

ABBREVIATED RUBRICS FOR SUNDAY, FEBRUARY 26, 2017
SUNDAY OF FORGIVENESS (CHEESE FARE)

PORPHYRIOS, BISHOP OF GAZA; GREAT-MARTYR PHEMEINI THE SAMARITAN WOMAN AND THOSE WITH HER; MARTYR THEOKLITOS AND THOSE WITH HIM; NEW MARTYR JOHN OF CONSTANTINOPLE

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, FEBRUARY 25; 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.

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

Let us praise the Savior Who was incarnate of the Virgin; for He was crucified for our sake, and arose on the third day, granting us Great Mercy.

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.

Verily, Christ did descend to Hades to bring good tidings to those therein, saying, Have faith now; for I have conquered; for I am the Resurrection, Who, unlocking the gates of death, shall set ye free.

(Nassar 637-638, Kazan Triodion I, 121-126)

For Sunday of Forgiveness in Tone Six (***Having laid up all their hope***)

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Verily, the Lord, my Creator, took dust from the earth and with life-giving breath gave me a soul and revived me, honoring me and setting me in the earth as chief of all things visible, to live like the angels. But deceiving Satan, using the serpent as an instrument, deceived me through eating, and separated me from the glory of God, delivering me by nether death to the earth. But since Thou art Lord and compassionate, recall thou me.

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

Lord, when I disobeyed Thy divine command at the counsel of the adversary, I, wretched one, was stripped of my God-woven robe. And now I have put on the mantle of skin and fig-leaves, and have been condemned to eat in sweat the bread of hardship. The earth was cursed to bring forth thorns and husks for me. Albeit, O Thou Who in the last days was incarnate from the Virgin, recall me and make me to enter the paradise of bliss.

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

O most-honored paradise, comeliness transcendent in splendor, the dwelling-place perfected by God, unending joy and enjoyment, the glory of the righteous, the joy of the Prophets, and the dwelling-place of the saints, beseech the Creator of all, by the tune of the rustling of Thy leaves, to open for me the gates which I closed by sin, and that I be worthy to partake of the tree of life and joy, which I enjoyed in Thee of old.

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

Woe is me! Verily, Adam by disobedience was exiled from paradise and driven from bliss, having been deceived by the words of the woman; and he sat opposite Eden naked and wailing. Let us all, therefore, be careful how we receive the season of fasting, obeying the traditions of the Gospels, that, becoming thereby acceptable to Christ, we may once more attain to paradise.

(Nassar 638, Kazan Triodion I, 126-128)

DOXASTICON FOR SUNDAY OF FORGIVENESS IN TONE SIX

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

Verily, Adam sat opposite paradise bewailing his nakedness and crying, Woe is me, the robbed one, who hearkened to the evil deception, and was driven away from glory. Woe is me, who through simplicity of heart became naked, and am now perplexed. Wherefore, O paradise, I shall no more attain thy bliss, nor behold my Lord, my God, and my Creator; for I shall return to the earth from which I was taken, and I shall cry to Thee, O compassionate One, have mercy upon me who am fallen.

(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.

(Nassar 638-639, Kazan Triodion I, 128-130)

DOXASTICON FOR SUNDAY OF FORGIVENESS IN TONE SIX

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

Verily, Adam for eating was driven from paradise. Wherefore, he sat opposite thereto, wailing and mourning in a pitiful voice, saying: Woe is me; what hath befallen me, wretched man? I transgressed one commandment of my Lord and was denied all kinds of good things. Wherefore, O most-holy paradise, which for me wast planted, and for the sake of Eve was closed, implore Him Who made thee that I may contemplate the flowers of thy gardens. Therefore, the Savior cried out to him, saying: I desire not the loss of My creation, but that it be saved, and come to the knowledge of the truth; for he that cometh to Me, I shall not cast out.

(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 154; Kazan Vesp. 165-166)

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.

RESURRECTIONAL THEOTOKION IN TONE THREE

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

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 our Righteous Father Porphyrios, bishop of Gaza; Great-martyr Photeini the Samaritan Woman and those with her; Martyr Theoklitos and those with him; and the New Martyr

John of Constantinople, 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

Porphyrios: pohr-FEE-ree-ohs

Photeini: foh-tee-NEE

Theoklitos: they-OH-klee-tohs

ORTHROS ON SUNDAY, FEBRUARY 26, 2017
TONE 3 / EOTHINON 3

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. 15-16)

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.

RESURRECTIONAL APOLYTIKION IN TONE THREE

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

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.

RESURRECTIONAL THEOTOKION IN TONE THREE

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.

- 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).*

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.

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

Verily, Gabriel, overwhelmed by the splendor of thy virginity and the abundant brilliancy of thy purity, hailed thee, saying, O Theotokos! What dutiful praise shall I offer thee? Or what shall I call thee? I am overwhelmed with surprise and perplexity. But as I have been commanded, I shall hail thee, Rejoice, O full of grace.

