

ABBREVIATED RUBRICS FOR SUNDAY, MARCH 26, 2017
FOURTH SUNDAY OF GREAT LENT &
LEAVE-TAKING OF THE ANNUNCIATION TO THE THEOTOKOS

THE SYNAXIS OF THE ARCHANGEL GABRIEL; STEPHEN THE CONFESSOR, ABBOT OF TRIGLIA

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 26; TONE 7

1.) *Great Vespers begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

Come, let us worship and fall down before God our King.

Come, let us worship and fall down before Christ, our King and our God.

Come, let us worship and fall down before Christ Himself, our King and our God.

2.) *The reader then says Psalm 103, and then the deacon offers the Great Litany.*

3.) *We chant "O Lord, I Have Cried" in Tone 7 with ten troparia:*

(Nassar 183-184; Kazan Vesp. 85-95)

For the Resurrection from the Octoechos in Tone Seven

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

Come, let us rejoice in the Lord Who crushed the might of death and lighted mankind, crying to Him with the incorporeals, O Creator and our Savior, glory to Thee.

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

For our sakes, O Savior, Thou didst suffer crucifixion and burial. But Thou didst cause death to die, for Thou art God. Wherefore, do we worship Thy third-day Resurrection, O Lord; glory to Thee.

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

Verily, when the Apostles beheld the Resurrection of the Creator, they were surprised, shouting in angelic praise. This is the honor of the Church; this is the richness of the kingdom. Wherefore, O Thou Who didst suffer for our sakes, O Lord, glory to Thee.

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

Though Thou wast arrested, O Christ, by the transgressors of the law, Thou still remainest my God, and therefore I am not ashamed. And though Thou wast lashed on Thy back I shall not deny Thee; or nailed upon the Cross, I shall not hide it; for in Thy Resurrection do I glory; for Thy death is my life, O Almighty One and Lover of mankind. O Lord, glory to Thee.

(HTM March Menaion 105)

For the Annunciation in Tone Six (Having laid up all their hope**)**

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

Coming to reveal to thee * that counsel which was determined * from before eternity, * Gabriel saluted thee, * crying out: Rejoice, * holy earth never sown; * bush unburnt, rejoice thou; * O rejoice, thou ladder raised on high, * which Jacob saw of old; * rejoice, thou depth unfathomed and unexplored; * rejoice, thou bridge which leadest up * to the highest Heaven; rejoice, divine * vessel of the Manna; *rejoice, complete destruction of the curse; * recall of Adam to God, rejoice: * With thee is the Lord Most High.

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.

To the Chief of Heaven's hosts, * the undefiled Maiden answered: * Thou dost seem to be a man; * how is it that thou dost speak * things beyond man's strength? * For thou hast said to me * that God shall be with me * and shall make His dwelling in my womb. * Tell me, I pray of thee, * how shall I become then the spacious land * and dwelling-place of holiness * for Him that doth ride on the Cherubim? * Do thou not beguile me * deceitfully; for pleasure I know not, * neither in wedlock have I been yoked. * How then shall I bear a child?

*Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. Wheresoever God doth will, * there nature's order is conquered, * spake he that is bodiless; * and that which exceedeth man * then is brought to pass. * O thou all-holy Maid, * purer than all telling, * now believe these truthful words of mine. * She cried aloud to him: * Be it unto me now as thou hast said, * and I shall bear the Fleshless One, * Who shall borrow flesh from me, so that He, * Who alone is able, * might lead man back up to his first estate * and ancient dignity once again * by His union with our race.*

(HTM March Menaion 113)

For Archangel Gabriel in Tone One (O all-lauded Martyrs**)**

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

That mind which is truly like to God, * the great Gabriel, the heavenly, who shineth with splendor, who doth look upon the light * of the Three-Sun Godhead * with the Angels' hosts on high, * came down unto the Virgin, announcing the good tidings unto her: * that divine and fearful mystery; * and he ever * prayeth in our souls' behalf.

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

Behold, the great myst'ry that was hid * from eternity and unknown to the Angels, is now entrusted unto thee alone; * and as thou dost come down * to the town of Nazareth, * O Gabriel, thou tellest it unto the pure Maid and no one else. * Now with her, entreat the Lord of all * that He grant peace * and Great Mercy to our souls.

