

**ABBREVIATED RUBRICS FOR SUNDAY, JULY 23, 2017**  
**HIEROMARTYR PHOCAS, BISHOP OF SINOPE**

HIEROMARTYRS APOLLINARIS AND VITALIS, BISHOPS OF RAVENNA; MARTYR APOLLONIUS OF ROME;  
HOLY PROPHET EZEKIEL

*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 22; 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.

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

The Lord we bless always, and praise His Resurrection; for in submitting to crucifixion for our sakes, He hath shattered death by Death.

*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.*

Glory to Thy might, O Lord; for Thou hast put a stop to the possessor of the might of death, and hast renewed us by Thy Cross, bestowing on us life and incorruptibility.

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Thy Burial, O Lord, hath torn and crushed the bonds of Hades; and Thy Resurrection from the dead did illuminate the world. Wherefore, O Lord, glory to Thee.*

(HTM July Menaion 136)

**For St. Phocas in Tone One (\*\*Thou art the joy\*\*)**

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

Since he hath filled up the wine-bowl of his martyric blood, \* Christ's holy Martyr Phocas poureth cures on the faithful; \* and driving off diseases, he calleth all men \* with his martyrdom's lofty voice: \* All ye that thirst, come with faith, and ye shall enjoy \* holy rivers of the gifts of God.

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

That godless error, the troubled belief in many gods, \* thou with divine defiance and the Trinity's power \* didst put to flight, O Phocas, thou Martyr of Christ; \* and like arrows of little babes \* didst thou endure burning fire, and the sword's keen edge, \* and the endless torments rained on thee.

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

When thou becamest a preacher of God, the Giver of Life, \* thou wast revealed, O Phocas, thou divinely-blest athlete, \* as an overthrower of tyrannous kings \* and a godly prizewinning Saint; \* wherefore, entrusted with life by Immortal God, \* thou art gone to His unwaning light.

(Nassar 177; Kazan Vesp. 83-84)

**THEOTOKION FOR THE RESURRECTION IN TONE SIX**

*Glory to the Father, and to the Son, and to the Holy Spirit; 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 ..." (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 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.

(Nassar 178; Kazan Vesp. 146-147)

### THEOTOKION FOR THE RESURRECTION IN TONE SIX

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

O most pure one, when Christ the Lord, my Creator and Savior, came forth from thy womb, putting me on, He did free Adam from the ancient curse. Wherefore, O most pure one, since thou art the Theotokos and a Virgin in truth, we shout to thee untiringly with the angels, saying: Rejoice, Lady, O thou who art the helper, the cover, and the salvation of our souls.

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

(Nassar 178; Kazan Vesp. 171-172)

### 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.

### RESURRECTIONAL THEOTOKION IN TONE SIX

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

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 Hieromartyr Phocas, bishop of Sinope; Hieromartyrs Apollinaris and Vitalis, bishops of Ravenna; Martyr Apollonius of Rome; and the Holy Prophet Ezekiel, whose memory we celebrate today, and of all the saints: have mercy on us and save us, forasmuch as He is good and loveth mankind.

Priest: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

### Pronunciation Guide

Phocas: FOH-kas

Sinope: sih-NOH-pee

Apollinaris: ah-poh-lee-NAH-rees

Apollonius: ah-poh-LOH-nee-us

## ORTHROS ON SUNDAY, JULY 23 TONE 6 / EOTHINON 7

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. 24-25)

### 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.

### RESURRECTIONAL APOLYTIKION IN TONE SIX

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

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.

## RESURRECTIONAL THEOTOKION IN TONE SIX

*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.

- 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 Orth. 38).*

### 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.

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

Verily, Gideon did picture thy Conception aforetime, and David interpreted thy birth-giving, O Theotokos; for the Word did fall on thy womb as the rain on the fleece, and so thou didst cause to branch for us Christ our God, a Salvation to the world without seed, O holy earth and full of grace.

#### 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 Orthros 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

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 seventh Eothinon Gospel (John 20:1-10) 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 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 Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Phocas, bishop of Sinope; Hieromartyrs

---

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

Apollinaris and Vitalis, bishops of Ravenna; Martyr Apollonius of Rome; and the Holy Prophet Ezekiel, whose memory we celebrate today, and of all Thy 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 July 23 in the Holy Orthodox Church, we commemorate the recovery of the precious relics of the holy Hieromartyr Phocas, Bishop of Sinope.

***Verses***

The glass of thy pains brought the Faith into focus; hence we magnify thee, O Phocas, forever.  
On the twenty-third Phocas was borne away dead.

Phocas exercised himself in all the Christian virtues from his youth. As bishop in his birthplace, the town of Sinope on the shores of the Black Sea, he strengthened the faith of the true believers by his example and divine words and converted many idol-worshippers to the true Faith. The hard-hearted pagans were filled with rage against holy Phocas. Through a vision granted him by the Lord, he foresaw his martyrdom for Christ: Phocas saw a white dove fly down from heaven carrying a beautiful wreath of flowers in its beak, and lowered the wreath onto his head. He was not afraid, but with gratitude toward God prepared himself for suffering. A certain prince, Africanus, took Phocas for interrogation, and subjected him to harsh tortures, and after a time of imprisonment threw him into boiling water, where this brave soldier of Christ ended his earthly life and settled in the joy of his Lord. Phocas suffered during the reign of Emperor Trajan in 102.

On this day, we also commemorate the Hieromartyrs Apollinaris and Vitalis, bishops of Ravenna; Martyr Apollonius of Rome; and the Holy Prophet Ezekiel. By 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 210; Kazan Orthros 94-95)

### THE SEVENTH EOTHINON EXAPOSTEILARION IN TONE TWO

When Mary said, They have carried away my Lord, Simon Peter and the other Disciple, the initiate of Christ whom Jesus loved, hastened to the grave. And they both came and found the wrappings inside the tomb, and the turban which was on His head lying aside. Wherefore, they remained until they truly beheld Christ.

### THE SEVENTH EOTHINON THEOTOKION IN TONE TWO

O most merciful Christ, Thou didst perform for my sake splendid wonders; for Thou wast born of a virgin maiden in an inexplicable manner, and didst consent to crucifixion and suffered death, rising in glory, and released our nature from death. Wherefore, glory to Thy glory, O Christ, glory to Thy might.

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

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

For the Resurrection from the Octoechos 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 211; Kazan Orthros 185-186)

#### **THE SEVENTH EOTHINON DOXASTICON IN TONE SEVEN**

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

Behold the dawn, and the rise of the day; why hast thou stood, O Mary, at the grave? And great darkness hath covered thy mind, and thou asked him: Where hath Jesus been placed? Yea, behold the Disciples, who hastened to the tomb, how they surmised His Resurrection from the coffin wrappings and the turban, and remembered what was said about Him in the books. Wherefore, we who believed through them, praise Thee with them, O Christ, Giver of life.

*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 7** (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.*

Portions of the Archdiocesan Service Texts include texts from The Menaion, The Great Horologion, The Pentecostarion, and The Psalter of the Seventy, which are Copyright © Holy Transfiguration Monastery, Brookline, Massachusetts, and are used with permission. All rights reserved. These works may not be further reproduced, beyond printing out a single copy for personal non-commercial use, without the prior written authorization of Holy Transfiguration Monastery.