

ABBREVIATED RUBRICS FOR SUNDAY, JUNE 18, 2017
MARTYR LEONTIOS AT TRIPOLI IN PHOENICIA
MARTYRS HYPATIOS AND THEODOULOS WITH MARTYR LEONTIOS;
VENERABLE LEONTIOS THE HAGIORITE OF DIONYSIOU MONASTERY ON ATHOS

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, JUNE 17; TONE 1

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 1 with ten troparia:*

(Nassar 137-138; Red Service Book 33-34; Kazan Vesp. 5-15)

For the Resurrection from the Octoechos in Tone One

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

Accept our evening prayers, O Holy Lord. Grant us forgiveness of our sins; for Thou alone hast made manifest the Resurrection unto the world.

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

Encompass Zion, O ye people, and surround it; give ye glory therein to Him Who arose from the dead; for He is our God Who hath delivered us from our transgressions.

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

O come, ye people, let us praise Christ and bow down before Him, glorifying His Resurrection from the dead; for He is our God Who hath delivered the world from the wiles of the enemy.

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

Rejoice, O ye heavens; sound the trumpets, ye foundations of the earth; thunder forth gladness, O ye mountains; for behold, Emmanuel hath nailed to the Cross our sins; and the Giver of Life hath slain death, raising up Adam; for He is the Lover of mankind.

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

He Who was willingly crucified in the flesh for our sake; Who didst suffer and was buried, and arose again from the dead: let us praise, saying, O Christ: confirm Thy Church in Orthodoxy, and make peaceful our lives; for Thou art good and 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.

Standing before Thy life-giving tomb, we, though unworthy, offer glory to Thine ineffable compassion, O Christ our God; for Thou didst accept the Cross and death, O sinless One, that Thou mightest grant Resurrection to the world; for Thou art good and the Lover of mankind.

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. The Word, unoriginate, co-eternal with the Father Who ineffably came from a virgin womb; Who for our sake willingly accepted the Cross and death, and arose in glory; let us praise saying: Glory to Thee, O Lord, the Life-giver, the Savior of our souls.

(HTM June Menaion 91)

For St. Leontios in Tone Eight (***What shall we now call you***)

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

How shall we address thee, O glorious one? * As the offering of Greece, in that thou camest forth therefrom; * as the cleansing of Phoenicia, being sacrificed therein; * a great light that shone forth like lightning in the dark; * a stalwart, undefeated by those wounding thee. * Thy fame and glory is manifold, * supremely blessed Leontios. * Do thou entreat * Christ the Savior that our souls be saved.

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

O prizewinner, what shall we call thee now? * Valiant soldier of Christ God, as the destroyer of the foes; * sovereign king of passions, who contended well for piety; * the feeder of the hungry who didst love the poor; * a lover of the righteous, with thy mind on high. * Of many forms were thy sufferings, * and very splendid thy victories. * Do thou entreat * Christ the Savior that our souls be saved.

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

Who indeed would not be amazed at thee? * For since thou didst have the very Fount of Truth come dwell in thee, * thou dost pour forth benefactions to the faithful in great streams; * thou freely and ungrudgingly dost give thy gifts * to all that are athirst, O blest Leontios, * and dost make glad those partaking of * the waters of thy benevolence. * Do thou entreat * Christ the Savior that our souls be saved.

(Nassar 138; Red Service Book 35; Kazan Vesp. 15-17)

THEOTOKION FOR THE RESURRECTION IN TONE ONE

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

Let us sing the praises of Mary the Virgin, Door of Heaven, glory of all the world, sprung forth from man, who also didst bear the Lord; the song of the bodiless powers, and the enriching of the faithful; for she revealed herself as Heaven and the Temple of the Godhead. She destroyed the bulwarks of enmity and ushered in peace and did throw open the Kingdom. Wherefore, in that we

possess this confirmation of our Faith, we have a defender, even the Lord Who was born of her. Be bold, therefore, be bold, ye people of God, for He, the All-powerful, will vanquish all your enemies.

- 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 138-139; Red Service Book 40-41; Kazan Vesp. 118-121)

APOSTICHA FOR THE RESURRECTION IN TONE ONE

By Thy passion, O Christ, we have been set free from sufferings; and by Thy Resurrection we have been delivered from corruption. 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.*

Let creation rejoice; let the heavens cheer; let the nations clap their hands for joy; for Christ our Savior to the Cross hath nailed our sins; and having slain death and raised up Adam, the progenitor of mankind, hath granted us life, for He loveth mankind.

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

King of heaven and earth, O inscrutable Creator, Thou Who, for love of mankind, wast of Thy free-will crucified. Having met Thee below, Hades was vexed while the souls of the righteous on receiving Thee were gladdened; and Adam seeing Thee, the Creator, in the nethermost parts rose again. O wonder! How the Life of all hath tasted death by His own will, to enlighten the world that crieth, saying: O Thou Who didst rise from the dead, O Lord, glory to Thee.