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

O thou who art ever filled with light * and fulfillst the commands and holy will of the Sovereign and Almighty God of all, * leader of the Angels, * thou most excellent of all, * O Gabriel, preserve

them that honor thee with faith and fervent love, * ever praying God in our behalf * that He grant peace * and Great Mercy to our souls.

(HTM March Menaion 113-117)

DOXASTICON FOR THE ANNUNCIATION IN TONE SIX

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

Gabriel the Archangel was sent from Heaven to announce to the Virgin the glad tidings of her conceiving; and coming to Nazareth, he pondered in himself, amazed at the wonder. How shall He Who dwelleth in the highest, Whom none can comprehend, be born of a Virgin? Shall He Whose throne is Heaven, and Whose footstool is the earth, be held in the womb of a woman? He upon Whom the six-winged Seraphim and the many-eyed Cherubim cannot gaze, hath been pleased with a single word to become flesh of her. It is the Word of God Who is present. Why then do I stand here and not say to the Maiden: Rejoice, O Full of Grace; the Lord is with thee? Rejoice, O pure Virgin; rejoice, thou Bride unwedded. Rejoice, O Mother of Life; blessed is the Fruit of thy womb.

(Nassar 185; Kazan Vesp. 96-98)

THEOTOKION FOR THE RESURRECTION IN TONE SEVEN

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

O pure Theotokos, thou wast known as a Mother in a supernatural way, and thou didst remain virgin in an indescribable and incomprehensible manner. Thus came about the wonder of thy birth-giving, ineffable for tongue, in that thy Conception appeared dazzling to the mind, and thy birth-giving incomprehensible; for where God willeth He overcometh the order of nature. Therefore, since we know thee as Theotokos, we beseech thee ceaselessly. Intercede then for the salvation of our souls.

- 4.) *The Entrance is made with the censer, and we chant “O gladsome Light ...” (Chant) (Choral) followed by the Prokeimenon “The Lord is King ...” in Tone 6 with its stichoi.*

SATURDAY PROKEIMENON IN TONE SIX

Deacon: The Evening Prokeimenon!

Choir: The Lord is King, and hath clothed Himself with majesty. (ONCE)

Verse 1. *The Lord is robed; He is girded with strength. (Refrain)*

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

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

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

(Nassar 185; Kazan Vesp. 148-150)

APOSTICHA FOR THE RESURRECTION IN TONE SEVEN

Thou hast risen from the tomb, O Savior of the world, and hast raised mankind with Thy body, O Lord, glory to Thee.

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

Come, let us worship Him Who rose from the dead and lighted all; for He hath liberated us from the oppression of Hades by His third-day Resurrection, granting us life and the Great Mercy.

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

When Thou didst descend to Hades, O Christ, Thou didst lead death captive, and when Thou didst rise on the third day, Thou didst raise us with Thee, glorifying Thine almighty Resurrection, O Lord and Lover of mankind.

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

Thou didst appear awe-inspiring, O Lord, whereas Thou wast placed in a grave like one that slumbereth, and didst rise in three days as a mighty one, and didst raise with Thee Adam, crying, Glory to Thy Resurrection, O Thou alone the Lover of mankind.

(HTM March Menaion 113)

DOXASTICON FOR THE ANNUNCIATION IN TONE EIGHT

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

Let the heavens rejoice and let the earth be glad; for the co-eternal and co-beginningless Son of the Father, Who is of one throne with Him, taking pity and filled with man-befriending mercy, condescended unto the emptying of Himself according to the good pleasure and will of the Father, and He dwelt in the Virgin's womb, which was purified before by the Spirit. O wonder! God is among men, the Uncontainable is in the womb, the Timeless One is in time; and wondrous it is that the conception is without seed, and the emptying ineffable, and the mystery so great! For God emptied Himself, and becometh flesh, and is fashioned, the Angel having declared the conception unto the pure Virgin: Rejoice, O Full of Grace, the Lord is with thee, even He that hath 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 186; Kazan Vesp. 173)

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

(Nassar 518-519)

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR ([CHANT](#)) ([CHORAL](#))

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

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos: Hail, O full of grace! The Lord is with thee.

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR (CHANT) (CHORAL)

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

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos: Hail, O full of grace! The Lord is with thee.

8.) *The Priest then offers the Dismissal.*

THE DISMISSAL

Priest: May He Who condescended to become incarnate of the Holy Spirit and the Virgin Mary for us men and for our salvation, and rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother—whose Annunciation we now celebrate—by the might of the Precious and Life-giving Cross; by the protection of the honorable Bodiless Powers of Heaven—especially Gabriel—whose synaxis we now celebrate—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 Stephen the Confessor, abbot of Triglia, 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.