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 third Eothinon Gospel (Mark 16:9-20) 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.) *We sing the Lenten Troparia following Psalm 50 (Nassar 606-607; Kazan Triod. I, 7-10) through the fifth Sunday of Great Lent.*

[LENTEN TROPARIA AFTER PSALM 50 IN TONE EIGHT](#)

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

Open to me the doors of repentance, O Life-giver; for my soul goeth early to the temple of Thy holiness, coming in the temple of my body, wholly polluted. But because Thou art compassionate, purify me by the compassion of Thy mercies.

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

Prepare for me the way of salvation, O Theotokos; for I have profaned myself with coarse sins, and consumed my whole life with procrastination. But by thine intercessions purify thou me from all abomination.

(TONE SIX) *Have mercy upon me, O God, according to Thy loving-kindness: according unto the multitude of Thy tender mercies blot out my transgressions.*

If I think upon the multitude of my evil deeds, **wretch that I am***, I tremble for the terrible Day of Judgment. But, trusting the compassion of Thy mercy, I shout to Thee like David, Have mercy upon me, O God, according to Thy Great Mercy.

- 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 our Righteous Father Porphyrios, bishop of Gaza; Great-martyr Photeini the Samaritan Woman and those with her; Martyr Theoklitos and those with him; and the New Martyr John of Constantinople, whose memory we celebrate today, and of all the saints: we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings "Lord, have mercy" twelve times, and the priest exclaims "Through the mercies and compassions..."

17.) *Next follows the Kontakion, Oikos and Synaxarion.*

KONTAKION AND OIKOS FOR SUNDAY OF FORGIVENESS (Plain Reading)

O Thou Who guidest to wisdom, and givest understanding and intelligence, the Instructor of the ignorant, and Helper of the poor, strengthen my heart and grant it understanding, O Master. Give me word, O Word of the Father; for behold, I shall not refrain my lips from crying to Thee, O merciful One, have mercy upon me who am fallen.

Banished from the joys of Paradise, Adam sat outside and wept, and beating his hands upon his face he said, "I am fallen, in Thy compassion have mercy upon me." When Adam saw the angel drive him out and shut the door of the divine garden, he groaned aloud and said, "I am fallen, in Thy compassion have mercy upon me." O Paradise, share in the sorrow of thy Master Who is brought to poverty, and with the sound of thy leaves pray to the Creator that He may not keep thy gate closed forever. I am fallen, in Thy compassion have mercy upon me. O Paradise, perfect, all-holy and blessed, planted for Adam's sake and shut because of Eve, pray to God for the fallen. In Thy compassion, have mercy upon me who am fallen.

THE SYNAXARION (Plain Reading)

On February 26 in the Holy Orthodox Church, we commemorate our Righteous Father Porphyrios, bishop of Gaza; Great-martyr Photeini the Samaritan Woman and those with her; Martyr Theoklitos and those with him; and the New Martyr John of Constantinople.

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

On this day, we make remembrance of the exile of the first-fashioned, Adam, from the Paradise of delight.

Verses

Let the world mourn bitterly along with ages past;
As, by sweet eating, it hath fallen along with those who had fallen.

It is the Sunday of Forgiveness, known also as Cheese Fare Sunday. Today's lesson from the Holy Gospel teaches us about forgiveness and fasting, and how both are crucial to our own return to Paradise. The divine Fathers also set the anniversary of the exile of Adam from the Paradise of bliss on this day, at the entrance of Great Lent, to show us by deed as well as word how great is the benefit that accrues to man from fasting and repenting; and, on the contrary, how great the harm that comes from destructive gluttony and from disobedience to the divine commandments. The sin of gluttony resulted in Adam and Eve's banishment from Paradise, because they disobeyed God by eating from the tree which He had forbidden them. The Church reminds us of this event to encourage us to return to that ancient glory and primeval happiness by means of fasting and obedience to God and His commandments.

By Thine ineffable compassion, O Christ our God, make us worthy of the delight of Paradise and have mercy on us, as Thou art alone the Lover of mankind. Amen.

18.) *We chant the katavasias of the Forgiveness Sunday Canon (Nassar 605-606; Kazan Triodion I, 135-140), followed by the magnificent "More honorable" (Red Service Book 70) and then the ninth katavasia of the Forgiveness Sunday Canon.*

KATAVASIAS OF SUNDAY OF FORGIVENESS CANON IN TONE SIX

Ode 1. When Israel walked on foot at the bottom of the sea as on dry land, and beheld Pharaoh, the persecutor, drowned, they shouted: Let us praise our God; for He hath triumphed.

Ode 3. There is none holy like Thee, O Lord my God, Who didst exalt the horn of those who believe in Thee, O good One, and established them on the rock of Thy confession.

Ode 4. The venerable Church raiseth her voice in song, as is meet to God, celebrating to the Lord with a pure conscience. Christ is my might, my Lord, and my God.

Ode 5. O Good One, lighten with Thy divine light the souls of those who come to Thee early and eagerly that they may know Thee, O Word of God, the true God, Who callest us from the darkness of iniquities.

Ode 6. O Most merciful One, when I saw the sea of this life agitated with the tumult of temptations, I hastened to Thy quiet haven, crying: Raise my life from corruption.

