

ABBREVIATED RUBRICS FOR SUNDAY, MARCH 19, 2017
THIRD SUNDAY OF GREAT LENT

VENERATION OF THE PRECIOUS AND LIFE-GIVING CROSS

ABBOT NIKITAS THE CONFESSOR OF MEDIKION; VENERABLE JOSEPH THE HYMNOGRAPHER;
NEW-MARTYR PAUL THE RUSSIAN

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, MARCH 18; TONE 6

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 6 with ten troparia:*

(Nassar 176-177; Kazan Vesp. 72-82)

For the Resurrection from the Octoechos in Tone Six

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

O Christ, Possessor of victory over Hades, Thou hast ascended the Cross that Thou mightest raise with Thee those who sit in darkness. O Free among the dead, overflowing with life from Thine own light. O Almighty Savior, have mercy upon us.

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

Today hath Christ trodden down death, and hath risen as He said. He hath given joy to the world that we might all shout in praise, O Fountain of life, O unapproachable Light, and Almighty Savior, have mercy upon us.

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

O Lord, Who art in all creation, whither shall we sinners flee from Thee? To heaven? For Thou dwellest there; or to Hades? For there Thou art the Trampler over death, or to the depths of the sea? For there is Thy hand, O Master. In Thee, therefore, seek we refuge, and Thee do we worship beseechingly; O Thou who didst rise from the dead, have mercy upon us.

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

In Thy Cross, O Christ do we glory, and Thy Resurrection do we praise and glorify; for Thou art our God, and beside Thee we know no other.

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

The Lord we bless always, and praise His Resurrection; for in submitting to crucifixion for our sakes, He hath shattered death by Death.

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.

Glory to Thy might, O Lord; for Thou hast put a stop to the possessor of the might of death, and hast renewed us by Thy Cross, bestowing on us life and incorruptibility.

(Nassar 682, Kazan Triodion II, 71-76)

For the Third Sunday of Great Lent in Tone Five (**Rejoice**)

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

O Cross of the Lord to which the world aspireth, let the light-giving flashes of Thy grace raise the hearts of those who honor thee and welcome thee with divine love, O thou through whom the dismay of tears hath passed away; and by whom we have been saved from the snares of death and translated into joy imperishable, reveal to us the splendor of thy comeliness, granting the prizes of abstinence to thy servants who ask in faith for thy rich help and the Great Mercy.

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

Rejoice, O life-bearing Cross, O bright paradise of the Church, O Tree of incorruption, thou who didst bring forth for us the enjoyment of glory everlasting, through whom the hosts of devils are driven out, the ranks of angels rejoice together, and the congregations of believers celebrate, O unconquerable weapon and impregnable foundation, the triumph of kings and the pride of Priests, grant us to apprehend the Passion of Christ and His Resurrection.

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

Rejoice, O life-bearing Cross, the unconquerable triumph of true worship, O door of paradise, the confirmation of believers, the wall of the Church, through which corruption hath disappeared and perished, and the power of death was swallowed, and we ascend from earth to heaven, thou incontestable weapon and adversary of demons; for thou art the glory of Martyrs and their adornment in truth, the haven of salvation that granteth to the world the Great Mercy.

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

Come, ye first created couple who fell from the heavenly rank through man-destroying envy, because of a bitter delight resulting from the taste of the olden tree. Behold, here cometh in truth the most revered Tree. Hasten to kiss it, shouting to it in faith, Thou art our helper, O most revered Cross, of whose fruit when we partook we attained incorruption and received securely the first Eden and the Great Mercy.

(Nassar 683, Kazan Triodion II, 77-78)

DOXASTICON FOR THIRD SUNDAY OF GREAT LENT IN TONE THREE

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

O Christ our God, Who didst accept crucifixion willingly for the general resurrection of mankind; and by the red of the Cross didst dye Thy fingers with blood; and with a crimson dye didst

compassionately ordain for us forgiveness with kingly authority; forsake us not in our danger of estrangement from Thee, but have compassion, O Thou Who alone art long-suffering, on Thy harassed people. Arise, and fight them who fight us; for Thou art almighty.

