

ABBREVIATED RUBRICS FOR SUNDAY, NOVEMBER 19, 2017
THE HOLY PROPHET OBADIAH; MARTYR BARLAAM OF ANTIOCH

MARTYR AZI THE WONDERWORKER OF ISAURIA IN ASIA MINOR AND 150 SOLDIERS WITH HIM;
MARTYR AGAPIOS OF CAESAREA IN PALESTINE; MARTYR HELIODOROS OF MAGIDUM IN PAMPHYLIA;
VENERABLE ABBOT BARLAAM OF THE KIEV CAVES

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, NOVEMBER 18; 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 November Menaion 131)

For the Prophet Obadiah in Tone One (O all-lauded martyrs**)**

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

O prophet Obadiah, thou didst prove * a bright vessel of the Spirit, and enlightened by Him, thou didst become like unto God * in prophetic vision * and full knowledge of the truth, * foreknowing things to come in the riches of the grace bestowed on thee. * Wherefore, intercede now with the Lord * that He grant peace * and Great Mercy to our souls.

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

By essence, a single God is known * and defined by way of His own chief and primary properties and by His attributes; * by divine adoption, * in a secondary way, * the holy and renowned Prophets share therein, partaking through the grace * of the Lord, Who doth illuminate * His own servants * with His own resplendency.

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Thou art a divine interpreter, * and while gazing on the glory that transcendeth the mind and understanding of all men, * O blest Obadiah, * filled with never-setting light, * thou ceaselessly now standest before the throne of God, the King of all; * Him do thou entreat in our behalf, * that He grant peace * and Great Mercy to our souls.*

For St. Barlaam in Tone Four (As one valiant**)**

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

Thou wast stronger than hardened brass, * more than iron in mightiness, * firmer than a statue, O ven'erable Barlaam; * for each of these yieldeth in the fire and melteth by force thereof, * and it swiftly doth dissolve; * but thy firm and unmoving hand, * stretched out over fire, * very wondrously yielded not, but overcame the burning of the live coals, * O all-wise Martyr of Christ our God.

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

As though thou wert a priest in truth, * wholly standing before our God, * thou, O blest Barlaam, rightly drewest nigh to Him * not with the blood of another, but instead with thy very own, * and with thy martyric hand * thou didst bring incense sweet of smell * as an offering * not to demons' delusions, but to Christ, the Savior, Lord, and Sovereign Master, * the King that reigneth eternally.

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

As the priest who doth offer up, * and the lamb which is offered up, * so do we address thee with joy and great delight; * for thou wast both, O all-famed Barlaam; for thou didst present thyself, * through the fire of bitter pains, * as a spotless and undefiled * whole-burnt sacrifice * unto God, Whom do thou implore to save all them that reverence and honor * thy celebrated memorial.

(Nassar 185; Kazan Vesp. 96-98)

THEOTOKION FOR THE RESURRECTION IN TONE SEVEN

Glory to the Father, and to the Son, and to the Holy Spirit; 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)*

- 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 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.

(Nassar 185; Kazan Vesp. 151-152)

THEOTOKION FOR THE RESURRECTION IN TONE SEVEN

Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen.

We earthly ones all, O Lady, seek refuge in thy protection, shouting to thee: O Theotokos, our hope, deliver us from our sins without number, and save 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 186; Kazan Vesp. 173-174)

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.

RESURRECTIONAL THEOTOKION IN TONE SEVEN

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

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 Holy Prophet Obadiah; Martyr Barlaam of Antioch; Martyr Azi the wonderworker of Isauria in Asia Minor and 150 soldiers with him; Martyr Agapios of Caesarea in Palestine; Martyr Heliodoros of Magidum in Pamphylia; and Venerable Abbot Barlaam of the Kiev Caves, 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

Isauria: ee-SAW-ree-ah
Agapios: ah-GAH-pee-ohs
Heliodoros: eh-lee-OH-doh-rohs

ORTHROS ON SUNDAY, NOVEMBER 19, 2017
TONE 7 / EOTHINON 2

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. 27-28)

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.

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

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

Thou didst shatter death by Thy Cross... (repeat above)

RESURRECTIONAL THEOTOKION IN TONE SEVEN

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.

- 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 Orthros 39).*

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.

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

O Virgin Theotokos, intercede untiringly to Christ God, Who was crucified for our sakes, Who rose and broke the might of Death, to save our souls.

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 Orth. 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 second Eothinon Gospel (Mark 16:1-8) 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 Holy Prophet Abdias (Obadiah); Martyr Barlaam of Antioch; Martyr Azi the wonderworker of Isauria in Asia Minor and 150 soldiers with him; Martyr Agapios of Caesarea in Palestine; Martyr Heliodoros of Magidum in Pamphylia; and Venerable Abbot Barlaam of the Kiev Caves, 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.

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

*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 November 19 in the Holy Orthodox Church, we commemorate the Holy Prophet Obadiah.

Verses

Abdias would again tell aught of the future,
Were he not struck with awe at his own departure.
On the nineteenth died Abdias.

Obadiah lived at the court of King Ahab of Israel, but when the king turned away from true worship and bowed down to idols, Obadiah did not follow the king, but continued to serve the one, true God. When the evil Queen Jezebel raised a persecution against all the prophets of God, Obadiah gathered one hundred of them, hid them in two caves, and fed them to the end of the persecution (I Kings 18:4). A contemporary of the great Prophet Elias, Obadiah revered him greatly and served him in all things, as his follower and disciple. He lived 900 years before Christ and entered peacefully into rest.

