

ABBREVIATED RUBRICS FOR SUNDAY, SEPTEMBER 24, 2017
PROTO-MARTYR THEKLA, EQUAL-TO-THE-APOSTLES
& VENERABLE SILOUAN OF ATHOS

COMMEMORATION OF THE WONDER-WORKING ICON OF THE THEOTOKOS OF THE MYRTLE TREE;
NEW-MARTYR AHMED; VENERABLE NICANDER OF PSKOV; THE SYNAXIS OF ALL SAINTS OF ALASKA

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 23; TONE 7

1.) *Great Vespers begins as usual:*

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

Choir: Amen.

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

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

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

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

3.) *We chant [“O Lord, I Have Cried” in Tone 7](#) with ten troparia:*

(Nassar 183-184; Kazan Vesp. 85-95)

For the Resurrection from the Octoechos in Tone Seven

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

Come, let us rejoice in the Lord Who crushed the might of death and lighted mankind, crying to Him with the incorporeals, O Creator and our Savior, glory to Thee.

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

For our sakes, O Savior, Thou didst suffer crucifixion and burial. But Thou didst cause death to die, for Thou art God. Wherefore, do we worship Thy third-day Resurrection, O Lord; glory to Thee.

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

Verily, when the Apostles beheld the Resurrection of the Creator, they were surprised, shouting in angelic praise. This is the honor of the Church; this is the richness of the kingdom. Wherefore, O Thou Who didst suffer for our sakes, O Lord, glory to Thee.

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

Though Thou wast arrested, O Christ, by the transgressors of the law, Thou still remainest my God, and therefore I am not ashamed. And though Thou wast lashed on Thy back I shall not deny Thee; or nailed upon the Cross, I shall not hide it; for in Thy Resurrection do I glory; for Thy death is my life, O Almighty One and Lover of mankind. O Lord, glory to Thee.

(HTM September Menaion 193)

For St. Thekla in Tone Eight (O Lord, though Thou didst stand**)**

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

O Lord, though out of love for Thee, blessed Thekla * sat by a small window listening, * yet in mind she stood in the highest * before Thy throne, being sore amazed * at Thine unfath'mably great * magnificence beyond compare, * Who in Thine infinite love for mankind * wast made flesh to save our fallen 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.

O Lord, though Thekla ran to Paul the Apostle * when he was bound fast and manacled, * she shook off the bonds and the fetters * of all attachment to earthly things; * and being chained with the might * of love for Thee, O Christ our God, * she was assured and became most steadfast, * bound to Thee, the Savior of our souls.

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

O Lord, though Thekla was deprived of her converse * with Paul, her teacher, against her will, * yet she had Thee present beside her * in time of contest and martyrdom; * and when her clothes were stripped off, * Thy glory came to cover her; * now crowned with vict'ry by Thy divine hand, * she doth ceaselessly defend our souls.

For St. Silouan in Tone One

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

Let us now praise with hymns of gladness the new offspring of Athos, rightly added unto the congregation of the saints, being a perfect image of their virtues: Silouan, vouchsafed to see God, whose grace he sought and made manifest.

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

From childhood thou didst seek after God, O Silouan our father, and held Him fast, not by knowledge alone, but by the ineffable power of the Spirit; and thou offerest up thy fervent prayer, that all the peoples be filled with the gift of God's grace.

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

The kingdom of God is within man, so spake our Lawgiver Who cannot lie; and thou, O Silouan, didst closely search his words, and find them to be as dew upon the earth of thy heart, bringing increase of seed.

(Kazan September Menaion 93-94)

DOXASTICON FOR ST. THEKLA IN TONE SIX

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

O Thekla the most blessed, thou hast trampled the enemy in the wrestlings of thy struggle; crushing his tricks by thy martyrdom. Thou didst escape by running from Thamyris and didst become a bride of Christ, thy truly desired One. Confidant of Paul, equal to Stephen in the struggle, O first among women martyrs of Christ. Therefore, thou hast boldness with Him: save our souls from dangers, we who keep thy memory most joyfully as a most high feast day.

