

**ABBREVIATED RUBRICS FOR SUNDAY, JANUARY 22, 2017**  
**HOLY APOSTLE TIMOTHY & ANASTASIOS THE PERSIAN**

VENERABLE JOSEPH THE SANCTIFIED OF CRETE

*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 21; TONE 6**

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 6 with ten troparia:*

(Nassar 176-177; Kazan Vesp. 72-82)

For the Resurrection from the Octoechos in Tone Six

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

O Christ, Possessor of victory over Hades, Thou hast ascended the Cross that Thou mightest raise with Thee those who sit in darkness. O Free among the dead, overflowing with life from Thine own light. O Almighty Savior, have mercy upon us.

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

Today hath Christ trodden down death, and hath risen as He said. He hath given joy to the world that we might all shout in praise, O Fountain of life, O unapproachable Light, and Almighty Savior, have mercy upon us.

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

O Lord, Who art in all creation, whither shall we sinners flee from Thee? To heaven? For Thou dwellest there; or to Hades? For there Thou art the Trampler over death, or to the depths of the sea? For there is Thy hand, O Master. In Thee, therefore, seek we refuge, and Thee do we worship beseechingly; O Thou who didst rise from the dead, have mercy upon us.

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

In Thy Cross, O Christ do we glory, and Thy Resurrection do we praise and glorify; for Thou art our God, and beside Thee we know no other.

(HTM January Menaion 196-197)

For St. Timothy in Tone One (\*\**O all-lauded Martyrs*\*\*) )

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

Made bright with the Spirit's brilliant beams, \* thou wast manifestly shown to be a far-shining star of light that passed throughout the earth, \* filling it with splendor \* and enlight'ning it by grace, \* O Timothy, revealer of sacred truths and holy mysteries; \* and now make entreaty with the Lord \* that He grant peace \* and great mercy to our souls.

**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.*

Thou drankest the torrent of delight, \* and, O godly-minded Timothy, in godliness thou didst give the knowledge of our God \* unto fervent seekers \* as a draught for them to drink, \* thus imitating Christ, to Whom thou art gone with joy, and thou dost see \* God the Trinity's transcendently \* shining glory \* and the peace of boundless strength.

**Verse 4.** *From the morning watch until night, from the morning watch let Israel trust in the Lord.*

Thine often infirmities and pains \* and thy sicknesses of body made thee mighty in mind, so thou didst easily destroy \* all the might of error, \* being fenced on every side \* with strength from Christ, O blessed and godly-minded Timothy; and thou \* didst preach unto us with lofty speech \* the divine and \* light-bestowing Gospel of Peace.

For St. Anastasios in Tone One (\*\**O all-lauded Martyrs*\*\*) )

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

The ends of the world now sing the praise \* of thy wonders, O all-lauded Anastasios, thou wonderworker; for in recompense \* of the bitter torments \* thou didst suffer for His sake, \* Christ God hath made thee fair with the power to work wonders in His Name \* and hath honored thee now after death \* with undying \* blessedness and great renown.

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

O boast of the Martyrs of the Lord, \* having raised up shining trophies over error, thou hast a glory worthy of thy name; \* for, O Anastasios, \* thou art everywhere revered \* and lauded as a fearless and steadfast victor, O all-blessed one. \* Wherefore, raise up from the fall of sin \* them that honor \* thy remembrance faithfully.

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

In winning a mighty victory \* over error, thou hast gained the double crown for the toils of thine ascetic discipline \* and for thy great contest \* in resisting unto death, \* O Martyr Anastasios, belov'd of God; and now the Master Christ \* hath bestowed on thee the grace and strength \* to work wonders, \* even as is meet and right.

(HTM January Menaion 197)

DOXASTICON FOR ST. TIMOTHY IN TONE EIGHT

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

Foreordained of God, and made a disciple of wise Paul, thou wast taught the mysteries of God, while leading a life of virtue. Without hesitation thou didst openly embrace the Faith even unto blood, showing thyself to be a faithful high priest in things pertaining to God, O Apostle Timothy; wherefore, when thou hadst rebuked them that raved with the madness of idols, and wast evilly beaten with clubs and stones, thou didst gain the crown of martyrdom. Wherefore, O all-blessed one, intercede for us who celebrate in faith thine all-venerable memory.

