

ABBREVIATED RUBRICS FOR SUNDAY, OCTOBER 15, 2017
HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

HIEROMARTYR LUCIAN OF ANTIOCH; VENERABLE EUTHYMIOS THE YOUNGER OF ATHOS;
SAVINOS, BISHOP OF CATANIA

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, OCTOBER 14; 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 October Menaion 67)

For the Holy Fathers in Tone Six (Ere the morning star**)**

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

Patriarch Germanos the New assembled * the accounts of all of the Seven Councils * convened by the Fathers at diverse times and compiled them * into a single rule and canon, setting them all in order. * He thus confirmed their doctrines, gath'ring them in one written record. * He established them as fellow shepherds * o'er us the flock and as most vigilant suppliants * before the Lord, that we may be saved.

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.

The Law's letter bound the sons of the Hebrews * to observe the seventh day with due rev'rence, * and keeping that worship, they persisted in the shadow. * And when ye gathered in the Seven Councils, O sacred Fathers, * bade thus by God, Who finished all His works in a span of six days * and thereafter also blessed the seventh, * ye made the seventh yet more hallowed and ven'erable * when ye decreed the bounds of the Faith.

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

To all men ye clearly bequeathed the teaching * that the Holy Trinity is the Cause of * the world's generation, as His works plainly declare Him; * for, being mystically inspired, ye called three and four great Councils, * proving the champions of Orthodoxy, O thrice-blessed Fathers, * and ye showed that the God of Three Persons * is our Creator Who hath made the four elements * and fashioned all of the universe.

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

It would have sufficed Prophet Elisseus * to bend down but once that he thus might quicken * and breathe life again in the dead son of her that served him; * rather, he knelt down seven times, and seven times bowed upon him. * Thus, in his forevision, he prophesied of your seven gath'rings, * in the which ye breathed your quick'ning word on * the death of God the Word, and put to death Arius * and his profane fellow-laborers.

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

Christ the Savior's garment, which had been sundered, * rent apart by dogs shameless in their barking, * ye wisely have mended, O ye venerable Fathers, * in no wise bearing to behold the nakedness of your Master, * as Shem and Japheth hid their father's nakedness once aforetime. * Thus ye shamed that slayer of his father, * the wretched Arius, the namesake of frenziedness, * and those of like mind and thought with him.

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

Each and every Eutyches and Sabellius, * and Apollinarius and Nestorius, * Dioscorus, lawless Macedonius, and Sev'rus, * all who were shown forth to be grievous wolves in sheep's clothing hidden, * ye as true shepherds drove far off from the flock of Christ the Savior, * when ye stripped them naked of their sheepskins * and nobly overcame those thrice-wretched heretics; * wherefore we rightfully call you blest.

(Nassar 313)

DOXASTICON FOR THE HOLY FATHERS IN TONE SIX

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

Let us extol today those mystical trumpets of the Spirit, namely the God-mantled Fathers, who, speaking of divine things, sang in the midst of the Church a hymn of unified tones, teaching that the Trinity is One, not differing in Substance or Godhead, refuting Arius and contending for Orthodoxy, who ever intercede with the Lord to have mercy on our souls.

(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)*

- *The readers recite the three Old Testament readings from the Menaion.*

THE OLD TESTAMENT PASSAGES

The First Reading

Deacon: Wisdom!

Reader: The Reading from Genesis (14:14-20).

Deacon: Let us attend!

Reader: When Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants 318, and pursued after them to Dan. And he fell upon them at night, he and his servants who were with him, and he smote them and pursued them as far as Chobal, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people. And the king of Sodom went out to meet him, after he returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; this was the king's dale. And Melchisedek, king of Salem, brought forth bread and wine, and he was the priest of the Most High God. And he blessed Abram, and said: Blessed be Abram of the Most High God, Who made heaven and earth, and blessed be the Most High God, Who delivered thine enemies into thy hand.

The Second Reading

Deacon: Wisdom!

Reader: The Reading from Deuteronomy (1:8-11, 15-17).

Deacon: Let us attend!

Reader: Thus said Moses to the sons of Israel: Behold, I have delivered the land before you; go in and inherit the land, which the Lord swore to your fathers Abraham and Isaac and Jacob, to give it to them and to their seed after them. And I spake to you at that time, saying: I shall not be able to bear you by myself. The Lord your God hath multiplied you, and behold, ye are today as the stars of heaven for multitude. The Lord God of your fathers add to you a thousand-fold more than ye are, and bless you as He hath spoken to you. So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of tens, and instructors for your judges. And I commanded your judges at that time, saying: Hear causes between your brethren, and judge justly between a man and his brother, and the stranger that is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's.

The Third Reading

Deacon: Wisdom!

Reader: The Reading from Deuteronomy (10:14-21).

Deacon: Let us attend!