(Nassar 185; Kazan Vesp. 96-98)

THEOTOKION FOR THE RESURRECTION IN TONE SEVEN

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

O pure Theotokos, thou wast known as a Mother in a supernatural way, and thou didst remain virgin in an indescribable and incomprehensible manner. Thus came about the wonder of thy birth-giving, ineffable for tongue, in that thy Conception appeared dazzling to the mind, and thy birth-giving incomprehensible; for where God willeth He overcometh the order of nature. Therefore, since we know thee as Theotokos, we beseech thee ceaselessly. Intercede then for the salvation of our souls.

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

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

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

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

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

- *The readers recite the three Old Testament readings for St. Silouan the Athonite.*

THE OLD TESTAMENT PASSAGES

The First Reading

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon (3:1-9).

Deacon: Let us attend!

Reader: The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded; for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge nations and have dominion over peoples, and their Lord shall reign unto the ages. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is in His Saints, and visitation among His elect.

The Second Reading

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon (4:7-15).

Deacon: Let us attend!

Reader: Though the righteous happen to die, yet shall he be in rest; for honorable age is not that which standeth in length of time, nor that which is measured by number of years. But wisdom is the gray hair unto men, and an unspot-ted life is old age. He pleased God, and was beloved of Him, so that living among sinners he was translated. Yea, speedily was he taken away, lest that wickedness should alter his un-derstanding, or deceit beguile his soul; for the fascination of wickedness doth obscure things that are honest, and the wandering of desire doth undermine the simple mind. He being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord; therefore, hastened He to take him away from among the wicked. This the people saw, and un-derstood it not, neither did they lay this up in their minds, that His grace and mercy is with His Saints, and that He doth visit His chosen.

The Third Reading

Deacon: Wisdom!

Reader: The Reading from the Prophecy of Joel (2:28-31).

Deacon: Let us attend!

Reader: Thus saith the Lord: And it shall come to pass afterward, that I will pour out my spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my spirit. And I will show wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.

- 5.) *The deacon offers the Litany of Feruent 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 St. Silouan. (Liturgikon P. 33-39) The full service is posted at the Online Liturgical Guide.*

DOXASTICON & THEOTOKION AT THE LITIA PROCESSION IN TONE FIVE

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

In the Holy Spirit thou didst see the living Christ, and receive abundance of life, O most holy Silouan; and being conformed unto His image, thou didst strengthen many grown feeble through sins grievous to be borne; and having lived by experience the resurrection of the soul, thou didst make faith in God more steadfast, being illumined by the light of Tabor. Wherefore, O father, thou art become a preacher according to God's purpose for thee. Only receive from us these halting words of thankfulness, and by thine unsurpassable prayers grant us in return the grace of the Spirit.

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

We the faithful bless thee, O Virgin Theotokos, and we glorify thee, as is meet and proper: O unshaken city, impregnable battlement, invincible protection, and sheltering refuge of our souls.

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

(Nassar 185; Kazan Vesp. 148-150)

APOSTICHA FOR THE RESURRECTION IN TONE SEVEN

Thou hast risen from the tomb, O Savior of the world, and hast raised mankind with Thy body, O Lord, glory to Thee.

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

Come, let us worship Him Who rose from the dead and lighted all; for He hath liberated us from the oppression of Hades by His third-day Resurrection, granting us life and the Great Mercy.

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

When Thou didst descend to Hades, O Christ, Thou didst lead death captive, and when Thou didst rise on the third day, Thou didst raise us with Thee, glorifying Thine almighty Resurrection, O Lord and Lover of mankind.

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

Thou didst appear awe-inspiring, O Lord, whereas Thou wast placed in a grave like one that slumbereth, and didst rise in three days as a mighty one, and didst raise with Thee Adam, crying, Glory to Thy Resurrection, O Thou alone the Lover of mankind.