ORTHROS ON SUNDAY, MARCH 26, 2017
TONE 7 / EOTHINON 7

1.) *Orthros begins as usual:*

Priest: Blessed is our God, always, now and ever, and unto ages of ages.

Choir: Amen.

2.) *The people then say the Trisagion Prayers.*

3.) *The three troparia starting with “O Lord, save Thy people” are always read plainly or simply intoned but NEVER chanted in an assigned tone.*

4.) *All six of the Orthros Psalms must be read plainly, without intonation, in their entirety. Please note:*

***In the Kazan Byzantine Music volume for Orthros (Page 2), there is an omission in the first introductory stichos. It should read, “Glory to God in the highest, and on earth peace, goodwill toward men.” Please make this correction in your books.*

5.) *After the Great Litany and the priest’s exclamation “For unto Thee are due...” we chant “God is the Lord” with its stichoi and the apolytikia of the day.*

“GOD IS THE LORD” IN TONE SEVEN

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.

Verse 1. O give thanks unto the Lord and call upon His Holy Name. (*Refrain*)

Verse 2. All nations compassed me about: but in the Name of the Lord will I destroy them. (*Refrain*)

Verse 3. This is the Lord’s doing; it is marvelous in our eyes. (*Refrain*)

(Nassar 186; Kazan Orth. 27-28)

RESURRECTIONAL APOLYTIKION IN TONE SEVEN

Thou didst shatter death by Thy Cross, Thou didst open paradise to the thief; Thou didst turn the sadness of the ointment-bearing women into joy. And didst bid Thine Apostles proclaim a warning, that Thou hast risen O Christ, granting to the world the Great Mercy.

(Nassar 518-519)

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR (CHANT) (CHORAL)

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

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos: Hail, O full of grace! The Lord is with thee.

APOLYTIKION OF THE ANNUNCIATION IN TONE FOUR (CHANT) (CHORAL)

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

Today is the beginning of our salvation, and the manifestation of the mystery from the ages; for the Son of God becometh the Son of the Virgin, and Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos: Hail, O full of grace! The Lord is with thee.

- 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 7 (Nassar 186-187; Kazan Orth. 39). The theotokia are for the Annunciation from the Menaion (Nassar, 519).*

SEVENTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

Verily, Life was placed in a grave, and a seal was placed on the stone, and the soldiers guarded Christ as they would a slumbering king. The angels, therefore, did glorify Him; for He was a deathless God, and the women cried, saying: The Lord hath risen, Who giveth the world Great Mercy.

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

O Lord Christ, Thou hast led Death captive by Thy three-day burial, and didst raise corrupt man by Thy life-bearing Resurrection. Wherefore, glory to Thee, O Thou alone the Lover of mankind.

(For the Annunciation) *Both now and ever, and unto ages of ages. Amen.*

The great leader of the immaterial hosts hath come to the city of Nazareth announcing to thee, O pure one, the Lord, the King of the ages, and saying unto thee: Rejoice, O blessed Mary, thou incomprehensible and inexplicable wonder, and the reclamer of mankind.

Second Kathisma

While the tomb was sealed, Thou didst shine forth from it, O Life. While the doors were closed, Thou didst come in to Thy Disciples, O Christ God, Resurrection of all, renewing in us through them an upright spirit, according to the greatness of Thy mercy.

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

The women bearing ointment mixed with tears did hasten to Thy grave. And when they saw the soldiers guarding Thee, O King of all, they said to themselves: Who shall roll for us the stone? But the Messenger of the great counsel did rise, trampling down Death. Wherefore, O Almighty One, O Lord, glory to Thee.

(For the Annunciation) *Both now and ever, and unto ages of ages. Amen.*

Today the whole creation rejoiceth; for the archangel hath cried unto thee, Rejoice, O blessed one, spotless, pure and all-blameless. Today, the haughtiness of the serpent vanisheth, as the bond of the curse of the first father is undone. Wherefore, with all things we cry unto thee, saying: Rejoice, O 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 7. (Nassar 187-188; Kazan Orth. 58-59)*
- 11.) *The priest's exclamation "For Holy art Thou, O our God, Who restest in the Holy Place," and the choir sings in Tone 2:*

LET EVERYTHING THAT HATH BREATH

Let everything that hath breath praise the Lord. (TWICE)

Stichos: Praise ye God in His saints; praise Him in the firm foundation of His power.

