

ABBREVIATED RUBRICS FOR SUNDAY, SEPTEMBER 17, 2017
AFTER-FEAST OF THE ELEVATION OF THE HOLY CROSS

MARTYRS SOPHIA AND HER DAUGHTERS FAITH, LOVE AND HOPE; MARTYR AGATHOKLEIA; HIEROMARTYRS
HERACLEIDES AND MYRON, BISHOPS OF TAMASUS IN CYPRUS; VENERABLE ANASTASIOS PERISTERON OF
CYPRUS; EUXIPHIOS OF CYPRUS, THE BISHOP

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, SEPTEMBER 16; TONE 6

1.) *Great Vespers begins as usual:*

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

Choir: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 6 with ten troparia:*

(Nassar 176-177; Kazan Vesp. 72-82)

For the Resurrection from the Octoechos in Tone Six

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

O Christ, Possessor of victory over Hades, Thou hast ascended the Cross that Thou mightest raise with Thee those who sit in darkness. O Free among the dead, overflowing with life from Thine own light. O Almighty Savior, have mercy upon us.

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

Today hath Christ trodden down death, and hath risen as He said. He hath given joy to the world that we might all shout in praise, O Fountain of life, O unapproachable Light, and Almighty Savior, have mercy upon us.

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

O Lord, Who art in all creation, whither shall we sinners flee from Thee? To heaven? For Thou dwellest there; or to Hades? For there Thou art the Trampler over death, or to the depths of the sea? For there is Thy hand, O Master. In Thee, therefore, seek we refuge, and Thee do we worship beseechingly; O Thou who didst rise from the dead, have mercy upon us.

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

In Thy Cross, O Christ do we glory, and Thy Resurrection do we praise and glorify; for Thou art our God, and beside Thee we know no other.

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

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

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

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

(HTM September Menaion 156)

For the Elevation of the Holy Cross in Tone Four (Unto them that fear Thee**)**

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Gleaming like the sun, Thy precious Cross hath brightly shone forth today * at the Place of the Skull, O Christ, * set fast on that blessed ground * glorified of all men; * and being exalted on this all-holy mount of Thine, * it indicateth most plainly unto all * that by Thy Cross, O Savior, Thou hast raised our nature to Heaven's heights, * as the merciful Friend of man, * O Almighty and Sovereign Lord.*

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

Gleaming like the sun, Thy precious Cross hath brightly ... (repeat above)

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

On this day the Heavens have declared Thy glory to all mankind, * Thou Whom no mind can comprehend; * for brilliantly hath the sign * of Thy Cross now flashed forth * with light unapproachable and reproveth the frenzied mind * and stiff-necked ways of them that put God to death. * For this cause we now glorify Thy man-befriending economy, * O my Jesus, Almighty Lord, * Thou divine Savior of our souls.

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

Thine all-holy Cross, the battle-trophy all-indestructible, * brought to light from the depths of earth, * proceedeth forth on this day * like a hidden treasure, * making the whole world rich with the exceedingly bright rays * of its transcendent and universal good. * For this cause we now glorify Thy man-befriending economy, * O my Jesus, Almighty Lord, * Thou divine Savior of our souls.

(Nassar 297)

DOXASTICON FOR THE HOLY CROSS IN TONE FOUR

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

When Moses, O Christ, foreshadowed the effect of Thy precious Cross, he defeated the stubborn Amalek in the wilderness of Sinai; for when he lifted his hands, making the sign of the cross, the people prevailed. But now things have attained their perfection in us. Today, as the Cross is elevated, evil spirits are driven away; today the whole creation is delivered from corruption; for by the Cross all gifts have shone forth upon us. Wherefore, we all kneel to thee, saying with joy: How great are Thy works, O Lord, glory to Thee.

(Nassar 177; Kazan Vesp. 83-84)

THEOTOKION FOR THE RESURRECTION IN TONE SIX

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

Who shall not beatify thee, most holy Virgin? Who shall not praise thy birth-giving, free of travail and pain? For the only Son rising timelessly from the Father, Himself did become incarnate from thee in an inexplicable way. He, Who while God by nature, became for our sakes Man by nature, not divided into two persons, but known by two natures without mixture or confusion. To Him, O noble and most blessed one, plead for the salvation of our souls.

- 4.) *The Entrance is made with the censer, and we chant “O Gladsome Light ...” (**Chant**) (**Choral**) followed by the Prokeimenon “The Lord is King ...” in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. *The Lord is robed; He is girded with strength. (Refrain)*

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

- 5.) *The deacon offers the Litany of Fervent Supplication, and the people then say the Evening Prayer “Vouchsafe, O Lord.” The deacon offers the Litany of Supplication, and the priest offers “The Peace” and the Prayer of the Bowing of Heads.*

- 6.) *At the Aposticha, we chant the following:*

(Nassar 177-178; Kazan Vesp. 143-146)

APOSTICHA FOR THE RESURRECTION IN TONE SIX

Thy Resurrection, O Christ our Savior, the angels in Heaven praise. Make us, who also are on earth, worthy to praise Thee with a pure heart.

