

ABBREVIATED RUBRICS FOR SUNDAY, JULY 02, 2017
THE PLACING OF THE THEOTOKOS' ROBE IN BLACHERNAE

JUVENALY, ARCHBISHOP OF JERUSALEM; THE NEW-MARTYRS OF SAMOTHRACE; REPOSE OF JOB, FIRST
PATRIARCH OF MOSCOW; ARCHBISHOP JOHN MAXIMOVITCH OF SHANGHAI AND SAN FRANCISCO

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, JULY 01; TONE 3

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 3 with ten troparia:*

(Nassar 152-153; Kazan Vesp. 32-42)

For the Resurrection from the Octoechos in Tone Three

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

O Christ Savior, the might of death hath verily broken down under Thy Cross; and the deceit of Diabolus hath ceased; and the race of man hath by faith escaped and been saved. Wherefore, praise is offered Thee perpetually.

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

The whole creation, O Lord God, hath been lighted by Thy glorified Resurrection; and paradise hath been opened withal. Wherefore, all creatures laud Thee and offer Thee praise perpetually.

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

I glorify the power of the Father, magnify the power of the Son, and praise the might of the Holy Spirit, one Godhead, indivisible, uncreated, consubstantial Trinity, reigning through all eternity.

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

Thy glorified Cross, O Christ, do we worship, and Thy Resurrection do we praise and glorify; for by Thy wounds we are all healed.

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

Let us praise the Savior Who was incarnate of the Virgin; for He was crucified for our sake, and arose on the third day, granting us Great Mercy.

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.

Verily, Christ did descend to Hades to bring good tidings to those therein, saying, Have faith now; for I have conquered; for I am the Resurrection, Who, unlocking the gates of death, shall set ye free.

(HTM July Menaion 12)

For the Placing of the Robe in Tone Four (Unto them that fear Thee**)**

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. In Thy great compassion, Thou hast given Thy servants a mighty help * in Thy Mother, O Friend of man; * through whom Thou hast brought to pass * Thy dread dispensation, * which no tongue can tell; and through her, Thou hast set right again * our first-created and Godlike dignity. * And for this cause, while honoring today her venerable festival, * we extol Thy great sovereignty, * O Almighty Lord Jesus Christ.

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

In Thy great compassion ... (repeat above)

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

All thy flock doth honor thee and glorify thee befittingly, * O all-holy and spotless Maid; * and thou ever keepest it, * by thy precious raiment, * from godless barbarians, earthquake, fearsome civil war, * and dreaded famine, O unwed Bride of God. * Because of this, thy grateful people glorifieth thee joyfully, * O all-hymned Virgin full of grace, * help and succor of all mankind.

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

In thy precious raiment, thou hast given unto thy faithful flock * riches never despoiled or lost, * a wall never broken through, * O all-lauded Lady; * an unceasing fountain that poureth out great miracles, * a cause of glory, a treasury of cures, * a haven of salvation for them that are ceaselessly tempest-tossed; * for this cause, we all sing thy praise, * O praised Lady most graced of God.

(HTM July Menaion 12)

DOXASTICON FOR THE PLACING OF THE ROBE IN TONE TWO

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

Purifying our heart and mind, let us also keep festival with the angels; and joyfully beginning the song of David unto the young Bride of the King, Christ our God, let us say: Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness. For Thou hast adorned her as a delightful palace, and hast given her as an inheritance unto Thy flock, O Master, that through Thy mighty power and her entreaties, she may preserve and shelter it from diverse temptations.

(Nassar 153; Kazan Vesp. 42-44)

THEOTOKION FOR THE RESURRECTION IN TONE THREE

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

O Lady of exceeding honor, how can we but wonder at thee giving birth to incarnate God? For thou, O all-blameless, not knowing a man, didst give birth in the flesh to a Son without father, who before eternity was begotten of the Father without mother, the property and essence of each substance remaining intact. Wherefore, O virgin Mother, beseech Him to save the souls of those who assent and confess, with true belief, that thou art the Theotokos.

