

ABBREVIATED RUBRICS FOR SUNDAY, DECEMBER 10, 2017
MARTYRS MENAS, EUGRAPHOS & HERMOGENES OF ALEXANDRIA

VENERABLE THOMAS DEPHOURKINOS OF BITHYNIA; BLESSED ANGELINA BRANCOVICH AND
HER SON BLESSED JOHN, KING OF SERBIA; JOASAPH, BISHOP OF BELGOROD

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, DECEMBER 09; 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.

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

With Thy Cross Thou didst abolish the curse of the tree; with Thy Death and Burial Thou didst cause the might of Death to die; and with Thy Resurrection Thou didst enlighten mankind. Wherefore, do we cry to Thee, O Christ our God, the Benefactor, glory to Thee.

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, verily, the gates of Death were opened to Thee for fear of Thee. And as the gate-keepers of Hades saw Thee they did tremble; for Thou didst break asunder its brazen gates; didst crush its iron bars; didst bring us out from the shadow and darkness of death; and didst break our bonds asunder.

(HTM December Menaion 71)

For St. Menas and the Martyrs in Tone One (O all-lauded Martyrs**)**

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord.
O martyr Menas extolled of all, * when the skin was fiercely flayed off of the soles of thy feet, and when thy God-proclaiming tongue * ruthlessly was severed, * and thine eyes pierced and put out, * thou barest all things steadfastly, looking to the recompense from God. * Do thou therefore intercede with Him * that He grant peace * and Great Mercy to our souls.

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

O martyr Menas extolled of all... (repeat above)

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

His hands and his feet being cut off, * the most glorious Hermogenes endured it; and mercilessly roasted in the fire, * he showed the affection * that burned brightly in his heart * to be yet more intense than the flame, as he clave firmly unto God; * Whom he now doth earnestly implore * that He grant peace * and Great Mercy to our souls.

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

O saints, when your limbs had all been crushed, * ye were cast into the bosom of the sea; but a higher and more powerful command * guided you to moor in * the calm haven of delight, * because ye sank the wickedness of the serpent in the deep abyss. * O wise Martyrs, intercede with God * that He grant peace * and Great Mercy to our souls.

(HTM December Menaion 71)

DOXASTICON FOR ST. MENAS AND THE MARTYRS IN TONE SIX

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

Thy tongue hath truly proved to be the pen of a swiftly writing scribe, O mellifluous athlete Menas, proclaiming with eloquence and clarity the pious Faith and the saving doctrines whereby God is glorified. And showing Hermogenes to be comely in beauty when he received divine Baptism through thee, thou madest him a fellow athlete and partner in thy contests, together with Eugraphos, who followed well in thy footsteps, O all-blessed one. And now, as ye stand with boldness before the throne of the Savior, cease not to intercede in behalf of 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)*

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

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

(Nassar 146-147; Kazan Vesp. 123-126)

APOSTICHA FOR THE RESURRECTION IN TONE TWO

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

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

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

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

O Christ, when Thou wast seen nailed upon the Cross, Thou didst invert the beauty of creation. Yet withal did the soldiers show brutality when they pierced Thy side with a spear. And the Hebrews comprehended not the might of Thine authority, seeking to seal Thy tomb. But Thou Who for the compassion of Thy mercies didst accept a tomb, and didst rise in three days, O Lord, glory to Thee.

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

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

(HTM December Menaion 72)

DOXASTICON FOR ST. MENAS AND THE MARTYRS IN TONE SIX

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

Today wise Menas, Eugephos and Hermogenes are shown to be a martyric choir and godly champions of the faithful; for they destroyed all the ungodliness of the tyrants. Hence, being equal in number to the Trinity of Three Lights, and made to shine with the mystical darkness of the divine illumination, they rejoice with the incorporeal choirs, while making entreaty with our God and Savior in behalf of our souls.

(Nassar 178; Kazan Vesp. 146-147)

THEOTOKION FOR THE RESURRECTION IN TONE SIX

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

O most pure one, when Christ the Lord, my Creator and Savior, came forth from thy womb, putting me on, He did free Adam from the ancient curse. Wherefore, O most pure one, since thou art the Theotokos and a Virgin in truth, we shout to thee untiringly with the angels, saying: Rejoice, Lady, O thou who art the helper, the cover, and the 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.

(HTM December Menaion 72)

APOLYTIKION OF SS. MENAS, EUGRAPHOS & HERMOGENES IN TONE EIGHT

*(**When the bodiless one**)*

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

Since they had slain through their abstinence and struggles * the fiery ragings and fierce motions of the passions, * the staunch Martyrs of Christ God laid hold on the graces * to drive off the pains and illnesses of the sick * and work wonders both while living and after death. * Strange indeed is the miracle: * that these bare bones should pour forth * such overflowing streams of cures. * Glory be to our only God.

(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; *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 Menas the Most Eloquent, Eugraphos and Hermogenes of Alexandria; Venerable Thomas Dephourkinos of Bithynia; Blessed Angelina Brancovich and her son Blessed John, king of Serbia; and Joasaph, bishop of Belgorod, 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

Eugraphos: ev-**GRAH**-fohs

Hermogenes: her-**MOH**-gheh-nees

Dephourkinos: deh-**FOUR**-kee-nohs

ORTHROS ON SUNDAY, DECEMBER 10, 2017
TONE 2 / 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 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.

