

DIVINE ORTHROS

Sunday, July 12, 2020

HOLY MARTYRS PROCLUS & HILARY OF ANCYRA
VERONICA, THE WOMAN WITH THE ISSUE OF BLOOD WHO WAS HEALED BY OUR LORD
VENERABLE FATHER PAISIOS THE NEW OF ATHOS

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 Thine estate.

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

Do Thou, Who of Thine own good will wast lifted up upon the Cross, O Christ our God, bestow Thy bounties upon the new Nation which is called by Thy Name; make glad in Thy might those who lawfully govern, that with them we may be led to victory over our adversaries, having in Thine aid a weapon of peace and a trophy invincible.

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

O Champion dread, who cannot be put to confusion, despise not our petitions, O Good and All-praised Theotokos; establish the way of the Orthodox; save those who have been called upon to govern us, leading us to that victory which is from heaven, for thou art she who gavest birth to God, and alone are blessed.

THE PSALTER

Glory to God in the highest, and on earth peace, good will toward men. *(thrice)*
O Lord, open Thou my lips, and my mouth shall declare Thy praise. *(twice)*

PSALM 3

O LORD, why are they multiplied that afflict me? Many rise up against me. Many say unto my soul: There is no salvation for him in his God. But Thou, O Lord, art my helper, my glory, and the lifter up of my head. I cried unto the Lord with my voice, and He heard me out of His holy mountain. I laid me down and slept; I awoke, for the Lord will help me. I will not be afraid of ten thousands of people that set themselves against me round about. Arise, O Lord, save me, O my God, for Thou hast smitten all who without cause are mine enemies; the teeth of sinners hast Thou broken. Salvation is of the Lord, and Thy blessing is upon Thy people.

I laid me down and slept; I awoke, for the Lord will help me.

PSALM 37

O LORD, rebuke me not in Thine anger, nor chasten me in Thy wrath. For Thine arrows are fastened in me, and Thou hast laid Thy hand heavily upon me. There is no healing in my flesh in the face of Thy wrath; and there is no peace in my bones in the face of my sins. For mine iniquities are risen higher than my head; as a heavy burden have they pressed heavily upon me. My bruises are become noisome and corrupt in the face of my folly. I have been wretched and utterly bowed down until the end; all the day long I went with downcast face. For my loins are filled with mocking, and there is no healing in my flesh. I am afflicted and humbled exceedingly, I have roared from the groaning of my heart. O Lord, before Thee is all my desire, and my groaning is not hid from Thee. My heart is troubled, my strength hath failed me; and the light of mine eyes, even this is not with me. My friends and my neighbours drew nigh over against me and stood, and my nearest of kin stood afar off. And they that sought after my soul used violence; and they that sought evils for me spake vain things, and craftiness all the day long did they meditate. But as for me, like a deaf man I heard them not, and was as a speechless man that openeth not his mouth. And I became as a man

that heareth not, and that hath in his mouth no reproofs. For in Thee have I hoped, O Lord; Thou wilt hearken unto me, O Lord my God. For I said: Let never mine enemies rejoice over me; yea, when my feet were shaken, those men spake boastful words against me. For I am ready for scourges, and my sorrow is continually before me. For I will declare mine iniquity, and I will take heed concerning my sin. But mine enemies live and are made stronger than I, and they that hated me unjustly are multiplied. They that render me evil for good slandered me, because I pursued goodness. Forsake me not, O Lord my God, depart not from me. Be attentive unto my help, O Lord of my salvation.

*Forsake me not, O Lord my God, depart not from me.
Be attentive unto my help, O Lord of my salvation.*

PSALM 62

O GOD, MY GOD, unto Thee I rise early at dawn. My soul hath thirsted for Thee; how often hath my flesh longed after Thee in a land barren and untrodden and unwatered. So in the sanctuary have I appeared before Thee to see Thy power and Thy glory. For Thy mercy is better than lives; my lips shall praise Thee. So shall I bless Thee in my life, and in Thy Name will I lift up my hands. As with marrow and fatness let my soul be filled, and with lips rejoicing shall my mouth praise Thee. If I remembered Thee on my bed, at the dawn I meditated on Thee. For Thou art become my helper; in the shelter of Thy wings will I rejoice. My soul hath cleaved after Thee; Thy right hand hath been quick to help me. But as for these, in vain have they sought after my soul; they shall go into the nethermost parts of the earth, they shall be surrendered unto the edge of the sword; portions for foxes shall they be. But the king shall be glad in God, everyone shall be praised that sweareth by Him; for the mouth of them is stopped that speak unjust things.