(Nassar 177; Kazan Vesp. 83-84)

THEOTOKION FOR THE RESURRECTION IN TONE SIX

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

Who shall not beatify thee, most holy Virgin? Who shall not praise thy birth-giving, free of travailing and pain? For the only Son rising timelessly from the Father, Himself did become incarnate from thee in an inexplicable way. He, Who while God by nature, became for our sakes Man by nature, not divided into two persons, but known by two natures without mixture or confusion. To Him, O noble and most blessed one, plead 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 177-178; Kazan Vesp. 143-146)

APOSTICHA FOR THE RESURRECTION IN TONE SIX

Thy Resurrection, O Christ our Savior, the angels in Heaven praise. Make us, who also are on earth, worthy to praise Thee with a pure heart.

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

Thou hast demolished the brazen gates of Hades and crushed its bars; for Thou art an Almighty God, and didst raise fallen mankind. Wherefore, do we cry to Thee in unison, O Thou who didst rise from the dead, O Lord, glory to Thee.

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

Christ God, when He wished to raise us from the old fall, was nailed on the Cross and placed in a grave. He it was Whom the ointment-bearing women did seek, wailing with tears, and saying: Woe to us, Savior of all, how didst Thou consent to occupy a grave? And after Thy lying therein willingly, how wast Thou stolen? How wast Thou removed? And what place screened Thy life-bearing body? Yea, appear to us, O Lord, as Thou didst promise us, and put a stop to the shedding

of tears. And as they wailed, behold an angel shouted to them, saying, Cease wailing, and say to the Apostles that the Lord is risen, granting the world forgiveness and Great Mercy.

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

O Christ God, Thou wast crucified as Thou willed, Thou ledest death captive, and arose in glory on the third day, for Thou art God, granting the world eternal life and Great Mercy.

(Nassar 683, Kazan Triodion II, 79-80)

DOXASTICON FOR THIRD SUNDAY OF GREAT LENT IN TONE FOUR

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

O Lord, Who didst support in war the all-humble David, subjecting the stranger to him, fight with our believing king; repulse our enemies with the weapon of the Cross, and reveal to us Thine ancient mercies, O compassionate One; that they may know of a truth that Thou art God; that by our trust in Thee we may vanquish them; and that by the wonted intercessions of Thy Mother, Thou mayest grant us the Great Mercy.

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

(Nassar 178; Kazan Vesp. 171)

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

(Nassar 298; Kazan Triodion II, 81)

APOLYTIKION FOR THE HOLY CROSS IN TONE ONE (CHANT**) (**CHORAL**)**

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

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

(Nassar 140; Red Service Book 42; Kazan Vesp. 162)

RESURRECTIONAL THEOTOKION IN TONE ONE

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

As Gabriel cried aloud unto thee, “Hail, O Virgin,” with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

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—which we especially venerate today—by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Chrysanthos, Daria, and those with them of Rome; Martyr Pancharios of Nicomedia; New-martyr Demetrios the joiner of Constantinople; and Venerable Innocent of Komel, 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

Chrysanthos: kree-SAHN-thos

Pancharios: pahn-KAH-ree-ohs

Komel: KOH-mel

ORTHROS ON SUNDAY, MARCH 19, 2017
TONE 6 / EOTHINON 6

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 SIX

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 178; Kazan Orth. 24)

RESURRECTIONAL APOLYTIKION IN TONE SIX

When Mary stood at Thy grave, looking for Thy sacred body, angelic powers shone above Thy revered tomb; and the soldiers who were to keep guard became as dead men. Thou led Hades captive and wast not tempted thereby. Thou didst meet the Virgin and didst give life to the world, O Thou, Who art risen from the dead, O Lord, glory to Thee.

(Nassar 298; Kazan Triodion II, 81)

APOLYTIKION FOR THE HOLY CROSS IN TONE ONE (CHANT) (CHORAL)

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

O Lord, save Thy people and bless Thine inheritance, granting to Thy people victory over all their enemies, and by the power of Thy Cross preserving Thy commonwealth.

