

ABBREVIATED RUBRICS FOR SUNDAY, JANUARY 29, 2017
TRANSLATION OF RELICS OF IGNATIUS THE GOD-BEARER OF ANTIOCH
NEW-MARTYR DEMETRIOS OF CHIOS

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 28; TONE 7

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 7 with ten troparia:*

(Nassar 183-184; Kazan Vesp. 85-95)

For the Resurrection from the Octoechos in Tone Seven

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

Come, let us rejoice in the Lord Who crushed the might of death and lighted mankind, crying to Him with the incorporeals, O Creator and our Savior, glory to Thee.

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

For our sakes, O Savior, Thou didst suffer crucifixion and burial. But Thou didst cause death to die, for Thou art God. Wherefore, do we worship Thy third-day Resurrection, O Lord; glory to Thee.

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

Verily, when the Apostles beheld the Resurrection of the Creator, they were surprised, shouting in angelic praise. This is the honor of the Church; this is the richness of the kingdom. Wherefore, O Thou Who didst suffer for our sakes, O Lord, glory to Thee.

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

Though Thou wast arrested, O Christ, by the transgressors of the law, Thou still remainest my God, and therefore I am not ashamed. And though Thou wast lashed on Thy back I shall not deny Thee; or nailed upon the Cross, I shall not hide it; for in Thy Resurrection do I glory; for Thy death is my life, O Almighty One and Lover of mankind. O Lord, glory to Thee.

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

Verily, Christ did fulfill the Davidic prophecy; for He did manifest His wonders to His disciples in Zion, when He revealed of Himself, that He is praised and glorified always with the Father and the Holy Spirit. As for the beginning without body, for He is the Word, and for these last days He did appear in the body and died for our sakes as man, rising by His self-same power, for He is the Lover of mankind.

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

Thou didst descend to Hades, as Thou didst will, O Christ, and didst lead death captive, since Thou art God and Lord, and didst rise on the third day, raising Adam with Thee from the bonds of Hades and its corruption, who cried saying, Glory to Thy Resurrection, O Thou only Lover of mankind.

(HTM January Menaion 251-252)

For St. Ignatius in Tone Four (**As one valiant**)

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. As the worthy successor of * John, the summit and pinnacle * of the theologians, in following their steps, * thou camest out of the East and shonest brilliantly in the West, * shedding brightly flashing beams * of thy preaching inspired of God; * there, O man most wise, * thou didst set from the world but didst rise up again to God, O great Ignatius, * crowned with the brightness of grace divine.

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

Thy blest relics were given back * to thy city most sacredly, * hallowed through thy contest with greater majesty; * and brightly glistening with grace, they now have made thy return to us, * cause of keeping festival, * and they fill with a God-inspired * gladness and good cheer * them that piously honor thee and praise thee, O Ignatius, thou God-bearer, * thou who in truth art supremely wise.

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

Blazing forth as the rising sun * with the Spirit's far-shining rays, * thou didst make the whole world resplendent with the beams * of thy bright contests, presiding as a most fervent guardian, * and while writing down in truth * the sound doctrines of piety; * so didst thou become * blessed food to thy Master Christ, Who in His never-failing love and kindness * doth nourish all things, O blest of God.

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

Like the morning star from the East, * O Ignatius, thou formerly * shonest through the West with surpassing radiance; * but with the joyous return of thy divine relics, thou hast spread * thine august and cheering rays * from the West over all the earth. * Hence, entreat the Lord * to deliver from dangers and corruption them that faithfully do honor * thine ever-venerable memory.

(HTM January Menaion 252)

DOXASTICON FOR ST. IGNATIUS IN TONE EIGHT

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

O God-bearing Ignatius, having Christ, thy love, within thy breast, as the reward of thy sacred ministry in the Gospel of Christ, thou wast counted worthy to be slain, and to be made perfect through blood. Wherefore, having become the wheat of the Immortal Husbandman, thou wast ground up by the teeth of wild beasts, and wast shown forth as bread that was sweet unto Him. Do thou intercede for us, O blessed athlete.

(Nassar 185; Kazan Vesp. 96-98)

THEOTOKION FOR THE RESURRECTION IN TONE SEVEN

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

O pure Theotokos, thou wast known as a Mother in a supernatural way, and thou didst remain virgin in an indescribable and incomprehensible manner. Thus came about the wonder of thy birth-giving, ineffable for tongue, in that thy Conception appeared dazzling to the mind, and thy birth-giving incomprehensible; for where God willeth He overcometh the order of nature. Therefore, since we know thee as Theotokos, we beseech thee ceaselessly. Intercede then 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 185; Kazan Vesp. 148-150)

APOSTICHA FOR THE RESURRECTION IN TONE SEVEN

Thou hast risen from the tomb, O Savior of the world, and hast raised mankind with Thy body, O Lord, glory to Thee.

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

Come, let us worship Him Who rose from the dead and lighted all; for He hath liberated us from the oppression of Hades by His third-day Resurrection, granting us life and the Great Mercy.