Reader: Thus said Moses to the sons of Israel: Behold, the heaven, and the Heaven of heaven, belong to the Lord thy God, the earth and all things that are therein. Yet the Lord chose your fathers to love them, and above all nations, as at this day He chose you out of their seed after them. Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord our God, He is God of gods, and Lord of lords, the great, and strong, and terrible God, Who doth not respect persons, nor will He by any means accept a bribe; executing judgment for the stranger and orphan and widow, and He loveth the stranger to give him food and raiment. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave to Him, and shalt swear by His Name. He is thy boast, and He is thy God, Who hath wrought for thee these great and glorious things, which thine eyes have seen.

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.*

- *Immediately before the Aposticha, parishes may offer the Service of Litia and Artoklasia for All Saints Sunday. (Liturgikon P. 33-39) The full service is posted at the Online Liturgical Guide.*

(HTM October Menaion 68)

DOXASTICON & THEOTOKION AT THE LITIA PROCESSION IN TONE THREE

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

Ye have become exact keepers of the apostolic traditions, O Holy Fathers; for when ye set forth in council the dogma of the consubstantiality of the Holy Trinity in Orthodox fashion, ye cast down the blasphemy of Arius. Then, after convicting Macedonius, the enemy of the Holy Spirit, ye condemned Nestorius, Eutyches, Dioscorus, Sabellius and Severus the headless. Wherefore, make ye entreaty that we be delivered from their error, and that our life be preserved blameless in the Faith, we pray.

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

O Theotokos, the protection of all thy supplicants: In thee do we trust, in thee do we boast, in thee is all our hope. For the sake of thine unprofitable servants, intercede with Him that was born of thee.

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.

(Nassar 313)

DOXASTICON FOR THE HOLY FATHERS IN TONE FOUR

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

Come, ye assemblies of Orthodoxy, let us celebrate today in faith and true worship the anniversary of the God-mantled Fathers, who from the whole inhabited world came together in the splendid

city of Nicaea; for those in the sagacity of their pious minds did refute the impious belief which Arius the wretched had invented, banishing him by a decree of the Council from the universal Church, and instructing all to confess openly the Son of God, that He is consubstantial and co-eternal with the Father before eternity, decreeing the same with precision and true worship in the Canon of Faith. Wherefore, following their divine doctrines in true faith, let us worship with the Father and the Son the most Holy Spirit, a Trinity consubstantial in one Godhead.

(Nassar 162; Kazan Vesp. 136-137)

THEOTOKION FOR THE RESURRECTION IN TONE FOUR

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

O thou who art free from all blemish, hear the petitions of thy servants, removing from us the difficulties that rise against us, and delivering us from all sorrows; for thou alone art a safe and secure haven; and we have secured thee as an intercessor. Therefore, we who call upon thee shall never be put to shame. Hasten to fulfill the pleadings of those who cry to thee in faith: Rejoice, O Lady, the help of all, O joy, protection, and salvation of our souls.

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

(Nassar 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.

(Nassar 314)

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

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

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

(Nassar 193; Kazan Vesp. 176)

RESURRECTIONAL THEOTOKION IN TONE EIGHT

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

Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through death, and as God didst reveal Resurrection. Despise not those Whom Thou hast created with Thine own hand, show forth Thy love for mankind, O merciful One. Accept the intercessions of Thy mother, the Theotokos for us, and save Thy despairing people, O our Savior.

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—especially the 367 Holy Fathers of the Seventh Ecumenical Council—*of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Lucian of Antioch; Venerable Euthymios the Younger of Athos; and Savvinos, bishop of Catania, 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

Euthymios: ev-THEE-mee-ohs

Savvinos: sah-VEE-nohs

ORTHROS ON SUNDAY, OCTOBER 15, 2017
TONE 2 / 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 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)

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.

(Nassar 314)

APOLYTIKION OF THE HOLY FATHERS IN TONE EIGHT

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

Thou, O Christ, art our God of exceeding praise Who didst establish our Holy Fathers as luminous stars upon earth, and through them didst guide us unto the true Faith, O most merciful One, glory to Thee.

(Nassar 193; Kazan Orth. 31)

RESURRECTIONAL THEOTOKION IN TONE EIGHT

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

Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through death, and as God didst reveal Resurrection. Despise not those Whom Thou hast created with Thine own hand, show forth Thy love for mankind, O merciful One. Accept the intercessions of Thy mother, the Theotokos for us, and save Thy despairing people, O our Savior.

- 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 Orthros 34). The 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 Orth. 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 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 Orthros, 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 ascetic life—especially the 367 Holy Fathers of the Seventh Ecumenical Council—*of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Hieromartyr Lucian of Antioch; Venerable Euthymios the Younger of Athos; and

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

Savvinos, bishop of Catania, 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.*

KONTAKION AND OIKOS FOR THE HOLY FATHERS (Plain Reading)

The Son Who shone forth from the Father ineffably was born, twofold of nature, of a woman. Beholding Him, we deny not the image of His form; but depicting it piously, we revere it faithfully. And for this cause, the Church, in that it holdeth the true Faith, doth venerate the icon of Christ’s incarnation.