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

Thy myrrh-bearing women, carrying spices, with haste and moaning reached Thy sepulcher; but not finding Thine all-pure body, and from the angel, having heard of the new and most glorious miracle, said to the Apostles: Risen is the Lord Who granteth unto the world the Great Mercy.

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

THEOTOKION FOR THE RESURRECTION IN TONE ONE

Glory to the Father, and to the Son, and to the Holy Spirit; 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 (Chant) (Choral) and the Trisagion Prayers. Then, we chant the apolytikia of the day.*

(Nassar 139; Red Service Book 42; Kazan Vesp. 161-162)

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

RESURRECTIONAL THEOTOKION IN TONE ONE

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

As Gabriel cried aloud unto thee, "Hail, O Virgin," with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

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 Martyrs Leontios, Hypatios and Theodoulos at Tripoli in Phoenicia; and Venerable Leontios the Hagiorite of Dionysiou monastery on Athos, 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, JUNE 18 TONE 1 / EOTHINON 2

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 ONE

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 139-140; Red Service Book 59-60; Kazan Orth. 9-10)

RESURRECTIONAL APOLYTIKION IN TONE ONE

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

RESURRECTIONAL APOLYTIKION IN TONE ONE

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

While the stone was sealed by the Jews, and the soldiers were guarding Thy most pure body, Thou didst arise on the third day, O Savior, granting life to the world. For which cause the heavenly powers cried aloud unto Thee, O giver of life. Glory to Thy Resurrection O Christ, glory to Thy kingdom, glory to Thy providence, O Thou Who alone art the lover of mankind.

RESURRECTIONAL THEOTOKION IN TONE ONE

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

As Gabriel cried aloud unto thee, "Hail, O Virgin," with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*

7.) *The Poetic Kathismata are from the Octoechos for Tone 1 (Nassar 140-141; Kazan Orth. 33).*

FIRST TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

The soldiers who kept watch over Thy grave, O Savior, became as dead from the shining of the appearing angel who told the good tidings of the Resurrection to the women. Thee, therefore, do we glorify, O Remover of corruption, and to Thee do we bow, O Thou Who didst rise from the grave, O Thou, our only Lord.

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

Thou was nailed upon the cross willingly, O merciful One; and Thou wast placed in a grave like one who is dead, O Giver of Life, trampling the pride of death, O mighty One; for because of Thee the gatekeepers of Hades did tremble; and Thou didst raise the dead with Thee from eternity; for Thou alone art the Lover of mankind.

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

We have all known thee as Theotokos, and after giving birth thou didst appear truly virgin. We who eagerly seek refuge in thy goodness, have thus known thee; for we sinners have taken thee as intercessor, and in temptations have possessed thee as our salvation, O thou who alone art blameless.

Second Kathisma

Verily the women did proceed to the grave early, where they beheld an angelic scene, and did tremble. And when the grave shone forth with life they were struck with astonishment. Wherefore, they returned to the disciples and did preach the Resurrection, saying, Verily, Christ hath invaded Hades; for He alone is the powerful and mighty One; and He raised with Him all those who were corrupt, and with the power of His Cross He removed the fear of condemnation.

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

Thou wast verily nailed upon the Cross, O Life of all; and wast numbered among the dead, O deathless Lord. Thou didst rise after three days, O Savior, and didst raise Adam from corruption. Wherefore, the heavenly powers shouted to Thee, O giver of life; Glory to Thy passion, O Christ, Glory to Thy resurrection, Glory to Thy condescension, O Thou alone the Lover of mankind.

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

O Mary, the reverend abode of the Lord, lift us who have fallen in the abyss of evil despair, trespasses and sorrows; for thou didst give salvation to sinners. Thou art a helper and a strong intercessor, and dost save thy servants.

- 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 1. (Nassar 141-142; Kazan Orthros 46-47)*
- 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 second Eothinon Gospel (Mark 16:1-8) 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; 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

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

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 Martyrs Leontios, Hypatios and Theodoulos at Tripoli in Phoenicia; and Venerable Leontios the Hagiorite of Dionysiou monastery on Athos, 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.*

FIRST TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

As God, Thou didst rise in glory from the grave, raising the world with Thee. All nature doth praise Thee as God. Death is destroyed and Adam doth rejoice, O Master, whilst Eve, now freed from bondage, doth rejoice, saying: Thou it is, O Christ, Who granteth Resurrection to all.