(Nassar 140; Red Service Book 60; Kazan Orth. 10)

RESURRECTIONAL THEOTOKION IN TONE ONE

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

As Gabriel cried aloud unto thee, “Hail, O Virgin,” with that cry did the Lord of all become incarnate in thee, O holy ark, as spake the righteous David; and Thou wast revealed as more spacious than the heavens, in that thou bore thy Creator. Wherefore, glory to Him Who abode in thee; glory to Him Who came from thee; glory to Him, Who through thy birth-giving hath set us free.

- 6.) *The Little Litany and the priest’s exclamation “For Thine is the might...”*
- 7.) *The first two Poetic Kathismata are from the Octoechos for Tone 6 (Nassar 179-180; Kazan Orth. 38). The first theotokion is that for the Resurrectional apolytikion (Nassar, 171). The third Poetic Kathisma is from the Triodion for the Holy Cross (Ware’s Lenten Triodion 337).*

SIXTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

When the tomb was shown to be open and Hades wailing, Mary cried unto the cowering Apostles, saying, Come out, ye laborers of the vineyard, and proclaim the words of the Resurrection; for the Lord is risen, granting the world Great Mercy.

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

Mary Magdalene, O Lord, did stand by Thy tomb and cry, weeping. And when she thought Thou wast the gardener, she said, Where hast Thou hidden the everlasting Life? Where hast Thou placed Him Who sitteth on the cherubic throne? And when she saw the guards who kept Him, appearing from fear like dead, she cried unto them, Give me my Lord; or else cry with me saying: O Thou Who was numbered among the dead, and Who didst raise the dead, O Lord, glory to Thee.

(Theotokion of the Resurrectional apolytikion) *Both now and ever, and unto ages of ages. Amen.* Thou Who didst call Thy Mother blessed of Thine own good will and didst come to Thy passion shining radiantly upon the Cross, desiring to recall Adam and saying unto the angels: Rejoice with me; for I have found the piece of silver which was lost. O our God, Who with wisdom hast ordered all things, glory to Thee.

Second Kathisma

Verily, Life was placed in the grave, and the seals were applied to the stone. And the soldiers guarded Christ as they would a sleeping king. But the Lord rose, smiting His enemies in an invisible way.

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

Verily, Jonah did come before and made a sign of Thy tomb; and Simeon did interpret Thy divine Resurrection, O deathless Lord; for Thou didst descend into the grave as one who is dead, O Thou Who didst invade the gates of Hades, and didst rise free of corruption for the salvation of the world, being the Master, O Christ our God, and didst light those who are in darkness.

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

Pray, O Virgin Theotokos to thy son Christ our God, Who was willingly nailed upon the Cross and did rise from the dead, that He might save our souls.

THIRD KATHISMA FOR THE HOLY CROSS (Plain Reading)

In Paradise of old the tree stripped me bare; for by giving me its fruit to eat, the enemy brought in death. But now the Tree of the Cross that clothes men with the garment of life has been set up on earth, and the whole world is filled with boundless joy. Beholding it venerated, O ye people, let us with one accord raise in faith our cry to God: His house is full of glory.

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

In Paradise of old the tree ... (repeat above)

- 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 6. (Nassar 180-181; Kazan Orth. 56-57)*
- 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 sixth Eothinon Gospel (Luke 24:36-53) 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.

** Nassar and Kazan erroneously omit this phrase. Please make this correction in your books.*

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—which we especially venerate today—by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas of Myra, Spyridon of Trimythous and Nektarios of Pentapolis, the Wonderworkers; of our fathers among the saints Tikhon, patriarch of Moscow and Raphael, bishop of Brooklyn; of the holy, glorious, great-martyrs, George the Trophy-bearer, Demetrios the Myrrh-streamer, Theodore the Soldier, Theodore the General, and Menas the Wonderworker; of the hieromartyrs Ignatius the God-bearer of Antioch, Charalampos and Eleutherios; of the holy, glorious great women martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious martyrs; of our venerable and God-bearing fathers who shone in the ascetic life; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Chrysanthos, Daria, and those with them of Rome; Martyr Pancharios of Nicomedia; New-martyr Demetrios the joiner of Constantinople; and Venerable Innocent of Komel, 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.*

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

KONTAKION & OIKOS FOR THIRD SUNDAY OF GREAT LENT (Plain Reading)

The fiery sword no longer guards the gate of Eden, for in a strange and glorious way the wood of the Cross has quenched its flames. The sting of death and the victory of hell are now destroyed, for Thou art come, my Savior, crying unto those in hell: "Return again to Paradise."