- 4.) *The Entrance is made with the censer, and we chant “O Gladsome Light ...” (Chant) (Choral) 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 153; Kazan Vesp. 128-131)

APOSTICHA FOR THE RESURRECTION IN TONE THREE

O Christ, Who didst darken the sun with Thy Passion, and didst light all created things with the light of Thy Resurrection, and didst make them to rejoice, accept our evening praise, O Lover of mankind.

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

Verily, Thy life-giving Resurrection hath lighted the whole universe, renewing Thy corrupt creation. Wherefore, in that Thou hast delivered us from the curse of Adam, we shout to Thee, O Lord Almighty, glory to Thee.

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

O changeless God, Thou didst suffer in the changing body, and when creation could not bear to behold Thee suspended on the Cross, it trembled with fear, and sighed, praising Thy long-suffering. Then, descending to Hades, Thou didst arise on the third day, granting life to the world and Great Mercy.

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

Thou didst suffer death, O Christ, that Thou mightest deliver our race from death. Thou didst rise from the dead on the third day, and didst arouse with Thee those who know that Thou art true God, verily illuminating the world, O Lord. Wherefore, glory to Thee.

(HTM July Menaion 12-13)

DOXASTICON FOR THE PLACING OF THE ROBE IN TONE TWO

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

As with an exceedingly bright crown, the Church of God is adorned with thy holy raiment, O all-immaculate Theotokos; she is radiant with joy today, O Lady, and she mystically danceth, while crying out to thee: Rejoice, thou precious diadem and crown of divine glory; rejoice, thou only glory of the fullness of the faithful, and its everlasting delight; rejoice, haven and protection of them that have recourse to thee, and our salvation.

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

(Nassar 147; Kazan Vesp. 163)

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

(HTM July Menaion 13)

APOLYTIKION FOR PLACING OF THE THEOTOKOS' ROBE IN TONE EIGHT

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

O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee, nature and time are made new. Wherefore, we implore thee to grant peace to the world, and Great Mercy to our souls.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—as we celebrate the placing of her robe in Blachernae on this day—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of our father among the saints Juvenaly, archbishop of Jerusalem; the New-martyrs of Samothrace; and Archbishop John Maximovitch the wonderworker of Shanghai and San Francisco, whose memory we celebrate today; and Job, first patriarch of Moscow, whose repose we commemorate 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, JULY 02 TONE 3 / EOTHINON 4

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 THREE

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 154; Kazan Orth. 15-16)

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

RESURRECTIONAL APOLYTIKION IN TONE THREE

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

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

(HTM July Menaion 13)

APOLYTIKION FOR PLACING OF THE THEOTOKOS' ROBE IN TONE EIGHT

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

O Ever-Virgin Theotokos, shelter of mankind, thou hast bestowed upon thy people a mighty investure, even thine immaculate body's raiment and sash, which by thy seedless childbirth have remained incorrupt; for in thee, nature and time are made new. Wherefore, we implore thee to grant peace to the world, and Great Mercy to our souls.

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata are from the Octoechos for Tone 3 (Nassar 154-155; Kazan Orth. 35). The theotokia are from the Menaion (HTM July Menaion 13).*

THIRD TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Christ is risen from the dead, He Who is the first-fruits of those that slept: the First-born of creation and the Creator of all things created! He hath renewed by Himself the nature of our corrupt race. Wherefore, Thou shalt reign no more, O Death; for the Lord of all hath nullified thy power and dissolved it.

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

When Thou didst taste death in the flesh, O Lord, Thou didst check bitter Death by the Resurrection, and didst make man to prevail over it, restoring victory over the old curse. Wherefore, O Supporter and Champion of our life, glory to Thee.

(For the Theotokos' Robe) *Both now and ever, and unto ages of ages. Amen.*

All thy people celebrate the deposition of thy holy raiment, O all-lauded Maiden, on this day, while crying fervently unto thee: Rejoice, O Virgin, thou boast of the Christian race.

Second Kathisma

Because of Thine immutable Divinity, O Lord, and Thy voluntary sufferings, Hades was overwhelmed, and moaned within itself, saying, Verily, I am in dread fear of the Person of this incorruptible body; for I see the unseen fighting me secretly, and behold those whom I have held shouting, Glory to Thy Resurrection, O Christ.

