

ABBREVIATED RUBRICS FOR SUNDAY, OCTOBER 22, 2017
AVERKIOS THE WONDERWORKER, BISHOP OF HIERAPOLIS

THE SEVEN HOLY YOUTHS ("SEVEN SLEEPERS") MARTYRED IN EPHEBUS; BISHOP EULALIOS

NOTE TO CLERGY: Remember to include this special petition in the Great Litany in all services before the one for the head of state, as directed by the Antiochian Archdiocese.

Deacon: For Metropolitan Paul, Archbishop John, and for their quick release from captivity and safe return, let us pray to the Lord.

Choir: Lord, have mercy.

GREAT VESPERS ON SATURDAY, OCTOBER 21; TONE 3

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 3 with ten troparia:*

(Nassar 152-153; Kazan Vesp. 32-42)

For the Resurrection from the Octoechos in Tone Three

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

O Christ Savior, the might of death hath verily broken down under Thy Cross; and the deceit of Diabolus hath ceased; and the race of man hath by faith escaped and been saved. Wherefore, praise is offered Thee perpetually.

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

The whole creation, O Lord God, hath been lighted by Thy glorified Resurrection; and paradise hath been opened withal. Wherefore, all creatures laud Thee and offer Thee praise perpetually.

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

I glorify the power of the Father, magnify the power of the Son, and praise the might of the Holy Spirit, one Godhead, indivisible, uncreated, consubstantial Trinity, reigning through all eternity.

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

Thy glorified Cross, O Christ, do we worship, and Thy Resurrection do we praise and glorify; for by Thy wounds we are all healed.

(HTM October Menaion 133-4)

For St. Averkios in Tone Two (When he took Thee**)**

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

Dedicating thy whole self to God, * thou didst thus become a fulfiller of all His godly commands; * and receiving grace from Heaven, O Averkios, * thou didst free men from maladies * and sundry diseases, * thou didst drive out demons and didst dash their altars down * and didst deeply plant divine knowledge * in them that before were imperiled * wretchedly through ignorance, O blessed Saint.

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.

Thou didst end the night of many gods * with the lightnings of thy divine teachings, O wise Hierarch of Christ; * and arising like the morn, thou madest sons of day * of those once lying in the gloom, * by plainly displaying * wondrous signs and marvels, O Father Averkios. * Wherefore, we all faithfully keep feast * on thy blest and holy remembrance, * praising thee with hymns, O thou inspired of God.

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

Thou, O Father, putting oil and wine * in a single vessel together, didst work a marvelous sign; * for by grace divine, they both remained unmingled therein * and each kind poured forth sep'rately; * and by thine entreaties, * thou didst cause the healing grace of hot springs to pour forth, * curing all the sundry diseases * of those who in faith seek thy succor * and pronounce thee blessed, O Averkios.

For the Seven Ephesian Youths 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.

In obedience unto God, * the most holy and blessed Youths * scorned the lawless tyrant's iniquitous decree. * When they were bound, they destroyed the bond of error and unbelief; * casting off the dignities * of this world, they received instead * that high dignity * which hath rendered them glorious and gained for them the heavenly enjoyment * of the divine Kingdom found on high.

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

Bravely training yourselves, O Saints, * for the contest of martyrdom, * hidden in a cave, ye sent up unceasing prayers * unto the Lord, importuning Him with fervor to grant to you * power and sufficient strength * for the contest that lay before. * But the Friend of man, * as the Sovereign and God of all, commanded by the judgments that He knoweth * that ye should all fall asleep in peace.

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

In the Saints, behold, mystery * hath been added to mystery: * for the Children died unaware of their decease; * and now raised up in like manner, they are struck with astonishment. * For the deed was brought to pass * to convince men beyond all doubt * that the dead shall rise; * so that they who rejected it, on learning this, might find the strength of sure faith, * while glorifying the Martyrs' feats.

(HTM October Menaion 134)

DOXASTICON FOR ST. AVERKIOS IN TONE THREE

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

O righteous high priest, all-blessed Father, wonderworking servant of Christ, O Averkios, who shonest forth with a prophetic life, and wast vouchsafed apostolic gifts: as thou dost minister unto the Savior, together with the Angels, intercede unceasingly that our souls be rescued from every peril.

(Nassar 153; Kazan Vesp. 42-44)

THEOTOKION FOR THE RESURRECTION IN TONE THREE

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

O Lady of exceeding honor, how can we but wonder at thee giving birth to incarnate God? For thou, O all-blameless, not knowing a man, didst give birth in the flesh to a Son without father, who before eternity was begotten of the Father without mother, the property and essence of each substance remaining intact. Wherefore, O virgin Mother, beseech Him to save the souls of those who assent and confess, with true belief, that thou art the Theotokos.