(Nassar 177; Kazan Vesp. 83-84)

THEOTOKION FOR THE RESURRECTION IN TONE SIX

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

Who shall not beatify thee, most holy Virgin? Who shall not praise thy birth-giving, free of travailing and pain? For the only Son rising timelessly from the Father, Himself did become incarnate from thee in an inexplicable way. He, Who while God by nature, became for our sakes Man by nature, not divided into two persons, but known by two natures without mixture or confusion. To Him, O noble and most blessed one, plead for the salvation 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 177-178; Kazan Vesp. 143-146)

APOSTICHA FOR THE RESURRECTION IN TONE SIX

Thy Resurrection, O Christ our Savior, the angels in Heaven praise. Make us, who also are on earth, worthy to praise Thee with a pure heart.

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

Thou hast demolished the brazen gates of Hades and crushed its bars; for Thou art an Almighty God, and didst raise fallen mankind. Wherefore, do we cry to Thee in unison, O Thou who didst rise from the dead, O Lord, glory to Thee.

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

Christ God, when He wished to raise us from the old fall, was nailed on the Cross and placed in a grave. He it was Whom the ointment-bearing women did seek, wailing with tears, and saying: Woe to us, Savior of all, how didst Thou consent to occupy a grave? And after Thy lying therein willingly, how wast Thou stolen? How wast Thou removed? And what place screened Thy life-bearing body? Yea, appear to us, O Lord, as Thou didst promise us, and put a stop to the shedding of tears. And as they wailed, behold an angel shouted to them, saying, Cease wailing, and say to the Apostles that the Lord is risen, granting the world forgiveness and Great Mercy.

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

O Christ God, Thou wast crucified as Thou willed, Thou ledest death captive, and arose in glory on the third day, for Thou art God, granting the world eternal life and Great Mercy.

(HTM January Menaion 197)

DOXASTICON OF ST. ANASTASIOS IN TONE TWO

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

As thou hast magnified the power of the precious Cross in Judea, O Christ, so hast Thou done in Babylon also. For through the Cross, they have learned of the life-creating Feast of the Resurrection; and though it came into their midst as a captive, it became their liberator from the madness of the idols. And the unimpeachable witness to its marvels is the athlete whose praise is now being sung, the glorious Anastasios, who danceth for joy with the Angels and intercedeth for our souls.

(Nassar 147; Kazan Vesp. 126-127)

THEOTOKION FOR THE RESURRECTION IN TONE TWO

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

O wondrous event transcending all the ancient miracles! For who ever hath heard of a mother giving birth without a man, and carrying in her arms Him Who containeth all creation? Yet this is the will of the born God. Cease not, therefore, O undefiled one to pray to Him Whom thou didst carry in thine arms as a babe, and with Whom thou didst acquire motherly privilege for us who honor thee, that He may have mercy upon us and save our souls.

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

(Nassar 178; Kazan Vesp. 171)

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

(HTM January Menaion 197)

APOLYTIKION OF ST. TIMOTHY THE APOSTLE IN TONE FOUR

Since thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen

Vessel ineffable mysteries; and having kept the Faith, thou didst finish the course, O Hieromartyr and Apostle Timothy. Intercede with Christ God that our souls may be saved.

(HTM January Menaion 198)

APOLYTIKION OF ST. ANASTASIOS THE PERSIAN IN TONE FOUR

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

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

Thy Martyr, O Lord, in his courageous contest for Thee \* received as the prize the crowns of incorruption and life from Thee, our immortal God. \* For since he possessed Thy strength, he cast down the tyrants \* and wholly destroyed the demons' strengthless presumption. \* O Christ God, by his prayers, save our souls, since Thou art merciful.

(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 the holy, glorious and all-laudable Apostle Timothy; Venerable-martyr Anastasios the Persian; and Venerable Joseph the Sanctified of Crete, 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, JANUARY 22, 2017**  
**TONE 6 / EOTHINON 9**

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 SIX

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 178-179; Kazan Orth. 24)

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

(HTM January Menaion 197)

APOLYTIKION OF ST. TIMOTHY THE APOSTLE IN TONE FOUR

Since thou hadst been instructed in uprightness thoroughly and wast vigilant in all things, thou wast clothed with a good conscience as befitteth one holy. Thou didst draw from the Chosen Vessel ineffable mysteries; and having kept the Faith, thou didst finish the course, O Hieromartyr and Apostle Timothy. Intercede with Christ God that our souls may be saved.

(HTM January Menaion 198)

APOLYTIKION OF ST. ANASTASIOS THE PERSIAN IN TONE FOUR

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

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

Thy Martyr, O Lord, in his courageous contest for Thee \* received as the prize the crowns of incorruption and life from Thee, our immortal God. \* For since he possessed Thy strength, he cast down the tyrants \* and wholly destroyed the demons' strengthless presumption. \* O Christ God, by his prayers, save our souls, since Thou art merciful.

