

**ABBREVIATED RUBRICS FOR SUNDAY, JULY 30, 2017**  
**APOSTLES SILAS, SILVAN, CRESCENS, EPENETOS AND**  
**ANDRONIKOS OF THE SEVENTY**

HIEROMARTYR VALENTINE, BISHOP OF TERNI IN ITALY AND HIS DISCIPLES; JOHN THE WARRIOR AT CONSTANTINOPLE;  
UNCOVERING OF THE RELICS OF VENERABLE HERMAN OF SOLOVKY; ANGELINA, SOVEREIGN LADY OF SERBIA

*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 29; 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, shouldest 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.

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord.* O Lord God, Thou wast placed in a grave as one that slumbereth, and didst rise on the third day as one that is mighty and powerful, raising Adam with Thee from the corruption of Death; for Thou art omnipotent.

(HTM July Menaion 178)

**For the Apostles in Tone Four (\*\*As one valiant\*\*)**

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

Flashing brilliantly with the beams \* of the Spirit's enlightenment, \* ye went through the whole world, O Saints supremely wise, \* and ye enlightened the faithful, while abating the heavy gloom \* of the deep of ignorance \* as Apostles of God the Word; \* wherefore, on this day \* we now joyously celebrate your holy and illustrious remembrance, \* while gaining holiness for ourselves.

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

As the clouds did ye sprinkle down \* the divine and celestial rain \* even to the uttermost regions of the earth; \* ye richly watered the souls of the believers with grace divine, \* smothering the wicked tares \* which had sprouted from godlessness; \* and ye made men's souls \* to bear fruit in abundance. For this cause, we all now honor you with praises, \* O blest Apostles of Christ the Lord.

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

As we gather now, let us bless \* and in song honor faithfully \* great and noble Silas, the wise Andronikos, \* blest Epenetos and Crescens, and with them let us all revere \* Silvan with most fervent love, \* those true heralds who preached the Faith \* and unceasingly \* pour out rivers of healings which destroy the dire assault of every suff'ring \* by the Divine Spirit's gracious strength.

(Nassar 185; Kazan Vesp. 96-98)

**THEOTOKION FOR THE RESURRECTION IN TONE SEVEN**

*Glory to the Father, and to the Son, and to the Holy Spirit; 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 ...” (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 185; Kazan Vesp. 148-152)

### 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.

### THEOTOKION FOR THE RESURRECTION IN TONE SEVEN

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

We earthly ones all, O Lady, seek refuge in thy protection, shouting to thee: O Theotokos, our hope, deliver us from our sins without number, and save 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 186; Kazan Vesp. 173-174)

#### 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.

#### RESURRECTIONAL THEOTOKION IN TONE SEVEN

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

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 Apostles Silas, Silvan, Crescens, Epenetos and Andronikos of the Seventy; Hieromartyr Valentine, bishop of Terni in Italy and his disciples; John the warrior at Constantinople; Venerable Herman of Solovky; and Angelina, Sovereign Lady of Serbia, 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

Epenetos: eh-peh-NEE-tohs  
Andronikos: an-droh-NEE-kohs  
Solovky: soh-lohv-KEE

**ORTHROS ON SUNDAY, JULY 30**  
**TONE 7 / EOTHINON 8**

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

*\*\*In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

**“GOD IS THE LORD” IN TONE 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. 27-28)

**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.

**RESURRECTIONAL APOLYTIKION IN TONE SEVEN**

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

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.

## RESURRECTIONAL THEOTOKION IN TONE SEVEN

*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.

- 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 Orth. 39).*

### 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.

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

O Virgin Theotokos, intercede untiringly to Christ God, Who was crucified for our sakes, Who rose and broke the might of Death, to save our souls.

#### Second Kathisma

While the tomb was sealed, Thou didst shine forth from it, O Life; and 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 Orthros 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**

Let everything that hath breath praise the Lord. (TWICE)

*Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.*

Let everything that hath breath praise the Lord.

- 12.) *The eighth Eothinon Gospel (John 20:11-18) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros 66)  
\*\*In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan 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 Apostles Silas, Silvan, Crescens, Epenetos and Andronikos of the Seventy; Hieromartyr Valentine, bishop of Terni in Italy and his disciples; John the warrior at Constantinople; Venerable Herman of Solovky; and Angelina, Sovereign Lady of

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

Serbia, 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.*

**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 July 30 in the Holy Orthodox Church, we commemorate the holy Apostles Silas, Silvan, Crescens, Epenetos and Andronikos of the Seventy.