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

Let us believers speak of divine things, of the secret of Thine inscrutable Crucifixion, of Thine ineffable Resurrection; for today have Death and Hades been led captive, and the race of man hath been invested with incorruption. Therefore, do we cry in gratitude, Glory to Thy Resurrection, O Christ.

(For the Theotokos' Robe) *Both now and ever, and unto ages of ages. Amen.*

All the world doth celebrate the blessed and hallowed deposition of thy robe, O modest Maiden, on this day, as it with longing doth cry to thee: Rejoice, O Virgin, thou help of all faithful ones.

- 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 3. (Nassar 155-157; Kazan Orthros 50-51)*
- 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

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 fourth Eothinon Gospel (Luke 24:1-12) 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 Sun. Mat., 66)*
- 15.) *Troparia following Psalm 50 as usual. (Serv. Bk., 67; Kazan Sun. Mat., 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—as we celebrate the placing of her robe in Blachernae on this day—by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; of Saint N., the patron and protector of this holy community; of the holy and righteous ancestors of God, Joachim and Anna; of our father among the saints Juvenaly, archbishop of Jerusalem; the New-martyrs of Samothrace; and Archbishop John Maximovitch the wonderworker

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

of Shanghai and San Francisco, whose memory we celebrate today; and Job, first patriarch of Moscow, whose repose we commemorate 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.*

THIRD TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

Today, Thou didst arise from the grave, O merciful Lord, and Thou didst extract us from the gates of death. Today, Adam dances and Eve rejoices. With them the prophets and patriarchs unceasingly praise the divine might of Thy Kingdom.

Let Heaven and earth dance today and harmoniously praise Christ our God, for He hath raised the captives of Death from the tombs. All creation doth rejoice and offer worthy hymns to the Creator and Redeemer of all. Today, as the giver of life, He draweth the human race from Hades and raiseth them with Himself to heaven. He hath crushed the pride of the enemy and shattered the gates of Hades by the divine might of His Kingdom.

THE SYNAXARION (Plain Reading)

On July 2 in the Holy Orthodox Church, we commemorate the Deposition of the Precious Raiment (Robe) of the Most Holy Theotokos in her holy shrine at Blachernae in Constantinople, during the reign of Leo the Great and Berina his wife.

Verses

Whereas the Son’s robe is for the Christ-preserved peoples,
The Mother’s raiment is for the Christ-preserved city.

On the second the raiment of the All-pure Theotokos was laid in its shrine.

In the fifth century, two noblemen from Constantinople named Galibus and Candidus traveled throughout the Holy Land to venerate and to worship before the holy shrines. In Nazareth, they stopped for a while at the home of a Jewish maiden who kept the girdle of the All-Holy Mother of God in a secret room. Many who were ill and in need received healing from their sufferings through prayer and by touching the vesture. Galibus and Candidus received this sacred article and brought it to Constantinople and reported it to Emperor Leo and Patriarch Gennadius. This brought about great joy in the imperial city. The vesture was solemnly translated and placed in the Church of Blachernae.

On this day, we also commemorate our father among the saints Juvenaly, archbishop of Jerusalem; the New-martyrs of Samothrace; the repose of Job, first patriarch of Moscow; and Archbishop John Maximovitch the wonderworker of Shanghai and San Francisco. Through the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasia of the Akathist Canon (Red Service Book 68-69, Kazan Orthros 72-75), followed by the magnificat “More honorable” (Red Service Book 70, Kazan Orthros 76-80) and then the ninth katavasia of the Akathist Canon.*

KATAVASIAS OF THE AKATHIST CANON IN TONE FOUR

Ode 1. I shall open my mouth and it will be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

Ode 3. As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in spiritual company for thy service; and in thy divine glory make them worthy of crowns of glory.

Ode 4. He Who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto Him: Glory to Thy power, O Christ.

Ode 5. All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thee the God of all, and didst bear the Eternal Son, Who rewards with salvation all those who hymn thy praises.

Ode 6. As we the Godly-minded, celebrate this divine and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God Whom she bore.

Ode 7. The Godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: O All-praised Lord and God of our Fathers, blessed art Thou.

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

Ode 8. The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: All ye works praise the Lord and magnify Him unto all ages.

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

MAGNIFICATIONS IN TONE FOUR

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. Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless Minds celebrate with honor the holy festival of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos!