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

Thou hast demolished the brazen gates of Hades and crushed its bars; for Thou art an Almighty God, and didst raise fallen mankind. Wherefore, do we cry to Thee in unison, O Thou who didst rise from the dead, O Lord, glory to Thee.

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

Christ God, when He wished to raise us from the old fall, was nailed on the Cross and placed in a grave. He it was Whom the ointment-bearing women did seek, wailing with tears, and saying: Woe to us, Savior of all, how didst Thou consent to occupy a grave? And after Thy lying therein willingly, how wast Thou stolen? How wast Thou removed? And what place screened Thy life-bearing body? Yea, appear to us, O Lord, as Thou didst promise us, and put a stop to the shedding of tears. And as they wailed, behold an angel shouted to them, saying, Cease wailing, and say to the Apostles that the Lord is risen, granting the world forgiveness and Great Mercy.

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

O Christ God, Thou wast crucified as Thou willed, Thou ledest death captive, and arose in glory on the third day, for Thou art God, granting the world eternal life and Great Mercy.

(Nassar 298)

DOXASTICON FOR ELEVATION OF THE HOLY CROSS 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.

Thy precious Cross, which Moses prefigured in himself of old, defeated Amalek and put him to flight; and David the sweet-singer cried out commanding that it be worshipped as Thy footstool. As we sinners worship it with unworthy lips today, O Christ God, we praise Thee Who didst deign to be nailed thereon and we cry to Thee: O Lord, with the thief, count us worthy of Thy Kingdom.

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

(Nassar 178; Kazan Vesp. 171)

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

(Nassar 298) (CHANT) (CHORAL)

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS 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.

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

THE DISMISSAL

Priest: May He Who rose from the dead for our salvation, 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—as we now celebrate its Elevation—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 Martyrs Sophia and her daughters Faith, Love and Hope; Martyr Agathokleia; Hieromartyrs Heracleides and Myron, Bishops of Tamasus in Cyprus; Venerable Anastasios Peristeron of Cyprus; and Euxiphios of Cyprus, the bishop, 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

Agathokleia: ah-gah-thoh-KLEE-ah

Heracleides: heh-rah-KLEE-dehs

Tamasos: TAH-mah-sohs

Peristeron: peh-ree-STEH-rohn

Euxiphios: ev-KSEE-pee-ohs

ORTHROS ON SUNDAY, SEPTEMBER 17, 2017 TONE 6 / EOTHINON 4

1.) *Orthros begins as usual:*

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

Choir: Amen.

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

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

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

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

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

“GOD IS THE LORD” IN TONE SIX

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 178; Kazan Orth. 24)

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

RESURRECTIONAL APOLYTIKION IN TONE SIX

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

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

(Nassar 298) (**CHANT**) (**CHORAL**)

APOLYTIKION OF THE ELEVATION OF THE HOLY CROSS IN TONE ONE

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

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

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

7.) *The Poetic Kathismata are from the Octoechos for Tone 6 (Nassar 179-180; Kazan Orth. 38). The theotokia are for the after-feast of the Holy Cross (HTM September Menaion 157).*

SIXTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

When the tomb was shown to be open and Hades wailing, Mary cried unto the cowering Apostles, saying, Come out, ye laborers of the vineyard, and proclaim the words of the Resurrection; for the Lord is risen, granting the world Great Mercy.

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

Mary Magdalene, O Lord, did stand by Thy tomb and cry, weeping. And when she thought Thou wast the gardener, she said, Where hast Thou hidden the everlasting Life? Where hast Thou placed Him Who sitteth on the cherubic throne? And when she saw the guards who kept Him, appearing from fear like dead, she cried unto them, Give me my Lord; or else cry with me saying: O Thou Who was numbered among the dead, and Who didst raise the dead, O Lord, glory to Thee.

(For the Holy Cross) *Both now and ever, and unto ages of ages. Amen.*

In thee, O thrice-blessed and life-giving Cross of the Lord, the people delight as with the immaterial hosts they now keep festival; piously the orders of high priests sing thy praises; reverently the legions of monastics keep worship; and all of us in faith glorify Christ God, the Crucified.

Second Kathisma

Verily, Life was placed in the grave, and the seals were applied to the stone. And the soldiers guarded Christ as they would a sleeping king. But the Lord rose, smiting His enemies in an invisible way.

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

Verily, Jonah did come before and made a sign of Thy tomb; and Simeon did interpret Thy divine Resurrection, O deathless Lord; for Thou didst descend into the grave as one who is dead, O Thou Who didst invade the gates of Hades, and didst rise free of corruption for the salvation of the world, being the Master, O Christ our God, and didst light those who are in darkness.