(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 6 (Nassar 179-180; Kazan Orthros 38). The first theotokion is the theotokion of the tone of the week that was not used at the apolytikia (Nassar, 179).*

SIXTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

When the tomb was shown to be open and Hades wailing, Mary cried unto the cowering Apostles, saying, Come out, ye laborers of the vineyard, and proclaim the words of the Resurrection; for the Lord is risen, granting the world Great Mercy.

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

Mary Magdalene, O Lord, did stand by Thy tomb and cry, weeping. And when she thought Thou wast the gardener, she said, Where hast Thou hidden the everlasting Life? Where hast Thou placed Him Who sitteth on the cherubic throne? And when she saw the guards who kept Him, appearing from fear like dead, she cried unto them, Give me my Lord; or else cry with me saying: O Thou Who was numbered among the dead, and Who didst raise the dead, O Lord, glory to Thee.

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

Thou Who didst call Thy Mother blessed of Thine own good will and didst come to Thy passion shining radiantly upon the Cross, desiring to recall Adam and saying unto the angels: Rejoice with me; for I have found the piece of silver which was lost. O our God, Who with wisdom hast ordered all things, glory to Thee.

Second Kathisma

Verily, Life was placed in the grave, and the seals were applied to the stone. And the soldiers guarded Christ as they would a sleeping king. But the Lord rose, smiting His enemies in an invisible way.

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

Verily, Jonah did come before and made a sign of Thy tomb; and Simeon did interpret Thy divine Resurrection, O deathless Lord; for Thou didst descend into the grave as one who is dead, O Thou Who didst invade the gates of Hades, and didst rise free of corruption for the salvation of the world, being the Master, O Christ our God, and didst light those who are in darkness.

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

Pray, O Virgin Theotokos to thy son Christ our God, Who was willingly nailed upon the Cross and did rise from the dead, that He might save our souls.

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 6. (Nassar 180-181; Kazan Orth. 56-57)*

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 ninth Eothinon Gospel (John 20:19-31) 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 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

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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.

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, Demetrius 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 Apostle Timothy; Venerable-martyr Anastasios the Persian; and Venerable Joseph the Sanctified of Crete, 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.*

#### **SIXTH TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)**

The Life-giver, Christ our God, raised the dead from the valley of death with His life-giving hand, awarding Resurrection to all. For, He is the Savior, the Resurrection, the Life and the God of all.

We the faithful praise and worship Thy Cross and tomb, O Giver of life, for Thou hast chained Hades, O immortal One, and as the almighty God, Thou hast raised the dead with Thee and hast shattered the gates of Hades and destroyed the power of death. Therefore, we praise Thee with love; Thou Who didst arise and demolish the power of the deadly enemy. Thou hast raised all who believe in Thee, delivered the world from the arrows of the serpent, and freed us from the errors of the enemy, O almighty One. Therefore, in faith we praise Thy Resurrection by which Thou hast saved us as God of all.

#### **THE SYNAXARION (Plain Reading)**

On January 22, we commemorate the holy Apostle Timothy, disciple of the holy Apostle Paul.

#### ***Verses***

Timothy, in longing after divine laurels, dyed the earth with his blood when beaten with cudgels.  
On the twenty-second Timothy’s spirit was taken.

Timothy was one of the Seventy Apostles, born in Lystra in Lycaonia. Timothy first met with the great Apostle Paul in Lystra and was himself a witness when Paul healed the one lame from birth (Acts 14:8-10). Later, Timothy constantly traveled with of Paul, to places like Achaia, Macedonia, Italy and Spain. Sweet in soul, he was a great zealot for the Faith, and a superb preacher. Timothy contributed much to the spreading and establishing of the Christian Faith. Paul calls him “my own son in the faith” (I Tim. 1:2). After Paul’s martyrdom, Timothy had John the Evangelist as his teacher. But when John was banished from Ephesus to the island of Patmos, Timothy remained in Ephesus to serve as bishop. During the time of an idolatrous feast in 93 A.D., the pagans attacked Timothy and killed him. Later, his honorable relics were

interred in the Church of the Twelve Apostles in Constantinople along side of the graves of Luke the Evangelist and Andrew the First-called.

