

ABBREVIATED RUBRICS FOR SUNDAY, JUNE 25, 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 24; TONE 2

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 2](#) with ten troparia:*

(Nassar 145-146; Kazan Vesp. 18-29)

For the Resurrection from the Octoechos in Tone Two

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

Come ye, let us worship Him Who was born of the Father before all time, the Word of God, incarnate of the Virgin Mary; for He did submit to crucifixion by His own choice, was delivered to burial as He Himself willed, rose from the dead, and saved me, who was lost.

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

Verily, Christ our Savior nailed to His Cross the handwriting of the decree, and did expunge it. And He abolished the might of Death. Let us therefore adore His third-day Resurrection.

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

Come, let us with the archangels praise the Resurrection of Christ; for He is the Redeemer and Savior of our souls, and He it is Who will come with fearful magnificence and glorious might to judge the world which He hath created.

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

O Thou Who wast crucified and wast buried, the angel did proclaim Thee, that Thou art the Master, saying to the women, Come ye and behold where the Lord was laid; for He is risen as He said; for He is the Almighty One, and therefore, do we worship Thee, O Thou Who alone art deathless; O Christ, Giver of life, have mercy upon us.

(HTM June Menaion 124)

For St. John the Baptist in Tone Four

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

By his birth, John looseth Zacarias' silence; for it was not meet that the father should keep silence when the Voice was coming forth; but even as he formerly bound the tongue that spake unbelief, in like manner, at his manifestation, he doth free his father, by whom also he was proclaimed. And he was born the Voice of the Word and Forerunner of the Light, and he intercedeth for our souls.

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.*

Today the Voice of the Word looseth his father's voice, which was held fast because of unbelief; and in loosing the bonds of his mother's barrenness, he showeth forth the Church as a mother of many children. The lamp of the Light cometh forth; the dawn proclaimeth the coming of the Sun of Righteousness, for the refashioning of all and the salvation of our souls.

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.*

When the Word of God was about to be born of the Virgin, the messenger came forth from a barren woman's travail, even he that is the greatest among them that are born of women, and more than a prophet; for it was meet that the beginnings of divine things should be marvelous: here, fruitfulness past age; there, a conception without seed. O Thou Who workest wonders for our salvation, glory to Thee.

(HTM June Menaion 124)

For St. Febronia in Tone Four (Unto them that fear Thee**)**

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

Contests corresponding to thy training thou didst bear patiently, * O all-lauded Febronia, * in mingling martyric blood * with the sweat of labors * in asceticism; and hence the Benefactor, Christ, * bestowed upon thee a twofold victor's crown; * and beautifully arrayed in light and splendor, thou didst ascend to Him * as a virgin without reproach * and a martyr above defeat.

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

To the beauty of thy body was united the comeliness * and divine beauty of thy soul; * for having been rendered white * in monastic dwellings, * thou didst shine forth fair as a lily, O all-blameless bride, * and then wast reddened with streams of thine own blood. * Hence, thou both as a virgin and a martyr hast been received into * the delightful and heavenly * bridal chamber that hath no end.

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

Round about thee there encamped the Angel that did deliver thee, * O all-lauded Febronia, * because thou didst fear the Lord * from thy tender childhood * and wast dedicated as a delightful offering, * being preserved whole by the Almighty Lord. * Thou therefore, having trampled underfoot Silenus' insanity, * didst ascend to thy Bridegroom Christ, * decked in laurels of victory.

(HTM June Menaion 124)

DOXASTICON FOR THE FORERUNNER'S NATIVITY IN TONE SIX

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

Elizabeth conceived the Forerunner of Grace, and the Virgin the Lord of Glory. The mothers embraced one another, and the babe leapt. For from within, the servant praised the Master; and in wonder, the mother of the Forerunner began to cry: Whence is this to me that the Mother of my Lord should come to me? It is that He might save a despairing people. O Thou that hast Great Mercy, glory to Thee.

(Nassar 146; Kazan Vesp. 29-31)

THEOTOKION FOR THE RESURRECTION IN TONE TWO

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

O Virgin, verily, the shadow of the law hath been annulled by the coming of thy grace; for as the bush was burning but not consumed, so didst thou give birth while yet a Virgin. And instead of the pillar of fire, the Sun of justice shone forth; and instead of Moses, Christ the Savior 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 146-147; Kazan Vesp. 123-126)

APOSTICHA FOR THE RESURRECTION IN TONE TWO

Thy Resurrection, O Christ Savior, hath illumined the whole universe. Thou hast renewed Thy creation. O Lord Almighty, glory to Thee.