Pilate set up three crosses in the place of the Skull, two for the thieves and one for the Giver of Life. Seeing Him, hell cried to those below: "O my ministers and my powers! Who is this that has fixed a nail in my heart? A wooden spear has pierced me suddenly, and I am torn apart. Inwardly I suffer; anguish has seized my belly and my senses. My spirit trembles, and I am constrained to cast out Adam and his posterity. A tree brought them to my realm, but now the Tree of the Cross brings them back again to Paradise."

THE SYNAXARION (Plain Reading)

On March 19 in the Holy Orthodox Church, we commemorate the Martyrs Chrysanthos, Daria, and those with them of Rome; Martyr Pancharios of Nicomedia; New-martyr Demetrios the joiner of Constantinople; and Venerable Innocent of Komel.

On this same day, the Third Sunday of the Fast, we keep the feast of the Veneration of the honorable and life-creating Cross.

Verses

Let the whole world entire worship the Cross
through Which it truly knew to worship Thee, O Word.

Every hard and strenuous work is accomplished with great difficulty, which appears especially in the middle of such work; for the effort in this performance brings with it fatigue which makes the accomplishment of the rest difficult. Having arrived with God's grace at the middle of the Fast, our compassionate Mother—the Holy Orthodox Church—thought fit to reveal to us the Holy Cross as the joy of the world and power of the faithful to help us carry on the struggles of the divine Fast.

By its power, O Christ God, preserve us from the crafty designs of the evil one and account us worthy to worship Thy divine Passion and life-giving Resurrection, as we achieve the course of the Forty Days with ease, and have mercy on us, as Thou alone art good and the Lover of mankind. Amen.

18.) *We chant the katavasias of the Third Sunday of Great Lent Canon (Nassar 683-684; Kazan Triodion II, 88-94), followed by the magnificent "More honorable" (Red Service Book 70) and then the ninth katavasia of the Canon.*

KATAVASIAS OF THIRD SUNDAY OF LENT CANON IN TONE ONE

Ode 1. Of old the divine Moses foreshadowed Thy Cross, passing Israel across the Red Sea when he struck the moist element with his rod, singing to Thee, O Christ God, a song of exodus.

Ode 3. O Christ Master, establish me by Thy Cross on the rock of faith, lest my heart be shaken by the impacts of the arrogant enemy; for Thou alone art holy.

Ode 4. When the greater luminary beheld Thee suspended on the Cross, O mighty One, he trembled, and, drawing in his rays, hid them. And the whole of creation praised Thy long-suffering; for the earth was filled with Thy praise.

Ode 5. To Thee, O Savior of the world, do we travel early, praising Thee, having found safety in Thy Cross, through which Thou didst renew mankind and lead us to the never-setting light.

Ode 6. Jonah the Prophet foreshadowed Thy divine Cross, when he stretched out his hands in the belly of the whale, and sprang out, saved from the beast by Thy might, O Word.

Ode 7. He Who delivered the three youths from the flames came to earth, taking a body, and was nailed to the Cross, freely granting us salvation, He Who alone is blessed, transcendent in glory, the God of our Fathers.

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

Ode 8. When Daniel, the great among Prophets, was thrown of old into the den of lions, and stretched out his hands in the shape of a cross, he escaped from their ravening unhurt, blessing Christ God unto all ages.

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

MAGNIFICATIONS IN TONE ONE

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

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

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

Ode 9. O virgin Mother, truly the birth-giver of God, who didst conceive without seed Christ our God, elevated in the flesh on the Cross, these happenings all we believers now magnify, as is meet.