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

When Thou didst descend to Hades, O Christ, Thou didst lead death captive, and when Thou didst rise on the third day, Thou didst raise us with Thee, glorifying Thine almighty Resurrection, O Lord and Lover of mankind.

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

Thou didst appear awe-inspiring, O Lord, whereas Thou wast placed in a grave like one that slumbereth, and didst rise in three days as a mighty one, and didst raise with Thee Adam, crying, Glory to Thy Resurrection, O Thou alone the Lover of mankind.

(HTM January Menaion 252)

DOXASTICON FOR ST. IGNATIUS IN TONE ONE

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

O how steadfast and adamantine was thy soul, O Ignatius, worthy of blessedness! For possessing unflagging desire for thy true Lover, thou didst say: There is within me no fire that loveth any material thing, but rather the Living Water that speaketh in me, saying within me: Come unto the Father. Wherefore, being set aflame by the Divine Spirit, thou didst provoke the wild beasts to separate thee the sooner from this world and to send thee unto Christ, thy Desired. Do thou entreat Him that our souls be saved.

(Nassar 139; Red Service Book 41; Kazan Vesp. 121-122)

THEOTOKION FOR THE RESURRECTION IN TONE ONE

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

Behold, now is fulfilled the prophecy of Isaiah; for as Virgin thou hast given birth; and hast remained after giving birth as thou wert before; for He that was born of thee is God; wherefore, nature also was restored. Despise not, O Theotokos, the supplications of thy servants that are sent up to thee in thy temple. But since thou hast borne in thine arms the merciful One, rather take compassion on thy servants and intercede that our souls may be saved.

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

(Nassar 186; Kazan Vesp. 173)

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

(Antiochian Village Book 73)

APOLYTIKION OF ST. IGNATIUS OF ANTIOCH IN TONE FOUR

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

By choosing the Apostles' way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Ignatius. Entreat the Lord our God to save our souls.

(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 right-victorious Hieromartyr Ignatius, the God-bearer of Antioch, as we celebrate the translation of relics today; and the New-martyr Demetrios of Chios, 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 29, 2017
TONE 7 / EOTHINON 10

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 SEVEN

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 186; Kazan Orth. 27)

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

(Antiochian Village Book 73)

APOLYTIKION OF ST. IGNATIUS OF ANTIOCH IN TONE FOUR

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

By choosing the Apostles’ way of life, thou hast succeeded to their throne. Inspired by God, thou didst find the way to divine contemplation through the practice of virtue. After teaching the Word of Truth without error, thou didst defend the Faith to the very shedding of thy blood, O Holy Martyr among bishops Ignatius. Entreat the Lord our God to save our souls.

(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 7 (Nassar 186-187; Kazan Orthros 39). The first theotokion is the theotokion of the tone of the week that was not used at the apolytikia (Nassar, 186).*

SEVENTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Verily, Life was placed in a grave, and a seal was placed on the stone, and the soldiers guarded Christ as they would a slumbering king. The angels, therefore, did glorify Him; for He was a deathless God, and the women cried, saying: The Lord hath risen, Who giveth the world Great Mercy.

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

O Lord Christ, Thou hast led Death captive by Thy three-day burial, and didst raise corrupt man by Thy life-bearing Resurrection. Wherefore, glory to Thee, O Thou alone the Lover of mankind.

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

In that thou art the treasury of our resurrection O all-praised one, lead thou forth from the pit and bottom of transgression those who set their hope in thee. For thou hast saved those who were guilty of sin, in that thou didst give birth to our Salvation; O thou who before giving birth wast virgin, and at giving birth and after giving birth was virgin still.

Second Kathisma

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

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

The women bearing ointment mixed with tears did hasten to Thy grave. And when they saw the soldiers guarding Thee, O King of all, they said to themselves: Who shall roll for us the stone? But the Messenger of the great counsel did rise, trampling down Death. Wherefore, O Almighty One, O Lord, glory to Thee.

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

Rejoice, O Virgin full of grace, Theotokos, O Haven of mankind and their Intercessor; for from thee was incarnate the Savior of the world; for thou alone art Mother and Virgin at the same time. Wherefore, intercede with Christ our God, that He grant safety to the universe, O ever-blessed and glorified one.

- 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 7. (Nassar 187-188; Kazan Orth. 58-59)*
- 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 tenth Eothinon Gospel (John 21:1-14) 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 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—as we celebrate the translation of his relics today—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 New-martyr

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

Demetrios of Chios, 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.*

SEVENTH TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

The power of death no longer rules over us, for Christ hath come destroying and crushing its power. Hades is bound and the prophets together proclaim: The Savior hath appeared saying to the faithful; come forth to the Resurrection.

Today, Hades and death tremble before One of the Trinity. The earth quakes and the gates of Hades, seeing Thee, art seized with fear. All creation, together with the prophets, doth rejoice and sing a hymn of victory to our God and Savior Who hath trampled the power of death. Let us cry out and shout to Adam, and those of Adam: This Tree leads to paradise; come, faithful, to the Resurrection.

THE SYNAXARION (Plain Reading)

On January 29 in the Holy Orthodox Church, we commemorate the recovery of the sacred relics of the holy Hieromartyr Ignatius the God-bearer.