(HTM December Menaion 72)

APOLYTIKION OF SS. MENAS, EUGRAPHOS & HERMOGENES IN TONE EIGHT

*(**When the bodiless one**)*

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

Since they had slain through their abstinence and struggles * the fiery ragings and fierce motions of the passions, * the staunch Martyrs of Christ God laid hold on the graces * to drive off the pains and illnesses of the sick * and work wonders both while living and after death. * Strange indeed is the miracle: * that these bare bones should pour forth * such overflowing streams of cures. * Glory be to our only God.

(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 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 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; 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 Menas the Most Eloquent, Eugraphos and Hermogenes of Alexandria; Venerable Thomas Dephourkinos of Bithynia; Blessed Angelina

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

Brancovich and her son Blessed John, king of Serbia; and Joasaph, bishop of Belgorod, 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.*

SECOND TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

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

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

THE SYNAXARION (Plain Reading)

On December 10 in the Holy Orthodox Church, we commemorate the contest of the holy Martyrs of Christ: Menas the Most Eloquent, Eugraphos and Hermogenes, who suffered martyrdom in Alexandria.

Verses

Though Menas when beheaded hath nothing with which to sing,
He doth muzzle impiety’s mouth from its dinning.

Having shown impiety scorn and dishonor, Hermogenes by a sword became a Martyr.
Enduring the nibs of the swords, O Eugraphos, thou art the swift pen of God, splendidly writing.
On the tenth, mellifluous Menas gave the sword his neck.

Menas was known for his great learning and eloquence of speech. When a dispute flared up between the Christians and the pagans in Alexandria, Emperor Maximian dispatched Menas to root out the Christians from the city. Menas went and restored peace, but he declared himself a Christian and converted many pagans to the true Faith by his many miracles. Hearing of this, the emperor sent Eparch Hermogenes of Byzantium to punish Menas and to smother Christianity. Hermogenes brought Menas to trial, cut off his feet and tongue, gouged out his eyes, and then cast him into prison. There, the Lord Jesus Himself appeared and healed Menas. Seeing this, Hermogenes was baptized. He began to preach the Christian Faith and was consecrated as Bishop of Alexandria. Then the enraged Maximian went to Alexandria himself and subjected Menas and Hermogenes to cruel tortures. Beholding the bravery of these soldiers of Christ and the miracles of God upon them, Eugraphos, secretary and friend of Menas, cried out to the emperor’s face: “I too am a Christian!” All three men were beheaded. Their holy relics, thrown into the sea, miraculously floated to Constantinople, where the bishop, to whom this was revealed in a dream, solemnly met them and honorably buried them in the early fourth century.

On this day, we also commemorate the Venerable Thomas Dephourkinos of Bithynia; Blessed Angelina Brancovich and her son Blessed John, king of Serbia; and Joasaph, bishop of Belgorod. By their intercessions, O Christ our God, have mercy upon us. Amen.

18.) *We chant the katavasia of the First Canon of the Nativity of Christ (Nassar 404-406), followed by the magnificat "More honorable" (Red Service Book 70) and then the ninth katavasia of the Canon.*

KATAVASIAS OF THE FIRST CANON OF CHRIST'S NATIVITY IN TONE ONE

Ode 1. Christ is born, glorify Him. Christ is come from heaven, receive Him. Christ is on earth, be ye elevated. Sing to the Lord, all the earth; and ye nations, praise Him with joy; for He hath been glorified.

Ode 3. Let us cry unto the Son, born of the Father before the ages without transubstantiation, Christ God Who hath been incarnate in these last days of the Virgin, without seed, shouting, O Thou Who hath elevated our state, Thou art holy, O Lord.

Ode 4. O praised Christ, a stem hath come out of Jesse, and from it hast sprouted a Flower from a dense and shadowed mountain, O immaterial God, coming incarnate from the Virgin that hath not known man. Glory, therefore, to Thy might, O Lord.

Ode 5. Since Thou art the God of peace and the Father of mercies, O Lover of mankind, Thou didst send to us the great Messenger of Thy mind, granting us Thy peace. Therefore, have we been led aright to the light of divine knowledge, glorifying Thee as we come out of darkness.

Ode 6. The sea-monster did disgorge Jonah from its belly, as it received him safely like a fetus. As for the Word, when He dwelt in the Virgin, taking from her a body, He was born, preserving her without corruption, and without transubstantiation, preserving His Mother without harm.

Ode 7. The youths having grown together in true worship, despising the command of the infidel, were not dismayed by the threat of fire; but were singing as they stood in the midst of the flames: Blessed art Thou, God of our fathers.

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

Ode 8. Verily, the dewy furnace did shadow the sign of the supernatural wonder; for it burned not the youths whom it received, as the fire of divinity also burned not the womb of the Virgin in which it dwelt. Wherefore, let us offer praise with song, saying: Let all creation praise the Lord, exalting Him evermore, to the end of ages.

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

MAGNIFICATIONS IN TONE ONE

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. *Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.*

I behold a strange and wonderful mystery: the cave a heaven, the Virgin a cherubic throne, and the manger a noble place in which hath laid Christ the uncontained God. Let us, therefore, praise and magnify Him.

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.

(HTM December Menaion 76)

EXAPOSTEILARION & THEOTOKION FOR THE MARTYRS IN TONE THREE

(***Thou Who as God adornest***)

With thy fair-spoken discourse * and Godlike wonders, O Menas, * thou drewest thy fellow athlete, * sacred Hermogenes, to thee; * and now with him and Euphragos, * we all extol thee in gladness.

O Theotokos Mary, * good fortune for those born of earth, * thou sure protection of sinners, * the only hope we Christians have, * thou art the whole world's salvation: * from the impending fire, save me.

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

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

For the Resurrection from the Octoechos in Tone Two

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

(Nassar 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 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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