DOXASTICON FOR ST. SILOUAN IN TONE EIGHT

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

Receive this hymn of praise, O most compassionate father, and reject it not: for though it be little, yet it is full of love. For what words would suffice me to laud thy wondrous life, O saint? For thou hast attained the height of the ascetics of old, and like the morning star thou leadest unto the knowledge of God souls gone astray in the dark night of sin; and thou teachest the world of the Holy Spirit, not through reasoning, but by thy life. Wherefore, we are filled with wonder at the sight of thee, O Silouan, and we bless the land that bore thee, and likewise thy spiritual homeland where thou wast filled with holiness. Make intercession unto the Lord for us, we beseech thee, thou new and great glory of Mount Athos.

(Nassar 193; Kazan Vesp. 156-157)

THEOTOKION OF THE RESURRECTION IN TONE EIGHT

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

O Virgin without groom, blameless one, Mother of the high God; O thou who didst conceive in the flesh in an inexplicable way, receive the petitions of thy servants, O thou who bestowest on all the purification of sins; and in receiving our petitions beseech thou Him for the salvation of us all.

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

(Nassar 186; Kazan Vesp. 173)

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

(Antiochian Village Book 128)

APOLYTIKION OF ST. THEKLA THE PROTO-MARTYR IN TONE THREE

(By Cyril, Patriarch of Constantinople, 1813)

O glorious Thekla, companion of Paul the divine, thou wast enflamed with the love of thy Creator, by the teaching of the divine preacher. Thou didst despise the passing earthly pleasures, and offered thyself to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ thy Groom to grant us His Great Mercy.

APOLYTIKION OF ST. SILOUAN THE ATHONITE IN TONE FOUR

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

By prayer thou didst receive Christ as thy teacher in the way of humility, and the Spirit bore witness to salvation in thy heart. Wherefore, all peoples called unto hope rejoice in this day of thy memorial, O sacred Father Silouan. Pray unto Christ our God for the salvation of our souls.

(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—whose wonderworking icon of the Myrtle Tree we commemorate today—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious and right-victorious Proto-martyr Thekla, equal-to-the-Apostles; Venerable Silouan of Athos; New-martyr Ahmed; Venerable Nicander of Pskov; and all saints of Alaska, 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.

NOTE: The text and music of the Doxasticon at “O Lord, I Have Cried” was updated on September 15, 2017.

ORTHROS ON SUNDAY, SEPTEMBER 24, 2017
TONE 7 / EOTHINON 5

1.) *Orthros begins as usual:*

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

Choir: Amen.

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

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

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

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

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

“GOD IS THE LORD” IN TONE SEVEN

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

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

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

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

(Nassar 186; Kazan Orth. 27)

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

(Antiochian Village Book 128)

APOLYTIKION OF ST. THEKLA THE PROTO-MARTYR IN TONE THREE

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O glorious Thekla, companion of Paul the divine, thou wast enflamed with the love of thy Creator, by the teaching of the divine preacher. Thou didst despise the passing earthly pleasures, and offered thyself to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ thy Groom to grant us His Great Mercy.

APOLYTIKION OF ST. SILOUAN THE ATHONITE IN TONE FOUR

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

By prayer thou didst receive Christ as thy teacher in the way of humility, and the Spirit bore witness to salvation in thy heart. Wherefore, all peoples called unto hope rejoice in this day of thy memorial, O sacred Father Silouan. Pray unto Christ our God for the salvation of our souls.

(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 7 (Nassar 186-187; Kazan Orth. 39). The Theotokion is that for the Resurrectional apolytikion (Nassar, 186).*

SEVENTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Verily, Life was placed in a grave, and a seal was placed on the stone, and the soldiers guarded Christ as they would a slumbering king. The angels, therefore, did glorify Him; for He was a deathless God, and the women cried, saying: The Lord hath risen, Who giveth the world Great Mercy.