***Verses***

Let Epenetos, Andronikoks, and Crescens, with Silas and Silvan, be lauded together.

On the thirtieth, God’s five initiates departed life.

Silas was sent from Jerusalem to Antioch with Paul and Barnabas to settle the dispute between the faithful there regarding circumcision: namely, that it was not necessary to circumcise pagans when they convert to Christianity (Acts 15:22). After that, Silas traveled with Paul throughout Asia and Macedonia and was appointed as the bishop in Corinth, where he peacefully died. Silvan assisted both of the Chief Apostles. His Godly works are found in the Apostolos (I Peter 5:12; II Cor. 1:19). As the bishop of Thessalonica, Silvan labored and suffered much until he finally exchanged this earthly life for the heavenly life. Crescens was a companion of the Apostle Paul. He became the bishop in Galatia and a missionary in Gaul, where he died as a martyr for Christ during the reign of Trajan (II Timothy 4:10). Epenetos, the bishop in Carthage, is mentioned by the Apostle Paul as “the first-fruits of Achaia unto Christ” (Romans 16:5). Paul calls Andronikos, the bishop of Pannonia, his “kinsman, and fellow prisoner, who is of note among the apostles” (Romans 16:7).

On this day, we also commemorate the Hieromartyr Valentine, bishop of Terni in Italy and his disciples; John the warrior at Constantinople; Venerable Herman of Solovky; and Angelina, Sovereign Lady of Serbia. By the intercessions of Thy Saints, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasia of the Transfiguration Canon (Nassar 578), followed by the magnificat “More honorable” (Red Service Book 70, Kazan Orthros 76-80) and then the ninth katavasia of the Transfiguration Canon.*

### KATAVASIAS OF THE TRANSFIGURATION CANON IN TONE FOUR

**Ode 1.** The hosts of Israel, having passed the Red Sea and watery deep with feet unmoist, and having seen the three-speared riders of the enemy drowned beneath the waters, sang aloud with joy: Let us praise our God; for He hath been glorified.

**Ode 3.** The bows of the mighty are become weak; and the weak ones are girded with strength. Therefore, hath my heart been made steadfast in the Lord.

**Ode 4.** O Christ, I have heard of Thy glorious providence, and that Thou wast born of a Virgin to deliver those who are in error, who cry out to Thee, Glory to Thy might, O Lord.

**Ode 5.** O Christ, Creator, Who didst separate light from primeval darkness, that Thy works might praise Thee in the light, guide Thou our feet in Thy light.

**Ode 6.** In my sorrow I cried unto the Lord, and the God of my salvation hath heard me.

**Ode 7.** Verily, the Abrahamite youths did tread of old the flames of the furnace in Babylon, singing in praise: Blessed art Thou, God of our Fathers.

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

**Ode 8.** When the youths in Babylon were kindled by divine zeal they trampled bravely upon the flames and the threats of the violator. And when they were cast into the midst of the fire, being watered with dew, they sang: Bless the Lord, all His works.

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.** Thy birth-giving, O Theotokos, hath been shown free of corruption; for God did come forth from thy womb putting on flesh; and on earth He did appear, and walked among men. Wherefore, thee do we all magnify.

19.)    *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant “Holy is the Lord our God” (thrice) and “Exalt ye the Lord...” (Kazan Orthros 81). Then we chant the following:*

(Nassar 212; Kazan Orthros 96-97)

**THE EIGHTH EOTHINON EXAPOSTELARION IN TONE TWO**

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

**THE EIGHTH EOTHINON THEOTOKION IN TONE TWO**

Thou hast given birth, O Maiden, to one of the Trinity in an inexplicable manner, dual in nature, dual in act, but one in Person. Wherefore, beseech Him always for our sakes, who adore thee in faith, that we may escape the vexations of the enemy; for in thee do we now seek refuge, O Theotokos, our Lady.

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

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

For the Resurrection from the Octoechos 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 212; Kazan Orthros 188-189)

#### **THE EIGHTH EOTHINON DOXASTICON IN TONE EIGHT**

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

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

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

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

22.) We chant the **Great Doxology in Tone 8** (Red Service Book 75-76, Kazan 235-238), followed by:

(Red Service Book 76; Kazan Orthros 239)

#### **TROPARION IN TONE EIGHT**

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

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

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