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

By the Tree, O Savior, Thou hast removed the curse that was caused by a tree; and by Thy Burial Thou hast caused the might of Death to die. Thou hast illumined our race by Thy Resurrection. Wherefore, do we shout to Thee, O Christ our Lord, Giver of life, glory to Thee.

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

O Christ, when Thou wast seen nailed upon the Cross, Thou didst invert the beauty of creation. Yet withal did the soldiers show brutality when they pierced Thy side with a spear. And the

Hebrews comprehended not the might of Thine authority, seeking to seal Thy tomb. But Thou Who for the compassion of Thy mercies didst accept a tomb, and didst rise in three days, O Lord, glory to Thee.

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

O Christ God, O Giver of life, Thou didst bear the Passion willingly for the sake of the dead. Thou didst descend into Hades for Thou art mighty, and didst snatch away from the hand of the proud one those who there awaited Thy coming, bestowing paradise upon them for an abode instead of Hades. Wherefore, we supplicate Thee to give us who glorify Thy third-day Resurrection forgiveness of sins, and the Great Mercy.

(HTM June Menaion 124)

DOXASTICON FOR THE FORERUNNER’S NATIVITY 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.

Behold Elizabeth as she speaketh with the Virgin Mary: Wherefore art thou, the Mother of my Lord, come unto me? Thou carriest the King, and I the soldier; thou the Giver of the Law, and I the expounder of the Law; thou the Word, and I the voice that shall proclaim the Kingdom of the Heavens.

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 TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

(HTM June Menaion 124)

APOLYTIKION OF THE NATIVITY OF ST. JOHN THE BAPTIST IN TONE FOUR

*(**Be quick to anticipate**)*

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

O prophet and Forerunner of Christ God’s coming to us, * all we who with longing now extol thee are at a loss to honor thee worthily. * For thy mother’s barrenness and father’s long silence, * by thine all-renowned and hallowed birth, were both ended, * and the Incarnation of the Son of God is preached unto all the world.

(Nassar 162; Kazan Vesp. 168)

RESURRECTIONAL THEOTOKION IN TONE FOUR

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

The Mystery which was hidden from everlasting and was unknown of the angels, O Theotokos, was revealed through thee, to those who dwell upon earth. In that God, having become incarnate—in unconfused union—of His own good will accepted the Cross for our sake. Whereby He raised again the first created, and hath saved our souls from death.

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

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John—whose nativity we now celebrate—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 Venerable Martyr Febronia of Nisibis; Venerable Prokopios of the Iviron skete on Athos; Venerable Dionysios the Hagidrite, founder of Forerunner Monastery on Athos; Venerable Dometios, abbot of Dionysiou monastery on Athos; and Prince Peter (David) and Princess Febronia (Euphrosyne), wonderworkers of Murom, whose memory we celebrate today, and of all the saints: have mercy on us and save us, for as much 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 25 TONE 2 / EOTHINON 3

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 TWO

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 147; Kazan Orth. 12-13)

RESURRECTIONAL APOLYTIKION IN TONE TWO

When Thou didst submit Thyself unto death, O Thou deathless and immortal One, then Thou didst destroy hell with Thy Godly power. And when Thou didst raise the dead from beneath the earth, all the powers of Heaven did cry aloud unto Thee: O Christ, Thou giver of life, glory to Thee.

(HTM June Menaion 124)

APOLYTIKION OF THE NATIVITY OF ST. JOHN THE BAPTIST IN TONE FOUR

(**Be quick to anticipate**)

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

O prophet and Forerunner of Christ God’s coming to us, * all we who with longing now extol thee are at a loss to honor thee worthily. * For thy mother’s barrenness and father’s long silence, * by thine all-renowned and hallowed birth, were both ended, * and the Incarnation of the Son of God is preached unto all the world.

(Nassar 162; Kazan Orth. 19)

RESURRECTIONAL THEOTOKION IN TONE FOUR

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

The Mystery which was hidden from everlasting and was unknown of the angels, O Theotokos, was revealed through thee, to those who dwell upon earth. In that God, having become incarnate—in unconfused union—of His own good will accepted the Cross for our sake. Whereby He raised again the first created, and hath saved our souls from death.