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

O Lord Christ, Thou hast led Death captive by Thy three-day burial, and didst raise corrupt man by Thy life-bearing Resurrection. Wherefore, glory to Thee, O Thou alone the Lover of mankind.

(Theotokion of the Resurrectional apolytikion) *Both now and ever, and unto ages of ages. Amen.*
In that thou art the treasury of our resurrection O all-praised one, lead thou forth from the pit and bottom of transgression those who set their hope in thee. For thou hast saved those who were guilty of sin, in that thou didst give birth to our Salvation; O thou who before giving birth wast virgin, and at giving birth and after giving birth was virgin still.

Second Kathisma

While the tomb was sealed, Thou didst shine forth from it, O Life; and while the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

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

The women bearing ointment mixed with tears did hasten to Thy grave. And when they saw the soldiers guarding Thee, O King of all, they said to themselves: Who shall roll for us the stone? But the Messenger of the great counsel did rise, trampling down Death. Wherefore, O Almighty One, O Lord, glory to Thee.

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

Rejoice, O Virgin full of grace, Theotokos, O Haven of mankind and their Intercessor; for from thee was incarnate the Savior of the world; for thou alone art Mother and Virgin at the same time. Wherefore, intercede with Christ our God, that He grant safety to the universe, O ever-blessed and glorified one.

- 8.) [Benedictions \(Evlogetaria\) in Tone 5](#). (*Red Service Book 62-63; Kazan Orthros 41-44*)
- 9.) *The Little Litany and the priest's exclamation "For blessed is Thy Name..."*
- 10.) *The Hypakoë, Anabathmoi and the [Prokeimenon](#) with its accompanying stichos are all from the Octoechos for Tone 7. (*Nassar 187-188; Kazan Orthros 58-59*)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

[LET EVERYTHING THAT HATH BREATH](#)

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

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

Let everything that hath breath praise the Lord.

- 12.) *The fifth Eothinon Gospel (Luke 24:12-35) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros 66)*
***In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)*
- 15.) [Troparia following Psalm 50](#) as usual. (*Serv. Bk., 67; Kazan Sun. Mat., 67-68*)
- 16.) *Next follows the Intercession for Orthros.*

[THE INTERCESSION](#)¹

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—whose wonderworking icon of the Myrtle Tree we commemorate today—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,

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

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 holy, glorious and right-victorious Proto-martyr Thekla, equal-to-the-Apostles; Venerable Silouan of Athos; New-martyr Ahmed; Venerable Nicander of Pskov; and all saints of Alaska, 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.*

SEVENTH TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

The power of death no longer rules over us, for Christ hath come destroying and crushing its power. Hades is bound and the prophets together proclaim: The Savior hath appeared saying to the faithful; come forth to the Resurrection.

Today, Hades and death tremble before One of the Trinity. The earth quakes and the gates of Hades, seeing Thee, art seized with fear. All creation, together with the prophets, doth rejoice and sing a hymn of victory to our God and Savior Who hath trampled the power of death. Let us cry out and shout to Adam, and those of Adam: This Tree leads to paradise; come, faithful, to the Resurrection.

THE SYNAXARION (Plain Reading)

On September 24 in the Holy Orthodox Church we commemorate the holy Great-Martyr Thekla, equal-to-the-Apostles.

Verses

Himself that rent the rock saveth thee, O Thekla,
At Whose Passion once the rocks were rent asunder.
On the twenty-fourth the rock welcomed Thekla.