Verses

O Ignatius, thanks be to the all-devouring lions, who left to us the faithful a portion of thy body.

Ignatius returned upon the twenty-ninth.

His principal feast is celebrated on December 20, but today marks the translation of his relics from Rome, where he suffered martyrdom, to Antioch where earlier he was a bishop. When Ignatius was summoned to Rome before Emperor Trajan to account for his faith, he was accompanied on this long journey by several citizens from Antioch who were motivated by a great love toward their wonderful Arch-shepherd. Since he would never deny his faith in Christ, this saint of God, who abhorred all adulation and promises of Emperor Trajan, was condemned to death and was thrown into the Circus Maximus before wild beasts which tore him apart, and he gave up his soul to God. His companions then gathered his exposed bones and took them to Antioch and honorably buried them. When the Persians captured Antioch in the sixth century, the relics of Ignatius were again translated from Antioch to Rome.

On this day, we also commemorate the New-martyr Demetrios of Chios. By the intercessions of Thy Saints, O God, have mercy upon us. Amen.

18.) *We chant the katavasias 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 215-216; Kazan Orthros 100)

THE TENTH EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, the two sons of Zebedee with Peter and Nathaniel and two others and Thomas were fishing in the Lake of Tiberias, who by the command of Christ cast the net on the right side and drew out much fish. And when Peter knew Him he came to Him swimming. This, then, was the third appearance of the Lord, when He showed them bread and fish on the live coals.

(HTM January Menaion 256)

THE EXAPOSTEILARION & THEOTOKION FOR ST. IGNATIUS IN TONE TWO

(**Hearken, ye women**)

From every grief and sore distress, * from all the curst avenger's harm, * save them that keep feast with longing * on thy return now in splendor; * having received authority * from Christ our Savior, grant to them * forgiveness of their every sin, * O wise God-bearer Ignatius, * thou Sacred Martyr most blessed.

Thou gavest birth ineffably * to God in one hypostasis * yet in two wills and two natures, * O all-immaculate Lady. * Freely becoming poor for us, * He even suffered on the Cross * and granted us the riches of * His unapproachable Godhead, * O Theotokos and Virgin.

21.) *We chant “The Praises” in Tone 7 with eight troparia:*

(Nassar 188-190; Kazan Orth. 152-158)

For the Resurrection in Tone Seven

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

Christ hath risen from the dead, loosening the bonds of Death. Be of good cheer, and of great joy, and, O Heavens, praise the glory of God.

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

Seeing the Resurrection of Christ, let us worship the holy Lord Jesus, Who alone is blameless of all error.

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

Verily, we cease not worshipping the Resurrection of Christ; for we are saved from our sins. Holy, therefore, is the Lord Jesus Who didst manifest the Resurrection.

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

With what shall we reward the Lord for all that He hath given us? For God, for our sakes, dwelt among men; and for corrupt nature the Word became flesh and lived among us. Yea, He hath done this, the Benefactor of ingrates, the Savior of captives, the Sun of justice to those lying in darkness, the Passionless on the Cross, the Light in Hades, the Life in death, and the Resurrection of the fallen. Wherefore, do we cry to Him: O our God, glory to Thee.

Verse 5. Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.
O Lord, Thou hast demolished the gates of Hades, and by Thy precious might Thou hast abolished the power of death, and by Thy divine and glorified Resurrection Thou hast raised the dead lying in darkness from everlasting time; for Thou art King of all and an almighty God.

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

Come, let us rejoice in the Lord, and be joyous in His Resurrection; for He hath raised the dead with Him from the indissoluble bonds of Hades. And, being God, He hath granted the world eternal life and the Great Mercy.

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

Verily, the resplendent angel sat on the stone of the Life-receiving grave and proclaimed to the ointment-bearing women, The Lord hath risen as He foretold ye. Tell, therefore, His Disciples that He will go before them to Galilee, He Who granteth the world eternal life and the Great Mercy.

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

Why have ye rejected the Cornerstone, O ye Jews, transgressors of the law? For verily, the same is the stone which God hath placed in Zion, Who in the wilderness poured forth water from the rock, and Whose side poureth out for us deathlessness. He is the Stone that was cut out from the virginal mountain without will of man, the Son of Man, coming in the clouds of heaven, to the Ancient of Days, as Daniel said, and His kingdom shall last forever.

(Nassar 216; Kazan Orthros 194-196)

THE TENTH EOTHINON DOXASTICON IN TONE SIX

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

After Thy descent to Hades, O Christ, and Thy Resurrection from the dead, the Disciples sorrowed, as was fitting, grieving over Thy removal. They returned to their occupations and attended to their nets and their ships; but there was no fishing whatsoever. But Thou didst appear to them, and since Thou art Lord of all, Thou didst command them to cast the nets on the right side. And at once the word became deed and they caught much fish and found a strange meal prepared for them on the ground. And Thy Disciples at once partook thereof. And now, make us worthy with them to enjoy it mentally, O Lord, Lover of mankind.

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

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

22.) *We chant the Great Doxology in Tone 6 (Red Service Book 75-76, Kazan 230-233), 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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