Let everything that hath breath praise the Lord.

- 12.) *The seventh Eothinon Gospel (John 20:1-10) 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.

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

Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary—whose Annunciation we now celebrate—by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven—especially Gabriel—whose synaxis we now celebrate—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 Stephen the Confessor, abbot of Triglia, 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.*

SEVENTH TONE RESURRECTIONAL KONTAKION AND OIKOS (Plain Reading)

The power of death no longer rules over us, for Christ hath come destroying and crushing its power. Hades is bound and the prophets together proclaim: The Savior hath appeared saying to the faithful; come forth to the Resurrection.

Today, Hades and death tremble before One of the Trinity. The earth quakes and the gates of Hades, seeing Thee, art seized with fear. All creation, together with the prophets, doth rejoice and sing a hymn of victory to our God and Savior Who hath trampled the power of death. Let us cry out and shout to Adam, and those of Adam: This Tree leads to paradise; come, faithful, to the Resurrection.

THE SYNAXARION (Plain Reading)

On March 26 in the Holy Orthodox Church, we take leave of the feast of the Annunciation to the Most-holy Theotokos, and we celebrate the Synaxis of the Archangel Gabriel, which hath been handed down to us from the most ancient times, since he ministered unto the divine, supernal and ineffable Mystery.

Verses

O Word, with fitting honor doth all flesh honor
The fleshless mind who announced Thine Incarnation.
On the twenty-sixth Gabriel rouseth creation to hymns.

The Archangel Gabriel is the announcer of the Incarnation of the Son of God and the salvation of mankind. He appeared to Zacharias about the birth of the Forerunner. Gabriel said of himself, “I

am Gabriel, who stands before God” (Luke 1:19). His name Gabriel means “Man-God.” The Holy Fathers, in speaking about the Annunciation, interpret that an archangel with such a name was sent to signify who and what Jesus Christ would be like, fully man and fully God, who must be born of the All-pure Theotokos. Some of the Fathers understood that this same Gabriel appeared to Joachim and Anna concerning the birth of the Virgin Mary, and that Gabriel instructed Moses in the wilderness to write the Book of Genesis. The Holy Fathers of the Church rank the Archangel Gabriel in the Seraphic Order which stands closest to God.

On this day, we also commemorate Stephen the Confessor, abbot of Triglia. By the intercessions of Thy saints, O Christ God, have mercy upon us. Amen.

18.) *We chant the katavasia of the Annunciation Canon (Red Service Book 68-69, Nassar 520-521), followed by the magnificat “More honorable” (Red Service Book 70, Kazan Orthros 76-80) and then the ninth katavasia of the Annunciation Canon.*

THE KATAVASIAS OF THE ANNUNCIATION CANON IN TONE FOUR

(NOTE: Katavasia 6, 8 and 9 differ from the Akathist Katavasia.)

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 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. In the belly of the whale, Jonah the Prophet foreshadowed the three-day Burial, lifting his voice and imploring: Deliver me from corruption, O Jesus, King of the powers.

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. Hearken, O Maiden, virgin and pure, that Gabriel may tell the eternal will of the Highest. Make thee ready to receive God; for the Uncontainable shall, through thee, mingle with mankind. Wherefore, rejoicing, I cry: Bless the Lord, all His works.

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. *Proclaim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God. The Theotokos, being the living tabernacle of God, shall never be touched by an unclean hand. But the lips of believers shall sing unto her ceaselessly with the voice of angels, crying joyfully: Hail, O full of grace. The Lord is with thee.*

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 210; Kazan Orthros 94)

THE SEVENTH EOTHINON EXAPOSTEILARION IN TONE TWO

When Mary said, They have carried away my Lord, Simon Peter and the other Disciple, the initiate of Christ whom Jesus loved, hastened to the grave. And they both came and found the wrappings inside the tomb, and the turban which was on His head lying aside. Wherefore, they remained until they truly beheld Christ.

(HTM March Menaion 112)

EXAPOSTEILARION & THEOTOKION OF THE ANNUNCIATION IN TONE TWO

(**Upon that mount in Galilee**)

The Chief of all the Angel hosts * was sent by God Almighty * unto a Virgin Maid most pure, * bringing to her good tidings * of a strange wonder past telling: * that as a man, the Lord God * shall be conceived without man's seed * and shall be brought forth from her, * born as a babe, * to refashion all of the race of mortals. * Ye people, preach the tidings of* the whole world's restoration.