- 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 153; Kazan Vesp. 128-131)

APOSTICHA FOR THE RESURRECTION IN TONE THREE

O Christ, Who didst darken the sun with Thy Passion, and didst light all created things with the light of Thy Resurrection, and didst make them to rejoice, accept our evening praise, O Lover of mankind.

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

Verily, Thy life-giving Resurrection hath lighted the whole universe, renewing Thy corrupt creation. Wherefore, in that Thou hast delivered us from the curse of Adam, we shout to Thee, O Lord Almighty, glory to Thee.

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

O changeless God, Thou didst suffer in the changing body, and when creation could not bear to behold Thee suspended on the Cross, it trembled with fear, and sighed, praising Thy long-suffering. Then, descending to Hades, Thou didst arise on the third day, granting life to the world and Great Mercy.

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

Thou didst suffer death, O Christ, that Thou mightest deliver our race from death. Thou didst rise from the dead on the third day, and didst arouse with Thee those who know that Thou art true God, verily illuminating the world, O Lord. Wherefore, glory to Thee.

(HTM October Menaion 134)

DOXASTICON FOR THE HOLY YOUTHS IN TONE EIGHT

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

Come, O all creation, with psalmic cymbals and voices of jubilation, let us send up praise unto God, Who before the common Resurrection, hath manifested the Resurrection unto us, and, at the entreaties of the pious king, raised up from dust the holy Seven Youths of Ephesus who had died many years before, to the fall and eternal shame of unbelieving enemies, and to the glory and praise of them that fear Him. For the Lord knoweth to glorify those who glorify Him in turn; for He doeth the will of them that fear Him in truth, since He alone is compassionate and the Lover of mankind.

(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 154; Kazan Vesp. 165)

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

(Nassar 38 #9)

APOLYTIKION OF ST. AVERKIOS IN TONE FOUR

Thy works of justice did reveal thee to thy community as a canon of faith, the likeness of humility and teacher of abstinence, O Father Bishop Averkios. Wherefore, by humility thou hast achieved exaltation, and by thy meekness wealth. Intercede, therefore, with Christ God to save our souls.

(HTM October Menaion 134)

APOLYTIKION OF THE SEVEN EPHESIAN YOUTHS IN TONE FOUR

*(**Be quick to anticipate**)*

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

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

(Nassar 162; Kazan Vesp. 167)

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, wast 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; 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 Averkios the wonderworker, equal-to-the-Apostles and bishop of Hierapolis; the Seven Holy Youths (“Seven Sleepers”) martyred in Ephesus; and the Bishop Eulalios, 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

Averkios: ah-VEHR-kee-ohs

Eulalios: ev-LAH-lee-ohs

ORTHROS ON SUNDAY, OCTOBER 22, 2017
TONE 3 / EOTHINON 9

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 THREE

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 154; Kazan Orth. 15)

RESURRECTIONAL APOLYTIKION IN TONE THREE

Let the heavens rejoice and the earth be glad, for the Lord hath done a mighty act with His own arm. He hath trampled down death by death, and become the first-born from the dead. He hath delivered us from the depths of Hades, granting the world the Great Mercy.

(Nassar 38 #9)

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(HTM October Menaion 134)

APOLYTIKION OF THE SEVEN EPHESIAN YOUTHS IN TONE FOUR

*(**Be quick to anticipate**)*

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

Thy Martyrs, O Lord, in their courageous contest for Thee * received as the prize the crowns of incorruption and life from Thee, our immortal God. * For since they possessed Thy strength, they cast down the tyrants * and wholly destroyed the demons' strengthless presumption. * O Christ God, by their prayers, save our souls, since Thou art merciful.

(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, wast 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 3 (Nassar 154-155; Kazan Orthros 35). The Theotokion is that for the Resurrectional apolytikion (Nassar, 154).*

THIRD TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Christ is risen from the dead, He Who is the first-fruits of those that slept: the First-born of creation and the Creator of all things created! He hath renewed by Himself the nature of our corrupt race. Wherefore, Thou shalt reign no more, O Death; for the Lord of all hath nullified thy power and dissolved it.

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

When Thou didst taste death in the flesh, O Lord, Thou didst check bitter Death by the Resurrection, and didst make man to prevail over it, restoring victory over the old curse. Wherefore, O Supporter and Champion of our life, glory to Thee.