She was born in Iconium of eminent but pagan parents. At age 18, she was betrothed to a young man named Thamyris at the same time that the Apostle Paul arrived in Iconium with Barnabas to preach the Gospel. Hearing Paul’s testimony for three days and nights, Thekla converted to the Christian Faith, and vowed to live in virginity. Her mother, seeing that she was now ignoring her betrothal, tried to dissuade her, and then beat her and tortured her by starvation. Finally, this wicked mother turned Thekla over to the judge and demanded that Thekla be burned. The judge threw her into the fire, but God preserved her unharmed by pouring rain on the fire. Once in an arena and sentenced to death, Thekla saw a vat of water that contained carnivorous seals. Thekla jumped into the vat and baptized herself. Lightning killed all of the seals before they could eat her. Another time, a lioness protected her from other wild beasts. Once, as a group of arrogant young men were about to catch Thekla, a large rock opened up and hid this holy virgin. This rock in Maaloula, Syria

was her refuge and her tomb, and the site of the monastery which she founded, the oldest Christian convent in the world. Thousands of pilgrims flock to it yearly for healing of ailments.

On this day, we also commemorate the Venerable Silouan of Athos, born in 1866 as Simeon Ivanovich Antonov of devout parents of Sovsk, Tambov, Russia. At age 27, he received the prayers of St. John of Kronstadt and went to Mt. Athos where he became a monk at the Russian monastery St. Panteleimon. He received from the Holy Theotokos the gift of unceasing prayer, and was given the vision our Lord Jesus Christ, in glory, in the church of the holy Prophet Elias adjoining the mill of the monastery. After the withdrawal of that first grace, he was oppressed by profound grief and great temptations for fifteen years, after which he received from Christ the teaching, "Keep thy mind in hell, and despair not." He reposed on September 24, 1938. He left behind his writings which were edited by his disciple and pupil, the Archimandrite Sophrony.

On this day, we also commemorate the New-martyr Ahmed; Venerable Nicander of Pskov; the Synaxis of all saints of Alaska; and the wonder-working icon of the Theotokos of the Myrtle Tree. By their intercessions, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasia of the Akathist Canon (Red Service Book 68-69, Kazan Orthros 72-75), followed by the magnificat "More honorable" (Red Service Book 70, Kazan Orthros 76-80) and then the ninth katavasia of the Akathist Canon.*

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 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 206; Kazan Orthros 90)

THE FIFTH EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, Christ who is the Way and the Life, after His Resurrection from the dead, accompanied Luke and Cleopas, who had recognized Him at Emmaus, in the breaking of the bread, whose hearts and souls were inflamed as He spake to them in the way, explaining to them from the books about all that He had suffered. Let us, therefore, shout with them crying: Verily, the Lord hath risen and appeared unto Peter.

THE EXAPOSTEILARION FOR ST. SILOUAN IN TONE THREE

Desiring to live an angelic life, thou didst withdraw on the Holy Mountain; and thou didst serve thy brothers and wast watchful in prayer, having subdued the passions of the flesh; therefore, thou didst become, O Father Silouan, like the angels.

(HTM September Menaion 197)

THE EXAPOSTEILARION & THEOTOKION FOR ST. THEKLA IN TONE TWO

(**Hearken, ye women**)

A mortal bridegroom thou didst spurn, * O comely virgin, given strength * by the divine admonitions * of wondrous Paul, Christ God's herald, * whom thou didst follow faithfully, * O Thekla, the Apostles' peer, * First Martyr, much contending Saint. * Wherefore, the crown of thy vict'ry * hast thou received from Christ Jesus.

All we who have been saved through thee * confess thee verily to be * the Theotokos, O Lady; * for thou ineffably barest * our God, Who hath abolished death * by His divine and precious Cross, * and Who hath drawn unto Himself * the multitudes of the Martyrs, * with whom we laud thee, O Virgin.

21.) We chant [“The Praises” in Tone 7](#) with eight troparia:

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

For the Resurrection from the Octoechos in Tone Seven

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

Christ hath risen from the dead, loosening the bonds of Death. Be of good cheer, and of great joy, and, O Heavens, praise the glory of God.

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

Seeing the Resurrection of Christ, let us worship the holy Lord Jesus, Who alone is blameless of all error.