(For the Holy Cross) *Both now and ever, and unto ages of ages. Amen.*

Shining as the light, O Lord, Thy Cross doth banish the arrays of darkness, and doth make the faithful shine with joy as they cry out, chanting unto Thee: The Cross is truly the glory of all the world.

- 8.) [Benedictions \(Evlogetaria\) in Tone 5.](#) (*Red Service Book 62-63; Kazan Orthros 41-44*)
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the [Prokeimenon](#) with its accompanying stichos are all from the Octoechos for Tone 6. (Nassar 180-181; Kazan Orthros 56-57)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

LET EVERYTHING THAT HATH BREATH

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

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

Let everything that hath breath praise the Lord.

- 12.) *The fourth Eothinon Gospel (Luke 24:1-12) 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—as we now celebrate its Elevation—by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; of *Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Sophia

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

and her daughters Faith, Love and Hope; Martyr Agathokleia; Hieromartyrs Heracleides and Myron, Bishops of Tamasus in Cyprus; Venerable Anastasios Peristeron of Cyprus; and Euxiphios of Cyprus, the bishop, 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.*

SIXTH TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

The Life-giver, Christ our God, raised the dead from the valley of death with His life-giving hand, awarding Resurrection to all. For, He is the Savior, the Resurrection, the Life and the God of all.

We the faithful praise and worship Thy Cross and tomb, O Giver of life, for Thou hast chained Hades, O immortal One, and as the almighty God, Thou hast raised the dead with Thee and hast shattered the gates of Hades and destroyed the power of death. Therefore, we praise Thee with love; Thou Who didst arise and demolish the power of the deadly enemy. Thou hast raised all who believe in Thee, delivered the world from the arrows of the serpent, and freed us from the errors of the enemy, O almighty One. Therefore, in faith we praise Thy Resurrection by which Thou hast saved us as God of all.

THE SYNAXARION (Plain Reading)

On September 17 in the Holy Orthodox Church, we continue to celebrate the Elevation of the Holy Cross; and we commemorate the Martyrs Sophia and her daughters Faith, Love and Hope.

Verses

When Sophia's Faith, Hope, and Love were beheaded,
Then was wisdom justified of all her children.
On the seventeenth, they beheaded Love, Faith, and Hope.

This blessed family lived and suffered in Rome during the reign of Emperor Hadrian. Sophia was wise, as her name implies; she was widowed, and had established herself and her daughters well in the Christian Faith. When Hadrian's persecuting hand extended over the virtuous home of Sophia, Faith was only twelve years old; Hope, ten; and Love, nine. Brought before the emperor, these four held each other's hands "like a woven wreath," humbly but steadfastly confessed their faith in Christ and refused to offer sacrifices to the pagan idol Artemis. Before their suffering, the mother encouraged her daughters to endure to the end: "Your heavenly Bridegroom, Jesus Christ, is eternal health, inexpressible beauty and eternal life. When your bodies are slain by torture, He will clothe you in incorruption and the wounds on your bodies will shine in the heavens as stars." The torturers inflicted cruel torments on each daughter and killed them. Sophia took the bodies of her daughters and honorably buried them. She remained at their grave for three days and nights, praying to God. Then she gave her spirit to God, flying off to Paradise, where the blessed souls of her daughters awaited her.

On this day, we also commemorate Martyr Agathokleia; Hieromartyrs Heracleides and Myron, Bishops of Tamasus in Cyprus; Venerable Anastasios Peristeron of Cyprus; and Euxiphios of Cyprus, the bishop. By their intercessions, O Christ God, have mercy upon us. Amen.

- 18.) *We chant the katavasia of the Holy Cross Canon (Nassar 300-302), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the Holy Cross Canon.*

THE KATAVASIAS OF THE HOLY CROSS CANON IN TONE EIGHT

Ode 1. Verily, Moses having struck horizontally with his rod, cleaving the Red Sea and causing Israel to cross on foot, then having struck it transversely bringing it together over Pharaoh and his chariots, did trace the Cross, thus symbolizing that invincible weapon. Wherefore, do we praise Christ our God, for that He hath been glorified.

Ode 3. The rod is taken as a symbol of the mystery; for by its budding, it designateth the Priest. But now the tree of the Cross hath blossomed forth with might and steadfastness to the hitherto barren Church.

Ode 4. I have heard, O Lord, of the mystery of Thy dispensation, and have contemplated Thy works. Wherefore, have I glorified Thy Godhead.

Ode 5. O thou thrice-blessed Tree, on which the Lord Christ the King was stretched, and through which he who beguiled by the tree fell, having been beguiled by God Who was nailed upon thee in the flesh, Who granteth peace unto our souls.