(Theotokion of the Resurrectional Apolytikion) *Both now and ever, and unto ages of ages. Amen.* Thee, who art the mediatrix for the salvation of our race, we praise, O Virgin Theotokos; for in the flesh assumed from thee, after that He had suffered the passion of the Cross, thy Son and our God delivered us from corruption, because He is the Lover of mankind.

Second Kathisma

Because of Thine immutable Divinity, O Lord, and Thy voluntary sufferings, Hades was overwhelmed, and moaned within itself, saying, Verily, I am in dread fear of the Person of this incorruptible body; for I see the unseen fighting me secretly, and behold those whom I have held shouting, Glory to Thy Resurrection, O Christ.

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

Let us believers speak of divine things, of the secret of Thine inscrutable Crucifixion, of Thine ineffable Resurrection; for today have Death and Hades been led captive, and the race of man hath

been invested with incorruption. Therefore, do we cry in gratitude, Glory to Thy Resurrection, O Christ.

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

Verily, O Theotokos, the incomprehensible and boundless, consubstantial with the Father and the Spirit, hast thou held secretly in thy womb. And by thy birth-giving we have learned to glorify in the world the act of the one immiscible Trinity. Therefore, with gratitude we cry to thee, Rejoice, O thou that art full of grace.

- 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 3. (Nassar 155-157; Kazan Orth. 50-51)*
- 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 ninth Eothinon Gospel (John 20:19-31) 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

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

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 Averkios the wonderworker, equal-to-the-Apostles and bishop of Hierapolis; the Seven Holy Youths (“Seven Sleepers”) martyred in Ephesus; and the Bishop Eulalios, 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.*

THIRD TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

Today, Thou didst arise from the grave, O merciful Lord, and Thou didst extract us from the gates of death. Today, Adam dances and Eve rejoices. With them the prophets and patriarchs unceasingly praise the divine might of Thy Kingdom.

Let Heaven and earth dance today and harmoniously praise Christ our God, for He hath raised the captives of Death from the tombs. All creation doth rejoice and offer worthy hymns to the Creator and Redeemer of all. Today, as the giver of life, He draweth the human race from Hades and raiseth them with Himself to heaven. He hath crushed the pride of the enemy and shattered the gates of Hades by the divine might of His Kingdom.

THE SYNAXARION (Plain Reading)

On October 22 in the Holy Orthodox Church, we commemorate Averkios the wonderworker, equal-to-the-Apostles and bishop of Hierapolis in Phrygia.

Verses

Though Averkios beareth burial according to nature,
As God by adoption he goeth unto the God by nature.

On the twenty-second, Averkios was borne up from the earth.

Averkios governed his sparse flock, sorrowing in his heart because of the great number of pagans and idolaters in Hierapolis, and diligently praying to God that He would bring them to the light of truth. During a boisterous idolatrous festival, Averkios became inflamed with God’s zeal and entered the idolatrous temple, smashing all the idols. When the enraged pagans sought to kill him, three young madmen, foaming at the mouth and howling, fell down before this man of God, and he drove the demons from them. This turned the pagans’ anger into amazement at the wonderworker of Christ, and 500 of them immediately desired baptism. Once, holy Averkios

journeyed to Rome with a man named Trophimos. Averkios had a wineskin that contained wine, vinegar and oil. When Averkios asked, it would pour forth each liquid unmingled with the other. But when Trophimos tried to steal from the wineskin, it would give him a liquid for which he did not ask. In great old age, Averkios presented himself to his beloved Lord in the second century.

On this day, we also commemorate the Seven Holy Youths (“Seven Sleepers”) martyred in Ephesus. The emperor Decius in the third century came to Ephesus and arranged a boisterous celebration in honor of the lifeless idols, as well as a terrible slaughter of Christians. Seven young men, soldiers, refrained from this and earnestly prayed to God to save the Christians. They were the sons of the most influential elders of Ephesus and their names were Maximilian, Jamblichus, Martinian, John, Dionysius, Exacustodian, and Antoninus. When they were accused before the emperor, they retreated to a hill outside Ephesus called Celion and hid in a cave. When the emperor learned of this, he commanded that the cave be sealed off. However, God caused a miraculous and long-lasting sleep to fall upon the young men. More than 200 years then passed, when there was a great dispute about the Resurrection. Emperor Theodosius was in great sorrow as a result of this dispute and prayed to God that He would reveal the truth to men. The youths then awakened from their sleep young and healthy. The news of this miracle was spread abroad so that even Theodosius came and with delight conversed with the youths. After a week, they again fell into the sleep of death to await the universal resurrection.