The All-compassionate God, ever wishing to arouse us to perfect recollection of His becoming man, hath delivered this precept unto men, namely, that His venerable form should be depicted through the painting of icons; so that beholding it with our eyes, we might believe what we have heard by word, and might clearly know the accomplishments and names, the appearances and the contests of the saints, and might also know Christ, the Crown-bestower, Who granteth crowns unto the holy athletes and martyrs, through whom now the Church yet more manifestly holdeth fast the true Faith and doth venerate the icon of Christ’s incarnation.

THE SYNAXARION (Plain Reading)

On October 15 in the Holy Orthodox Church, we commemorate the Hieromartyr Lucian of Antioch; Venerable Euthymios the Younger of Athos; and Savvinos, bishop of Catania.

On this day we commemorate the holy and blessed Fathers who came together for the second time in Nicaea, during the reign of the pious and Christ-loving Sovereigns Constantine and Irene, against those who impiously, ignorantly and foolishly asserted that the Church of God worshippeth idols, and rejected the august and holy icons.

Verses

Thy champions, O Word, with words as their weapons,
Turn to flight the foes of the venerable icons.

The Council met in 787 to refute the Iconoclast heresy, whose camp believed that all depictions of Christ, His Mother and the saints should be destroyed. The iconophiles believed that icons served to preserve the doctrinal teachings of the Church; and they considered icons to be man’s dynamic way of expressing the divine through art and beauty. The council decreed that the veneration of icons was not idolatry (Exodus 20:4-5), because the honor shown to them is not directed to the wood or paint, but passes to the prototype, or the person depicted. It also upheld the possibility of depicting Christ, Who became man and took flesh at His Incarnation. The Father, on the other hand, cannot be represented in His eternal nature, because “no man has seen God at any time” (John 1:18).

By the intercessions of the Holy Fathers, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasiae 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.*

THE 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 the 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 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 212; Kazan Orthros 96)

THE EIGHTH EOTHINON EXAPOSTEILARION 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.

(HTM October Menaion 71)

EXAPOSTEILARION & THEOTOKION FOR HOLY FATHERS IN TONE THREE

*(**While standing in the temple's courts**)*

O Fathers of celestial mind * of the great Seventh Council, * with fervor pray the Trinity * for us singing the praises * of your divine and ven'erable * and all-lauded gathering, * that we may all be delivered * from heretical error * and from judgment eternal, * and find the Kingdom of Heaven.

O Lord, Thou Who art more than good, * through the prayers of Thy Mother * and of the Fathers who convened * in the seven great Councils, * establish and build up the Church * and make firm the holy Faith; * show us all forth as partakers * of the Kingdom of Heaven * when to earth Thou returnest * to judge the whole of creation.

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.

(HTM October Menaion 71-72)

For the Holy Fathers in Tone Six (Having laid up all their hope**)**

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

Making careful inquiry, * with the Divine Spirit's guidance, * and joining together all * knowledge of things spiritual, * as the scribes of God, * the august Fathers wrote * the celestial Symbol, * the august Creed of our holy Faith, * wherein they clearly teach * that, with His Begetter, the Word of God* is also co-beginningless * and is consubstantial with Him in truth. * For these godly-minded, * all-glorious, and truly blessed Saints * openly followed with fervent faith * all that the Apostles taught.

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

Making careful inquiry ... (repeat above)

Verse 7. Blessed art Thou, O Lord, the God of our Fathers.

Since Christ's heralds had received * all of the spiritual brightness * of the Holy Spirit's light, * and had been inspired of God, * they proclaimed to all * that divine oracle * filled with wondrous wisdom, * which, though few in words, is great in breadth. * For they who staunchly fought * for the Gospel's doctrines and for divine * traditions clearly had received * holy revelation from God on high; * and being enlightened, * those blessed Fathers set forth for the world * that holy Faith which was taught of God, * making known eternal truth.

Verse 8. Gather together unto Him His holy ones who have established His covenant upon sacrifices.

As true servants of Christ God, * the godly shepherds assembled * all their wise experience * as the shepherds of the flock; * and with godly zeal, * stirring up righteous wrath, * they wrought righteous judgment, * driving off diseased and grievous wolves, * when, with the Spirit's sling, * they expelled them all from the Church's ranks, * as fallen even unto death, * stricken with a malady past all cure. * For the holy Fathers * were ven'erable initiates and seers * of the divine preaching from on high, * teaching sacred mysteries.

(Nassar 315)

THE DOXASTICON OF THE HOLY FATHERS IN TONE EIGHT

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

When the rank of the holy Fathers flocked from the ends of the inhabited world, they believed in one Substance and one Nature of the Father, Son, and Holy Spirit, delivering plainly to the Church the mystery of discoursing in theology. Wherefore, in that we laud them in faith, we beatify them, saying: What a divine army, ye God-inspired soldiers of the camp of the Lord, ye most brilliant luminaries in the noetic firmament, ye impregnable towers of the mystical Zion, ye scented flowers

of paradise, the golden lights of the Word, the boast of Nicaea, and delight of the whole universe, intercede ceaselessly for our souls.

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 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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