Ode 6. When Jonah in the belly of the whale did stretch forth his hands in the form of a cross, he did foreshadow clearly the Passion of salvation; and when he came out on the third day, he did symbolize the world-transcending Resurrection of Christ, Who was crucified in the flesh, and illuminating the world by His third-day Resurrection.

Ode 7. The mad command of the infidel tyrant hath shaken the nations, breathing forth threats and blasphemies loathed of God. But the three youths were not terrified by the bestial terror, nor the consuming fire; for being together amidst the fire blown forth by a dewy breeze, they were singing: O Thou exceedingly praised, blessed art Thou, God of our Fathers.

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

Ode 8. O ye youths, equal in number to the Trinity, bless ye God the Father and Creator; praise the Word which did condescend and turn the fire to a dewy breeze; and exalt more and more the all-holy Spirit, Who giveth life to all forevermore.

Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

MAGNIFICATIONS IN TONE EIGHT

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. Thou art the mystical paradise, O Theotokos; for that thou, being untilled, didst bud forth Christ, by Whom was planted on earth the life-giving tree of the Cross. Wherefore, as we adore it being elevated, we magnify thee.

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 204; Kazan Orthros 88)

THE FOURTH EOTHINON EXAPOSTEILARION IN TONE TWO

Let us gleam, shining with virtues, and behold the men standing in brilliant clothes inside the grave, giving life to the ointment-bearing women with their faces downcast. Let us learn of the Resurrection of the Lord of Heaven and hasten with Peter to the tomb and wonder at the great happening, waiting to behold Christ the Life.

(HTM September Menaion 141)

THE EXAPOSTEILARION FOR ELEVATION OF THE CROSS IN TONE TWO

(**While Thy disciples looked on Thee**)

The Cross is the guardian of the whole world; * the Cross is the support and staff of the faithful; * the Cross is the beauty of the Church of Christ; * the Cross is the mighty strength of kings; * the Cross is the glory of Angels; * it is the wounding of demons.

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

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

For the Resurrection from the Octoechos in Tone Six

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

The Cross, O Lord, is Life and Resurrection to Thy people, and in it we do trust. Wherefore, Thee do we praise, O our risen Lord; have mercy upon us.

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

Thy burial, O Master, has opened paradise for mankind. Wherefore, as we escape corruption, we praise Thee, O our risen God; have mercy on us.

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

With the Father and the Spirit, let us praise Christ risen from the dead. Let us cry to Him, Thou art our Life and Resurrection; have mercy on us.

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

Thou hast risen from the tomb in three days, as it was written, O Christ, and hast raised with Thee our ancestors. Wherefore, mankind doth glorify Thee and praise Thy Resurrection.

(HTM September Menaion 141)

For the Holy Cross in Tone Eight (O strange wonder**)**

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

O strange wonder, great and marvelous! * Today the life-bearing Tree, * the all-holy and precious Cross, * being lifted up on high, * is made manifest openly. * All of the ends of the earth give glory now, * and all the demons are sorely terrified. * O what a gift is this, * kindly granted to us mortal men, O Christ! * Whereby save our souls, since Thou alone art merciful.

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

O strange wonder, great and marvelous ... (repeat above)

Verse 7. Exalt ye the Lord our God, and worship at His footstool.

O strange wonder, great and marvelous! * The Cross, which held the Most High * like a grape-cluster full of life, * clearly doth appear this day * lifted high up above the earth. * Through it, we all have been drawn nigh unto God, * and death is utterly swallowed up at last. * O thou unsullied Tree! * through which, as we send up glory unto Christ, * we partake of Eden's comely and immortal fruit.

Verse 8. As for God, He is our King before the ages.

O strange wonder, great and marvelous! * The length and breadth of the Cross * is the equal of Heaven's span, * for by means of grace divine, * it doth hallow the universe. * By this, barbarian nations are subdued; * by this, the scepters of princes are made strong. * O ladder most divine! * Whereby we ascend unto the Heavens' heights, * while exalting Christ the Lord with hymns and songs of praise.

(Nassar 204-205; Kazan Orthros 176-177)

THE FOURTH EOTHINON DOXASTICON IN TONE FOUR

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

Verily, the women came at early dawn to Thy tomb, O Christ, but they found not Thy body, precious to them. And as they were perplexed, behold there stood among them those who were in shining clothes who said to them: Why seek ye the living among the dead? He hath risen as He foretold. Why have ye forgotten His words? And when they were assured by their saying, they preached to the Disciples the things seen. But their glad tidings were received with ridicule; for they were still without understanding. But Peter hastened to behold, and glorified Thy wonders in himself.

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 4** (Red Service Book 75-76, Kazan 215-218), followed by:

(Red Service Book 76; Kazan Orthros 239)

TROPARION IN TONE EIGHT

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

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

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