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata are from the Octoechos for Tone 2 (Nassar 147-148; Kazan Orth. 34). The first theotokion is that for the Resurrectional apolytikion (Nassar, 147).*

SECOND TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Verily, the honorable Joseph did bring down Thy pure body from the Tree, wrapped it in fine linen, and laid it in a new tomb. But Thou didst rise in three days, O Lord, granting the world Great Mercy.

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

Verily, the angel did appear at the tomb, saying to the ointment-bearing women: The ointment is worthy of the dead, but Christ hath been shown to be foreign to corruption. Rather cry ye instead: The Lord is risen, granting the world Great Mercy.

(Theotokion of the Resurrectional apolytikion) *Both now and ever, and unto ages of ages. Amen.* Exceeding glorious beyond the power of thought are thy mysteries, O Theotokos; for being sealed in purity, and preserved in virginity, thou wast acknowledged to be in very truth the Mother who didst bring forth the true God. Wherefore, entreat Him to save our souls.

Second Kathisma

O Lord, since Thou didst not prevent the sealing of the tombstone when Thou didst arise, Thou didst bestow on all the rock of fidelity. O Lord, glory to Thee.

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

Verily, the assembly of the Disciples rejoiced in unison with the ointment-bearing women. As for us, we celebrate with them a common festival to the honor and exaltation of Thy Resurrection, exclaiming to Thee, O Lord, Lover of mankind, grant Thy people, through their supplications, Great Mercy.

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.

- 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 2. (Nassar 148-150; Kazan Orthros 48-49)*
- 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 third Eothinon Gospel (Mark 16:9-20) 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—whose nativity we now celebrate—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;

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

of the Venerable Martyr Febronia of Nisibis; Venerable Prokopios of the Iviron skete on Athos; Venerable Dionysios the Hagidrite, founder of Forerunner Monastery on Athos; Venerable Dometios, abbot of Dionysiou monastery on Athos; and Prince Peter (David) and Princess Febronia (Euphrosyne), wonderworkers of Murom, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings “Lord, have mercy” twelve times, and the priest exclaims “Through the mercies and compassions...”

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

SECOND TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

Thou didst arise from the grave, O Almighty Savior, and Hades seeing the miracle wast astonished, and the dead arose. Creation doth see this and doth rejoice with Thee, whilst Adam joins in exaltation, and the world doth praise Thee forever, O my Savior.

Thou art the Light of those in darkness; Thou art the Resurrection and the Life of all whom Thou hast raised, having destroyed the power of death, O Savior, and shattered the gates of Hades, O Word. Seeing such wonders, mortals were astonished, and all creation rejoices in Thy Resurrection, O loving One. Therefore, all doth glorify and praise Thy condescension, and the world doth praise Thee forever, O my Savior.

THE SYNAXARION (Plain Reading)

On June 25 in the Holy Orthodox Church, we take leave of the commemoration of the Nativity of the Forerunner and Baptist John; and we commemorate the holy Venerable Martyr and much-suffering Febronia of Nisibis.

Verses

A dowry for Febronia, fair among women, is her severed head. How fair thy dowry, O woman!
On the twenty-fifth Febronia gave her neck to the sword.

Febronia betrothed herself to Christ and was tonsured a nun in Assyria, in a convent where her aunt Bryaena was abbess. Lysimachus, the son of a nobleman, desired to wed Febronia, but since Emperor Diocletian suspected him to be a secret Christian, he sent Lysimachus to the east with his uncle Silenus to apprehend and kill Christians. Silenus did this everywhere without mercy. Lysimachus, on the contrary, spared the Christians wherever he could and hid them from his beast-like uncle. Silenus came to Nisibis and Febronia’s convent. Hearing about her great wisdom and meekness, Silenus ordered that Febronia be brought to him. When the holy virgin refused to deny Christ, Silenus ordered her to be cruelly beaten and killed. However, a horrible punishment and death from God befell Silenus the same day. Lysimachus ordered that Febronia's miracle-working body be honorably buried and he, with many other soldiers, were baptized. Febronia suffered and took up habitation in eternal blessedness in 302.