On this day, we also commemorate the Martyr Barlaam of Antioch. Because of his faith in Christ the Lord, an impious judge tortured him harshly. He took Barlaam to the pagan temple and set a burning coal on his palm and incense on the coal. The judge thought that the pain would cause the martyr to shake the coal and incense off his hand before the idols, and thus involuntarily cense them. However, the soldier of Christ heroically held the burning coal on his palm with no thought of casting it before the idols, until his fingers were burned through and fell off and his palm was completely burnt. After that, elder Barlaam’s whole body fell to the ground and his soul went to the eternal rest of our Lord the Savior. This glorious, heroic elder suffered in 304.

On this day, we also commemorate the Martyr Azi the wonderworker of Isauria in Asia Minor and 150 soldiers with him; Martyr Agapios of Caesarea in Palestine; Martyr Heliodoros of Magidum in Pamphylia; and Venerable Abbot Barlaam of the Kiev Caves. By their intercessions, O Christ our God, have mercy upon us. Amen.

18.) *We chant the katavasia of the Canon of the Entrance of the Theotokos (Nassar 333) with the modifications from the Akathist Canon, followed by the magnificent “More honorable” (Red Service Book 70, Kazan Orthros 76-80) and then the ninth katavasia of the Entrance Canon.*

THE KATAVASIAS OF THE ENTRANCE CANON IN TONE FOUR

(Please note the modifications in *italics*.)

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 *rejoice in her Entrance with gladness*.

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 *solemn Entrance* 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 pure solemn Entrance; for thou didst go into the interior of the temple as an all-pure temple, establishing with safety all those who praise thee*.

Ode 6. As we the Godly-minded, celebrate this sacred and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God Whom she bore.

Ode 7. The Godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: “O All-praised Lord and God of our Fathers, blessed art Thou.”

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

Ode 8. The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: All ye works praise the Lord and magnify Him unto all ages.

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

MAGNIFICATIONS IN TONE FOUR

Choir: My soul doth magnify the Lord, and my spirit hath rejoiced in God my Savior.

Refrain: More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without corruption barest God the Word, and art truly Theotokos, we magnify thee. (*Repeat after each Verse.*)

- + For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. (*Refrain*)
- + For He that is mighty hath magnified me, and holy is His Name; and His mercy is on them that fear Him, throughout all generations. (*Refrain*)
- + He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts. (*Refrain*)
- + He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath He sent empty away. (*Refrain*)
- + He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever. (*Refrain*)

Ode 9. Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless Minds celebrate with honor the holy *Entrance* 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 201; Kazan Orthros 84-85)

THE SECOND EOTHINON EXAPOSTELARION IN TONE TWO

Verily, when the ointment-bearing women saw the stone rolled, they rejoiced; for they saw a young man sitting at the grave who said to them: Behold, Christ hath risen; say to the Disciples with Peter to hasten to the mountain; for there He shall appear to you, O ye His beloved ones, as He foretold you.

THE SECOND EOTHINON THEOTOKION IN TONE TWO

Before conceiving Thee, O Christ, an angel hailed the Virgin; and an angel also rolled the stone from the grave. The former instead of sorrow proclaimed signs of joy indescribable; and the latter instead of death proclaimed to the women and Thy beloved ones Thy Resurrection, magnifying Thee, O Giver of Life.

- 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.

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

Verily, we cease not worshipping the Resurrection of Christ; for we are saved from our sins. Holy, therefore, is the Lord Jesus Who didst manifest the Resurrection.

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

With what shall we reward the Lord for all that He hath given us? For God, for our sakes, dwelt among men; and for corrupt nature the Word became flesh and lived among us. Yea, He hath done this, the Benefactor of ingrates, the Savior of captives, the Sun of justice to those lying in darkness, the Passionless on the Cross, the Light in Hades, the Life in death, and the Resurrection of the fallen. Wherefore, do we cry to Him: O our God, glory to Thee.

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

O Lord, Thou hast demolished the gates of Hades, and by Thy precious might Thou hast abolished the power of death, and by Thy divine and glorified Resurrection Thou hast raised the dead lying in darkness from everlasting time; for Thou art King of all and an almighty God.

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

Come, let us rejoice in the Lord, and be joyous in His Resurrection; for He hath raised the dead with Him from the indissoluble bonds of Hades. And, being God, He hath granted the world eternal life and the Great Mercy.

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

Verily, the resplendent angel sat on the stone of the Life-receiving grave and proclaimed to the ointment-bearing women, The Lord hath risen as He foretold ye. Tell, therefore, His Disciples that He will go before them to Galilee, He Who granteth the world eternal life and the Great Mercy.

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

Why have ye rejected the Cornerstone, O ye Jews, transgressors of the law? For verily, the same is the stone which God hath placed in Zion, Who in the wilderness poured forth water from the rock, and Whose side poureth out for us deathlessness. He is the Stone that was cut out from the virginal mountain without will of man, the Son of Man, coming in the clouds of heaven, to the Ancient of Days, as Daniel said, and His kingdom shall last forever.

(Nassar 201; Kazan Orthros 169-170)

THE SECOND EOTHINON DOXASTICON IN TONE TWO

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

They who were with Mary came and brought with them ointments; and as they were at a loss how to achieve their desire, they saw that the stone had been rolled, and a divine young man removed all anxiety and trouble from their souls by saying, The Lord Jesus hath risen. Wherefore, they proclaimed to His Disciples, that they should hasten to Galilee and behold Him, risen from the dead; for He is the Lord, the Giver of Life.

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 2](#) (Red Service Book 75-76, Kazan 205-208), 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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