Let us praise Him Who arose on the third day as the all-powerful God. He hath shattered the gates of Hades and hath raised from the tomb those who were there from eternity. He didst willingly appear to the myrrh-bearers and say to them first: Rejoice; and to the Apostles He didst reveal joy as the only Life-giver. The women announce with joy the signs of victory to the Disciples, Hades groans and death laments; but the world is glad and all rejoice. For Thou it is, O Christ, Who granteth Resurrection to all.

THE SYNAXARION (Plain Reading)

On June 18 in the Holy Orthodox Church, we commemorate the holy Martyrs Leontios of Greece, and Hypatios and Theodoulos, who were martyred with him in Phoenicia.

Verses

An anvil doth Leontios have for a body: An anvil to iron hammers, that is, to torments.
On the eighteenth Leontios in wounds expireth.

Being of great bodily stature and strength, Leontios was an illustrious soldier in the Roman legions who had won many victories, and was known for his prudence and sobriety of mind. When it was learned that he gave grain to the poor from the imperial stores, and was moreover a Christian, Hadrian the Governor of Phoenicia sent Hypatios, a tribune, and Theodoulos, a soldier, to arrest him. Saint Leontios converted them on the way to Tripoli in Phoenicia, where Hypatios and Theodoulos were tormented and beheaded by Hadrian for their confession of Christ. Then Hadrian with many flatteries and many torments strove to turn Leontios from Christ. All his attempts failing, he had Leontios put to such tortures that he died in the midst of them, receiving his crown from Christ our God, in the year 73.

On this day, we also commemorate Venerable Leontios the Hagiorite of Dionysiou monastery on Athos. By their intercessions, 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 201; Kazan Orthros 84-85)

THE SECOND EOTHINON EXAPOSTELARION IN TONE TWO

Verily, when the ointment-bearing women saw the stone rolled, they rejoiced; for they saw a young man sitting at the grave who said to them: Behold, Christ hath risen; say to the Disciples with Peter to hasten to the mountain; for there He shall appear to you, O ye His beloved ones, as He foretold you.

THE SECOND EOTHINON THEOTOKION IN TONE TWO

Before conceiving Thee, O Christ, an angel hailed the Virgin; and an angel also rolled the stone from the grave. The former instead of sorrow proclaimed signs of joy indescribable; and the latter instead of death proclaimed to the women and Thy beloved ones Thy Resurrection, magnifying Thee, O Giver of Life.

- 21.) *We chant "The Praises" in Tone 1 with eight troparia:*

(Nassar 142-143; Red Service Book 72-74; Kazan Orth. 104-110)

For the Resurrection in Tone One

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

We praise, O Christ, Thy saving Passion and glorify Thy Resurrection.

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

O Thou Who didst endure the Cross and abolish Death and didst rise again from the dead: give peace to our life, O Lord, for Thou only art almighty.

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

O Thou Who didst despoil Hell and raise man again from the dead by Thy Resurrection, O Christ, make us worthy with pure hearts to praise and glorify Thee.

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

Glorifying Thy divine condescension, we praise Thee, O Christ, for Thou wast born of a Virgin yet wast not separated from the Father. Thou didst suffer as man and of Thine own free will endured the Cross, and Thou didst rise again from the tomb going forth as from a bridal chamber that Thou mightest save the world. O Lord, glory to Thee.

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

When Thou wast nailed upon the tree of the Cross, then was the power of the enemy slain; then creation shook with fear of Thee, and Hell was despoiled by Thy might. Thou didst raise the dead from their graves and Thou didst open the gate of Paradise to the thief. O Christ our God, glory to Thee.

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

With great lamentations the honored women came to thy tomb but found the grave opened. And learning from the angel of the new and most glorious miracle, they informed the Apostles that the Lord had risen, granting unto the world His Great Mercy.

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

We worship the wounds of Thy divine Passion, O Christ our God, the noble sacrifice in Zion that became the manifestation of God unto the end of the ages. The Son Righteousness hath shined upon these that were sitting in darkness, leading them unto that never-setting light. O Lord, glory to Thee.

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

O ye lovers of trouble begotten of the Jewish race: Where are they who came unto Pilate? Let the guardian soldiers tell: Where are the seals of the tombs? Whither was the Buried One moved? Where was the Priceless One sold? How was the Treasure stolen? Why do ye deny the Resurrection of the Crucified One? O ye lawless Jews, He is risen from the dead, free, bestowing upon the world His Great Mercy.

(Nassar 201; Kazan Orthros 169-170)

THE SECOND EOTHINON DOXASTICON IN TONE TWO

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

They who were with Mary came and brought with them ointments; and as they were at a loss how to achieve their desire, they saw that the stone had been rolled, and a divine young man removed all anxiety and trouble from their souls by saying, The Lord Jesus hath risen. Wherefore, they proclaimed to His Disciples, that they should hasten to Galilee and behold Him, risen from the dead; for He is the Lord, the 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 2](#) (Red Service Book 75-76, Kazan 205-209), 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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