is risen.

(Nassar 212; Kazan Orthros 188-189)

THE EIGHTH EOTHINON DOXASTICON IN TONE EIGHT

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

Verily, the fervid tears of Mary were not shed in vain; for behold she hath been worthy to learn from the angels, and to look at Thy face, O Jesus. But since she was a weak woman she was still thinking of earthly things. Therefore, was she put off from touching Thee, O Christ. But she was sent to proclaim to Thy Disciples, and to tell them the glad tidings and of the Ascension to the Heavenly heritage. With her, therefore, make us worthy of Thine appearance, O Lord.

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 239)

TROPARION IN TONE EIGHT

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

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

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