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 209; Kazan Orthros 92)

THE SIXTH EOTHINON EXAPOSTELARION IN TONE TWO

When Thou didst rise from the grave, O Savior, Thou didst reveal Thyself a Man by nature, as Thou stood in the midst of the Disciples and ate with them and taught them the baptism of repentance. Then at once Thou didst ascend to Thy heavenly Father and promised to send them the Comforter. Wherefore, O most divine and incarnate God, glory to Thy Resurrection.

(Nassar 684-685; Kazan Triodion II, 95-96)

EXAPOSTELARION & THEOTOKION FOR THE HOLY CROSS IN TONE TWO

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

Seeing today the precious Cross of Christ laid down, let us adore it in faith, rejoicing, and embrace it with longing, imploring the Lord Who on it was willingly crucified, to make us worthy to adore the precious Cross, and to reach the day of Resurrection free of all condemnation.

O most pure one, in true worship we now adore the Tree on which thy Son stretched out His pure hands, nailed thereto. Wherefore, grant us safety, and arrival at the adoration of the all-revered Passion of salvation, and the all-brilliant Pascha Day that giveth joy to the world.

21.) *We chant "The Praises" in Tone 6 with eight troparia:*

(Nassar 181-183; Kazan Orth. 145-151)

For the Resurrection from the Octoechos in Tone Six

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

The Cross, O Lord, is Life and Resurrection to Thy people, and in it we do trust. Wherefore, Thee do we praise, O our risen Lord; have mercy upon us.

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

Thy burial, O Master, has opened paradise for mankind. Wherefore, as we escape corruption, we praise Thee, O our risen God; have mercy on us.

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

With the Father and the Spirit, let us praise Christ risen from the dead. Let us cry to Him, Thou art our Life and Resurrection; have mercy on us.

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

Thou hast risen from the tomb in three days, as it was written, O Christ, and hast raised with Thee our ancestors. Wherefore, mankind doth glorify Thee and praise Thy Resurrection.

(Nassar 685; Kazan Triodion II, 97-100)

For the Third Sunday of Great Lent in Tone Four (***As one valiant***)

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

Let us rejoice with melodies and magnify with praises the precious Cross, embracing it and crying to it, O all-revered Cross, sanctify our souls and bodies by thy power, and keep us who adore thee in true worship safe from the sundry harms of adversaries.

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

Let us rejoice with melodies... (*repeat above*)

Verse 7. Exalt ye the Lord our God, and worship at His footstool, for He is holy.

Come ye, and take to drink the unfailing waters from the rivers of the bliss of the Cross, beholding prone before us the holy Tree, the fountain of gifts, watered with blood and water, flowing from the Lord of all, Who was elevated thereon by His own will, and therewith elevated mankind.

Verse 8. God is our King before the ages; He has worked salvation in the midst of the earth.

Thou art, O all-revered Cross, the pillar of the Church, the confirmation of kings, the pride of ascetics and their salvation. Wherefore, we adore thee, and seek illumination from thee with our hearts and souls by the divine grace of Him Who was stretched on thee, Who demolished the power of the deceiver and abolished the curse.

(Nassar 685; Kazan Triodion II, 100-101)

THE DOXASTICON FOR THIRD SUNDAY OF LENT IN TONE EIGHT

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

The Lord of all taught us by a proverb to run away from the haughtiness of the evil Pharisees; and instructed all not to exalt themselves in their opinions from duty, having Himself become a Symbol and an Exemplar, emptying Himself unto the Cross and death. Wherefore, with the publican, let us offer Him thanks, saying, O Thou Who didst suffer for our sakes and remained an unsuffering God, deliver us from sufferings and save our souls.

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 8](#) (Red Service Book 75-76, Kazan 225-229), 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.

**PROCESSION OF THE HOLY CROSS
AS DONE ON THE THIRD SUNDAY OF GREAT LENT**

(See the separate file, which is based on the Liturgikon, P. 428-30)

- *If the procession is begun as the Great Doxology concludes in Orthros, the final "Holy God, Holy Mighty" is slowly chanted (traditionally, if possible, in the "Agia" style of Tone Four).*
- *If the procession follows "Blessed be the Name of the Lord" in Divine Liturgy, it starts with "Holy God, Holy Mighty" and is chanted in the same style as above, if possible.*
- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

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