- 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 204; Kazan Orthros 88)

THE FOURTH EOTHINON EXAPOSTEILARION IN TONE TWO

Let us gleam, shining with virtues, and behold the men standing in brilliant clothes inside the grave, giving life to the ointment-bearing women with their faces downcast. Let us learn of the Resurrection of the Lord of Heaven and hasten with Peter to the tomb and wonder at the great happening, waiting to behold Christ the Life.

(HTM July Menaion 17)

THE EXAPOSTEILARION OF THE PLACING OF THE ROBE IN TONE THREE

*(**O changeless light**)*

Nature and time have been made new * by thee alone, as God's Mother; * for incorrupt is thy childbirth, * and incorrupt is thy raiment, * wherewith thou shelterest the faithful * and makest mighty * the scepters of true religion.

- 21.) *We chant "The Praises" in Tone 3 with eight troparia:*

(Nassar 157-158; Kazan Orth. 119-126)

For the Resurrection from the Octoechos in Tone Three

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

Come together, all ye people, and know the power of the dreadful secret; for Christ our Savior, the eternal Word, hath been crucified for our sake, and was buried willingly, and hath risen from the dead to save all. To Him let us bow down in worship.

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

The guards have published it abroad, O Lord, telling of all Thy wonders. But the assembly of falsehood filled their right hands with bribes, thinking that thereby they might conceal Thy Resurrection which the world doth glorify. Wherefore, have mercy upon us.

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

Verily, all creatures were filled with joy when they received the glad tidings of Thy Resurrection; for Mary Magdalene, coming to Thy grave, met an angel in a brilliant robe sitting on the stone, who said, Why seekest thou the living among the dead? He is not here, but is risen. As He said, He will go before you into Galilee.

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

O Master, Lover of mankind, with Thy light do we behold light; for Thou art risen from the dead, granting salvation to the race of man, that the whole creation may glorify Thee alone, Who art without sin. Have mercy upon us.

(HTM July Menaion 17)

For the Placing of the Robe in Tone Four (As one valiant**)**

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

For thy servants, the hallowed shrine * that containeth thy spotless robe * daily is made known as an ark of holiness, * a sacred fortress around us and our glory, our joy, and boast, * and a spring of endless cures, * O all-pure Mother of our God. * Whereat, on this day, * we have sacredly gathered here to praise in hymns thy mighty deeds unnumbered * and the great sea of thy miracles.

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

For thy servants, the hallowed shrine ... (repeat above)

Verse 7. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

Lo, the place passing glorious, * lo, that house ever full of light, * wherein grace hath treasured the pure and honored robe * of the most pure Child of God. Freely approach, O ye sons of men, * draw forth from it on this day * pardon, grace and enlightenment, * and cry out to her * with a heart full of gratitude: We bless thee, O supremely holy Virgin, * we whom thy childbirth hath truly saved.

Verse 8. The rich among the people shall entreat thy countenance.

We all keep as a festival * the divine deposition of * thine all-sacred raiment, whereon we are made glad. * For on this day, thou hast deigned to give it unto thy chosen flock * as a sacred covering, * as a safeguard invincible, * as a precious gift, a secure wealth of healings, a great river of the Holy Spirit's graces, * O Sovereign Lady and Bride of God.

(Nassar 204-205; Kazan Orthros 176-177)

THE FOURTH EOTHINON DOXASTICON IN TONE FOUR

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

Verily, the women came at early dawn to Thy tomb, O Christ, but they found not Thy body, precious to them. And as they were perplexed, behold there stood among them those who were in shining clothes who said to them: Why seek ye the living among the dead? He hath risen as He foretold. Why have ye forgotten His words? And when they were assured by their saying, they preached to the Disciples the things seen. But their glad tidings were received with ridicule; for they were still without understanding. But Peter hastened to behold, and glorified Thy wonders in himself.

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 4** (Red Service Book 75-76, Kazan 215-218), followed by:

(Red Service Book 76; Kazan Orthros 219)

TROPARION IN TONE FOUR

Today is Salvation come into the world. Let us sing praises to Him Who arose from the grave, the Author of our life; for having by Death destroyed death, He hath given us victory and Great Mercy.

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

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