Rejoice, redemption from the curse * of our forefather Adam; * O modest Mother of our God, * rejoice, thou throne and gate-way; * rejoice, O temple and mountain; * rejoice, all-golden vessel; * rejoice, thou godly chariot; * rejoice, swift cloud, and ladder, * and living bush; * rejoice, O tabernacle and lamp and table; * rejoice, deliverance of Eve; * rejoice, O Theotokos.

21.) *We chant "The Praises" in Tone 7 with eight troparia:*

(Nassar 188-190; Kazan Orth. 152-158)

For the Resurrection from the Octoechos in Tone Seven

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

We glorify Thy Resurrection, O Lord Almighty, O Thou who sufferedst crucifixion and death and didst rise from the dead.

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

Thou hast freed us, O Christ, from the first curse. And by Thy Death Thou didst banish the insurgency of Diabolus prevailing over our nature. And in Thy Resurrection Thou didst fill all with joy. Wherefore, we cry to Thee, O Thou Lord, Who didst rise from the dead; glory to Thee.

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

O Christ Savior, Who didst rise from the dead, lead us by Thy Cross to Thy right hand, and save us from the gins of the enemy. Stretch forth Thine arm and raise us who are fallen in sins; through the intercession of Thy saints, O Lord, the Lover of mankind.

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

O Only Son of God, Thou didst come to earth, but wast not separated from the Paternal bosom; and because of Thy love to mankind Thou didst become unchangeable man. Thou didst suffer crucifixion and death in the flesh, O Thou Who in Thy Divinity suffereth not. Thou didst rise from the dead, granting mankind immortality; for Thou alone art Almighty.

(HTM March Menaion 112)

For the Annunciation in Tone One (Thou art the joy**)**

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

Having flown down from the vaults of Heaven to Nazareth, * Gabriel cried the greeting unto Mary the Virgin: * Rejoice, O all-pure Maid; thou shalt bring forth a Son * Who existed ere Adam was: * He is the Maker of all, and the Ransomer * of all them that cry Rejoice to thee.

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

Having flown down from the vaults of Heaven to Nazareth ... (repeat above)

Verse 7. Proclaim from day to day the good tidings of the salvation of our God.

From Heaven Gabriel brought the good tidings full of joy * unto the holy Virgin, crying out Rejoice to her. * In thy womb shalt thou both conceive and contain * Him Whom all things cannot contain, * and shalt be seen as the Mother of Him that shone * from the Father ere the morning star.

Verse 8. Sing unto the Lord a new song; sing unto the Lord, all the earth.

Now the beginningless Father's own co-eternal Word, * in His extreme compassion and immeasurable mercy, * parting not from things above, cometh below, * to take pity on us who fell; * and having taken a form that is not His own, * He assumeth Adam's poverty.

(Nassar 690; Kazan Triodion II, 126-127)

THE DOXASTICON FOR FOURTH SUNDAY OF LENT IN TONE ONE

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

Come, let us labor in the mystical field, working therein fruits of repentance. Let us not spend ourselves in food and drink, but reap virtues with fasting and prayer; for these doth the Master of labor accept, and for them He giveth us the pence through which He redeems our souls from the death of sin; for He alone is most compassionate.

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 1 (Red Service Book 75-76, Kazan 200-203), followed by:*

(Red Service Book 76; Kazan Orthros 239)

TROPARION IN TONE EIGHT

Having risen from the tomb, and having burst the bonds of Hades, Thou didst loose the condemnation of Death, O Lord, releasing all mankind from the snares of the enemy. Having manifested Thyself to Thine Apostles, Thou didst send them forth to proclaim Thee; and through them Thou hast granted Thy peace unto the civilized world, O Thou Who alone art plenteous in mercy.

- *For the Divine Liturgy Variables, click the link at the Online Liturgical Guide.*

END NOTE

When the leave-taking of the Annunciation (March 26) falls on the Fourth Sunday of Great Lent, our Typikon prescribes that we suppress the commemoration of St. John Climacus, but we include hymnography for this Lenten Sunday reflecting the ascetical practice of the season and the ancient preparation for catechumens to enter the Church through baptism on Pascha. Thus, we keep the doxasticon in Orthros and the readings in the Divine Liturgy from the Triodion.

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