On this day, we also commemorate the Venerable-martyr Anastasios the Persian. When Emperor Heraclius warred with the Persians, Anastasios deserted to the Christians. He went to Jerusalem where he was baptized and tonsured a monk. Anastasios joyfully read the hagiography of the holy martyrs; and in reading it, he moistened the book with his tears and ardently yearned for martyrdom. The Lord finally crowned him with the martyr's wreath on this day in 628 A.D., in the town of Bethsaloe near Nineveh.

On this day, we also commemorate the Venerable Joseph the Sanctified of Crete. 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 213-214; Kazan Orthros 98)

THE NINTH EOTHINON EXAPOSTEILARION IN TONE TWO

When Thou didst enter while the doors were closed, O Lord, then Thou didst fill Thine Apostles with a Holy Spirit, breathing into them peace, and saying unto them, Loosen ye and bind ye sins. And after eight days Thou didst show Thomas Thy hands and Thy side. With him, therefore, do we cry to Thee: Thou art the Lord and God.

(HTM January Menaion 202)

THE EXAPOSTEILARION & THEOTOKION FOR THE SAINTS IN TONE TWO

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

A brightly beaming pair of Saints, \* flashing more brightly than the sun, \* today doth cheer and enlighten \* the whole creation with splendor: \* the Lord's Apostle Timothy, \* who shared the Twelve Apostles' throne, \* with that divine delight of monks \* and shining glory of Martyrs, \* the most divine Anastasios.

All-blameless Mother of our God, \* who art the far-resounding fame \* of the apostles and martyrs \* and of the prophets and righteous: \* Incline thy Son and Lord to have \* mercy on us, thy servitors, \* when He shall sit to judge each man \* according as each deserveth, \* thou who didst bear God incarnate.

21.) *We chant "The Praises" in Tone 6 with eight troparia:*

(Nassar 181-183; Kazan Orth. 145-151)

For the Resurrection in Tone Six

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

The Cross, O Lord, is Life and Resurrection to Thy people, and in it we do trust. Wherefore, Thee do we praise, O our risen Lord; have mercy upon us.

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

Thy burial, O Master, has opened paradise for mankind. Wherefore, as we escape corruption, we praise Thee, O our risen God; have mercy on us.

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

With the Father and the Spirit, let us praise Christ risen from the dead. Let us cry to Him, Thou art our Life and Resurrection; have mercy on us.

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

Thou hast risen from the tomb in three days, as it was written, O Christ, and hast raised with Thee our ancestors. Wherefore, mankind doth glorify Thee and praise Thy Resurrection.

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

Great and fearful is the mystery of Thy Resurrection, O Lord; for Thou hast emerged from the grave like a bridegroom from His chamber, annulling death by Death in order to free Adam. Wherefore, do the angels in heaven exchange glad tidings, and men on earth glorify Thy compassion toward us, O Lover of mankind.

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

O Jews, transgressors of the law, where are the seals and the silver which ye gave to the soldiers? Verily, the Treasure hath not been stolen, but hath risen; for He is mighty. Be ye confounded, therefore, O deniers of Christ, the Lord of glory Who suffered, was buried, and did rise from the dead. Him let us worship.

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

How were ye robbed of the buried One when the tomb was sealed, after having placed guards and signs thereon? Behold, the King hath come out, the doors being closed. Therefore, either show Him as dead, or worship Him with us as God, singing, Glory to Thy Cross and Thy Resurrection, O Lord.

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

The ointment-bearing women, O Lord, came to Thy life-receiving grave, wailing and carrying ointment, seeking Thy pure body to anoint it. Then they found an angel wrapped with light and sitting on a stone; and he spake to them, saying: Why shed ye tears for One from Whose side life overflowed to the world? Why seek ye in the grave as dead One Who is Deathless? More proper for ye that ye hasten to His Disciples to proclaim to them with joy His glorious Resurrection, gladdening the whole world, by which, O Savior, since Thou didst lighten us thereby, grant us forgiveness and the Great Mercy.

(Nassar 214; Kazan Orthros 191-192)

THE NINTH EOTHINON DOXASTICON IN TONE FIVE

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

In the fullness of time, O Christ, thou didst appear among Thy beloved ones on the eve of the Sabbath, and didst confirm to them a wonder through a wonder, namely Thy Resurrection from the dead by Thine entrance while the doors were closed. But Thou didst fill the Disciples with joy, granting them a Holy Spirit, and didst bestow on them power to forgive sins. And as for Thomas, Thou didst not permit him to drown in the depths of faithlessness. Wherefore, grant us the knowledge of the truth, and forgiveness of sins, O compassionate 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 5 (Red Service Book 75-76, Kazan 220-223), 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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