Ode 7. Verily, the angel made the furnace overflow with dew for the righteous youth, burning the Chaldeans by the command of God, and constraining the usurper to shout, crying: Blessed art Thou, God of our Fathers.

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

Ode 8. Thou didst spring forth from the flames as dew for those righteous ones, and with water Thou didst consume the sacrifice of the righteous one; for Thou doest all things by Thy mere will. Wherefore, we exalt Thee still more to the end of ages.

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

MAGNIFICATIONS IN TONE SIX

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. Verily, the God Whom no man can see, nor the ranks of the angels dare to look upon, through thee, O pure one, was seen among men as incarnate Word. Wherefore, with the heavenly hosts, we magnify Him, and thee do we bless.

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 202-203; Kazan Orthros 86-87)

THE THIRD EOTHINON EXAPOSTEILARION IN TONE TWO

Verily, Christ is risen. Let no one doubt, or be suspicious; for He appeared to Mary, and after that to those who went fishing. Then He appeared to His eleven initiates, as they were reclining, whom He sent to baptize. And He ascended to Heaven whence He had descended, establishing His warning by a multitude of wonders.

(Nassar 639; Kazan Triodion I, 141-142)

EXAPOSTEILARION & THEOTOKION FOR SUNDAY OF FORGIVENESS IN TONE TWO

(***Hearken, ye women***)

Woe is me, wretched one; for I have transgressed Thy commandment, and have been stripped of Thy glory, and, therefore, was filled with confusion and cast out of Paradise, O compassionate One. Wherefore, O merciful One, have mercy upon me, who was justly denied Thy good tidings.

O Lord, we were estranged before from Paradise, because of eating from the tree. Therefore, lead us into it again by Thy Cross and by Thy Passion, my Savior and my God. Fortify us therein that we may fulfill our fast with becoming purity, and worship Thy divine Resurrection and Passover of salvation, by the intercessions of Thy Mother.

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

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

For the Resurrection 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.

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

Verily, the ointment-bearing women, O Lord, did offer to Thee their tears as a morning praise; for when they reached Thy grave bearing exceeding sweet scent, hastening to seek Thine incorruptible body, an angel, sitting on the stone, spake to them, saying, Why seek ye the living among the dead? Verily, He hath trodden down death and is risen, because He is God, granting to all Great Mercy.

(Nassar 639-640; Kazan Triodion I, 144-147)

For Sunday of Forgiveness in Tone Five

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

Verily, Adam cried moaning, and said: Woe is me; for the serpent and the woman drew me away from divine favor; and the taste of the tree hath estranged me from Paradise. Woe is me; I cannot bear the disgrace, I who was formerly king over all earthly creatures. Behold, I am now captive because of a counsel aside from the law. And I, who was for a time robed with the glory of immortality, have become like one dead, wrapped in the rags of death, in a pitiful manner. Woe is me: whom shall I make my helper in wailing? But Thou, Lover of mankind, mantled in compassion, Who didst create me from the earth, recall and save me from the bondage of the enemy.

(Ware's Lenten Triodion, 178-179)

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

The arena of the virtues has been opened. Let all who wish to struggle for the prize now enter, girding themselves for the noble contest of the Fast; for those that strive lawfully are justly crowned. Taking up the armor of the Cross, let us make war against the enemy. Let us have as our invincible rampart the Faith, prayer as our breastplate, and as our helmet almsgiving; and as our

sword let us use fasting that cuts away all evil from our heart. If we do this, we shall receive the true crown from Christ the King of all at the Day of Judgment.

(Nassar 640; Kazan Triodion I, 144-147)

Also for Sunday of Forgiveness in Tone Six

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

When Adam received of the food, as a transgressor was he driven from Paradise. But Moses, purifying the pupils of his eyes with fasting, was made worthy to behold God. Wherefore, ye who long to dwell in Paradise, come, let us keep far from unprofitable food; and ye who desire to see God, come, let us fast the four Mosaic tens. And by perseverance and sincerity in prayer we shall put down the passions of the soul and remove the wiles of the flesh, ascending lightly towards the celestial way, where the ranks of angels praise the indivisible Trinity with unceasing voices, to behold the transcending comeliness of the Master. Therefore, O Life-giving Son of God, make us who trust in Thee worthy to exchange glad tidings with the hosts of angels; by the intercession of the passion of Thy Mother, O Christ, and of the Apostles, Martyrs and all the saints.

(Nassar 640; Kazan Triodion I, 147-149)

THE DOXASTICON FOR SUNDAY OF FORGIVENESS IN TONE SIX

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

The time is now at hand for us to start upon the spiritual contest and to gain the victory over the demonic powers. Let us put on the armor of abstinence and clothe ourselves in the glory of the angels. With boldness Moses spoke to the Creator, and he heard the voice of the invisible God. In Thy love for man, O Lord, grant us with the same boldness to venerate Thy Passion and Thy Holy Resurrection.

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 6** (Red Service Book 75-76, Kazan 225-229), 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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