(Kazan September Menaion 108-113)

[For St. Thekla in Tone One](#)

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

Rejoice, O ye people, for today is prepared the battleground for the struggle; and we shall see the strange things which occurred there. The pure lamb and the beauty of virginity, Thekla, the bride of God is thrown to the slaughter for the sake of Christ our God; for she thwarted the godlessness of the violent ones by her faith in the Trinity. Now she enjoyeth rest with the angels, interceding with the Savior for the salvation of our souls.

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

O Thekla, first of strugglers, thou didst take Jesus our God as a bridegroom in the Heavens, belittling thine earthly bridegroom and betrothed. For the sake of thine intelligence, thou didst not succumb to thy mother’s vain babblings. Thou didst follow Paul, carrying the sign of the Cross on thy shoulders. Thou wast not afraid of fire; the fierceness of the beast thou didst change to gentleness. Thou didst kill the seals by thine immersion in Holy baptism in Christ. Therefore, thou dost shine in the great struggle. Thou dost still entreat the Lord fervently for the sake of those who keep thy memory in faith forever.

Also for St. Thekla in Tone Two

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

O Apostle Thekla, thou didst give thyself to the all-powerful command of God, being strengthened in Christ since thou art the first of strugglers. Ignoring earthly emotions, thou didst accept the lamp of eternal life. Thou didst acquire a lovely and secluded spot, and didst settle there a flock of women who found there a door to eternal life. Together with them, entreat Christ God for the salvation of our souls.

For St. Silouan in Tone Four

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

Silouan, venerable Father, having taken on thy shoulders the yoke of Christ, thou didst follow Him on the Holy Mountain, exhausting thy body by ascetic labors and keeping prayer deep in thine heart. O boast of the ascetics and joy of all the monks, we sing to thee and honor thee in faith.

Verse 7. I waited patiently for the Lord, and He inclined unto me and heard my cry.

Silouan, venerable Father, thou wast like a marvelous plant in the Garden of the Mother of God, the most-pure one who deigned to impart in thy heart unceasing Prayer as a rich sap that vivifies all lovers of the Holy Name of Jesus. In irrigating by thy tears the earth dried up by passions, in nurturing in thyself all the virtues in humility, and in not fearing the impetuous storms of demons, thou hast flourished beneath the Sun of Righteousness, Christ, and thou wast not shaken by the enlivening breath of the Spirit. Thou hast produced fruits in abundance. Therefore, we celebrate thee with love.

Verse 8. The saints shall boast in glory and shall rejoice upon their beds.

Assembled in faith we honor thee, Silouan, as an ascetic of Christ; and we believe that in truth He appeared to thee as thou wast standing before His holy Icon, smitten by despondency which drove thee to say: "God is inexorable!" But He showed thee in the Holy Spirit His mercy and an assurance of thy salvation. Pray, O blessed one, Him Whom thou didst recognize then as thy Savior and Lord, to grant salvation to those who sing thy name.

(Nassar 207; Kazan Orthros 179-181)

THE FIFTH EOTHINON DOXASTICON IN TONE FIVE

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

How wise are Thy judgments, O Christ, in that Thou didst grant Peter to understand Thy Resurrection by the coffin wrappings alone; whereas Luke and Cleopas Thou didst accompany conversing; and as Thou didst so Thou didst not reveal Thyself to them, and Thou wast taunted by them as though Thou alone wert a stranger in Jerusalem, not knowing what had happened therein of late. But since Thou ordainest all things in conformity with Thy creation, Thou didst explain to them what the Prophets had uttered concerning Thee, and in the breaking of the bread they knew Thee after their hearts were aflame for Thy knowledge; and when they came together with the Disciples they proclaimed openly the Resurrection, by which have mercy upon us.

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 5** (Red Service Book 75-76, Kazan 220-223), 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.

NOTE: The Exaposteilarion and Praises for St. Silouan, as well as the Synaxarion and Praises for St. Thekla, were changed on September 15, 2017 to match the Arabic-language texts.

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

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