On this day, we also commemorate the Venerable Prokopios of the Iviron skete on Athos; Venerable Dionysios the Hagidrite, founder of Forerunner Monastery on Athos; Venerable Dometios, abbot of Dionysiou monastery on Athos; and Prince Peter (David) and Princess Febronia (Euphrosyne), wonderworkers of Murom. By their intercessions, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasias 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 202; Kazan Orthros 86)

THE THIRD EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, Christ is risen. Let no one doubt, or be suspicious; for He appeared to Mary, and after that to those who went fishing. Then He appeared to His eleven initiates, as they were reclining, whom He sent to baptize. And He ascended to Heaven whence He had descended, establishing His warning by a multitude of wonders.

(HTM June Menaion 128)

EXAPOSTEILARION & THEOTOKION OF THE FORERUNNER'S NATIVITY IN TONE TWO

*(**Hearken, ye women**)*

Today the joy-creating birth * of the divine Forerunner John * dispelleth all of the sadness * caused by his father's long silence * and by his mother's barrenness; * for it revealeth unto all * the joy and gladness yet to come. * Hence, all creation doth keep feast * thereon with joy and resplendence.

The Prophets long ago proclaimed, * the wise Apostles clearly taught, * and all the Martyrs have plainly * confessed in most godly manner * thy Son to be the God of all, * O Theotokos; and with them, * we who have been redeemed through thee * out of the old condemnation * now magnify thee, O pure one.

21.) *We chant "The Praises" in Tone 2 with eight troparia:*

(Nassar 150-151; Kazan Orth. 111-118)

For the Resurrection from the Octoechos in Tone Two

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

All creatures glorify Thee, O Lord, with every breath; for by the Cross Thou didst abolish death, that Thou mightest manifest to the nations Thy Resurrection from the dead; for Thou alone art the Lover of mankind.

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

Answer, O Jews, how was it that the guardian soldiers lost the King Whom they were guarding? Why was it that the stone could not retain the Rock of life? Either must ye, therefore, deliver to us Him that was buried, or worship with us Him Who is risen, shouting: Glory to Thy bountiful mercies, our Savior, glory to Thee.

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

Rejoice, O nations, and be glad, for the angel hath sat on the stone of the grave, and given us the glad tidings, saying: Christ the Savior of the world is risen from the dead. He hath filled all with sweet scent. Rejoice, O ye nations, and be joyful.

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

O Lord God, verily, before Thy Conception an angel did come with peace to her who is full of grace. And now an angel hath rolled the stone from the door of Thy tomb, made glorious by Thy Resurrection. The first angel spake with signs of joy instead of sorrow; and the latter brought us the glad tidings of a Lord Who giveth life instead of death. Therefore, do we shout to Thee, O Benefactor of all: Glory to Thee, O Lord.

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

Verily, the women did sprinkle spices with tears on Thy grave, and their mouths were filled with laughter when they said: The Lord is risen.

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

Let the nations and people, therefore, praise Christ our God Who did suffer crucifixion willingly for our sakes, and did remain in Hades three days. Let them worship His Resurrection from the dead, by which all the ends of the earth were illumined.

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

O Christ, Thou wast crucified and buried as Thou didst will; Thou didst lead Death captive, being God and Lord, Who granteth the world life eternal and the Great Mercy.

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

O transgressors of the law, when ye did seal the stone ye did in truth but magnify to us the miracle, as the guards know; especially since ye persuaded them on the day of His Resurrection from the tomb, that they should say, While we slept the Disciples came and stole Him away; for who would steal a corpse, especially a naked one? Verily, He arose by His own power—for He is God—leaving His coffin in the grave. Come ye, therefore, O Jews, and see how He hath not broken the seals, Who hath trampled down Death, giving to mankind life eternal and Great Mercy.

(Nassar 203; Kazan Orthros 172-174)

THE THIRD EOTHINON DOXASTICON IN TONE THREE

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

Verily, the Disciples were taunted for the hardness of their hearts because they doubted when Mary Magdalene proclaimed to them the fact of the Resurrection of the Savior and His appearance to her. But, when they were armed with miracles and wonders, they were sent out to warn. As for Thee, O Lord, Thou didst ascend to Thy Father, the Element of all light; and they preached in every place verifying their words with wonders and miracles. Wherefore, we who were enlightened by them glorify Thy Resurrection from the dead, O Lover of mankind.

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

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

22.) *We chant the [Great Doxology in Tone 3](#) (Red Service Book 75-76, Kazan 210-213), 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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