On this day, we also commemorate the Bishop Eulalios. 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 the Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto Him: Glory to Thy power, O Christ.

Ode 5. All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold in thee the God of all, and didst bear the Eternal Son, Who rewards with salvation all those who hymn thy praises.

Ode 6. As we the Godly-minded, celebrate this 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 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 213-214; Kazan Orthros 98)

THE NINTH EOTHINON EXAPOSTEILARION IN TONE TWO

When Thou didst enter while the doors were closed, O Lord, then Thou didst fill Thine Apostles with a Holy Spirit, breathing into them peace, and saying unto them, Loosen ye and bind ye sins. And after eight days Thou didst show Thomas Thy hands and Thy side. With him, therefore, do we cry to Thee: Thou art the Lord and God.

(HTM October Menaion 140)

THE EXAPOSTEILARION & THEOTOKION FOR THE SAINTS IN TONE TWO

*(**Upon that mount in Galilee**)*

O godly-wise Averkios, * performing signs and wonders, * by thine entreaties, thou didst make * hot springs to pour forth richly; * and at thy bidding, O Father, * into a single vessel * were oil and wine both poured at once * yet remained both unmingled, * each in its kind, * and by strength divine, they poured forth most strangely, * each at its time and by itself, * to Christ our God's great glory.

Let us all sing of Jamblichus * and John and Maximilian, * with famed Exacustodian, * and godly Antoninus; * and of Martinian also, * as well as Dionysius, * while celebrating radiantly * their bright-beaming remembrance, * that by their prayers * and the Theotokos' intercessions, * we find the loosing of our sins * from Christ our God and Savior.

21.) *We chant "The Praises" in Tone 3 with eight troparia:*

(Nassar 157-158; Kazan Orth. 119-126)

For the Resurrection from the Octoechos in Tone Three

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

Come together, all ye people, and know the power of the dreadful secret; for Christ our Savior, the eternal Word, hath been crucified for our sake, and was buried willingly, and hath risen from the dead to save all. To Him let us bow down in worship.

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

The guards have published it abroad, O Lord, telling of all Thy wonders. But the assembly of falsehood filled their right hands with bribes, thinking that thereby they might conceal Thy Resurrection which the world doth glorify. Wherefore, have mercy upon us.

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

Verily, all creatures were filled with joy when they received the glad tidings of Thy Resurrection; for Mary Magdalene, coming to Thy grave, met an angel in a brilliant robe sitting on the stone, who said, Why seekest thou the living among the dead? He is not here, but is risen. As He said, He will go before you into Galilee.

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

O Master, Lover of mankind, with Thy light do we behold light; for Thou art risen from the dead, granting salvation to the race of man, that the whole creation may glorify Thee alone, Who art without sin. Have mercy upon us.

(HTM October Menaion 140)

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

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

Thee hath the Comforter's divine grace anointed * as His high priest, to pull down the shrines * of ungodly error and raise up * most sacred temples of God by grace * unto the glory and praise * of Him Who is a Virgin's Son * and Who hath sanctified all creation, * O divinely-wise Averkios.

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

Thee hath the Comforter's divine grace anointed ... (*repeat above*)

Verse 7. My mouth shall speak wisdom, and the meditation of my heart shall be understanding.

Thou didst confirm by great and marvelous wonders * all the divine words that thou didst preach, * and thou didst turn men held by error * unto divine knowledge wondrously, * O Father, shown forth to be * a light and an unerring guide * and a destroyer of wicked demons. * Thus, we laud thee, O Averkios.

*Verse 8. Thy priests, O Lord, shall be clothed with righteousness, and Thy righteous shall rejoice. Thou, blessed Father, sprangest up like a great sun * upon the world with the shining rays * of thine all-wise words and thy teachings * and the resplendence of wondrous cures, * guiding the faithful with light * and ever driving off the dark * of gloomy passions, with the co-working * of the Holy Spirit helping thee.*

(Nassar 214; Kazan Orthros 191-192)

THE NINTH EOTHINON DOXASTICON IN TONE FIVE

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

In the fullness of time, O Christ, thou didst appear among Thy beloved ones on the eve of the Sabbath, and didst confirm to them a wonder through a wonder, namely Thy Resurrection from the dead by Thine entrance while the doors were closed. But Thou didst fill the Disciples with joy, granting them a Holy Spirit, and didst bestow on them power to forgive sins. And as for Thomas, Thou didst not permit him to drown in the depths of faithlessness. Wherefore, grant us the knowledge of the truth, and forgiveness of sins, O compassionate Lord.

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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