*At the dawn I meditated on Thee. For Thou art become my helper;
in the shelter of Thy wings will I rejoice.
My soul hath cleaved after Thee;
Thy right hand hath been quick to help me.*

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

*Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (thrice)
Lord, have mercy. (thrice)*

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

PSALM 87

O LORD GOD of my salvation, by day have I cried and by night before Thee. Let my prayer come before Thee, bow down Thine ear unto my supplication, for filled with evils is my soul, and my life unto Hades hath drawn nigh. I am counted with them that go down into the pit; I am become as a man without help, free among the dead, like the bodies of the slain that sleep in the grave, whom Thou rememberest no more, and they are cut off from Thy hand. They laid me in the lowest pit, in darkness and in the shadow of death. Against me is Thine anger made strong, and all Thy billows hast Thou brought upon me. Thou hast removed my friends afar from me; they have made me an abomination unto themselves. I have been delivered up, and have not come forth; mine eyes are grown weak from poverty. I have cried unto Thee, O Lord, the whole day long; I have stretched out my hands unto Thee. Nay, for the dead wilt Thou work wonders? Or shall physicians raise them up that they may give thanks unto Thee? Nay, shall any in the grave tell of Thy mercy, and of Thy truth in that destruction? Nay, shall Thy wonders be known in that darkness, and Thy righteousness in that land that is forgotten? But as for me, unto Thee, O Lord, have I cried; and in the morning shall

my prayer come before Thee. Wherefore, O Lord, dost Thou cast off my soul and turnest Thy face away from me? A poor man am I, and in troubles from my youth; yea, having been exalted, I was humbled and brought to distress. Thy furies have passed upon me, and Thy terrors have sorely troubled me. They came round about me like water, all the day long they compassed me about together. Thou hast removed afar from me friend and neighbour, and mine acquaintances because of my misery.

*O Lord God of my salvation, by day have I cried and by night before Thee.
Let my prayer come before Thee, bow down Thine ear unto my supplication.*

PSALM 102

BLESS THE LORD, O my soul, and all that is within me bless His holy Name. Bless the Lord, O my soul, and forget not all that He hath done for thee, Who is gracious unto all thine iniquities, Who healeth all thine infirmities, Who redeemeth thy life from corruption, Who crowneth thee with mercy and compassion, Who fulfilleth thy desire with good things; thy youth shall be renewed as the eagle's. The Lord performeth deeds of mercy, and executeth judgment for all them that are wronged. He hath made His ways known unto Moses, unto the sons of Israel the things that He hath willed. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy; not unto the end will He be angered; neither unto eternity will He be wroth. Not according to our iniquities hath He dealt with us, neither according to our sins hath He rewarded us. For according to the height of heaven from the earth, the Lord hath made His mercy to prevail over them that fear Him. As far as the east is from the west, so far hath He removed our iniquities from us. Like as a father hath compassion upon his sons, so hath the Lord had compassion upon them that fear Him; for He knoweth whereof we are made, He hath remembered that we are dust. As for man, his days are as the grass; as a flower of the field, so shall he blossom forth. For when the wind is passed over it, then it shall be gone, and no longer will it know the place thereof. But the mercy of the Lord is from eternity, even unto eternity, upon them that fear Him. And His righteousness is upon sons of sons, upon them that keep His testament and remember His commandments to do them. The Lord in heaven hath prepared His throne, and His kingdom ruleth over all. Bless the Lord, all ye His angels, mighty in strength, that perform His word, to hear the voice of His words. Bless the Lord, all ye His hosts, His ministers that do His will. Bless the Lord, all ye His works, in every place of His dominion. Bless the Lord, O my soul.

In every place of His dominion, bless the Lord, O my soul.

PSALM 142

O LORD, hear my prayer, give ear unto my supplication in Thy truth; hearken unto me in Thy righteousness. And enter not into judgment with Thy servant, for in Thy sight shall no man living be justified. For the enemy hath persecuted my soul; he hath humbled my life down to the earth. He hath sat me in darkness as those that have been long dead, and my spirit within me is become despondent; within me my heart is troubled. I remembered days of old, I meditated on all Thy works, I pondered on the creations of Thy hands. I stretched forth my hands unto Thee; my soul thirsteth after Thee like a waterless land. Quickly hear me, O Lord; my spirit hath fainted away. Turn not Thy face away from me, lest I be like unto them that go down into the pit. Cause me to hear Thy mercy in the morning; for in Thee have I put my hope. Cause me to know, O Lord, the way wherein I should walk; for unto Thee have I lifted up my soul. Rescue me from mine enemies, O Lord; unto Thee have I fled for refuge. Teach me to do Thy will, for Thou art my God. Thy good Spirit shall lead me in the land of uprightness; for Thy Name's sake, O Lord, shalt Thou quicken me. In Thy righteousness shalt Thou bring my soul out of affliction, and in Thy mercy shalt Thou utterly destroy mine enemies. And Thou shalt cut off all them that afflict my soul, for I am Thy servant.

*Hearken unto me, O Lord, in Thy righteousness,
and enter not into judgment with Thy servant. (twice)
Thy good Spirit shall lead me in the land of uprightness.
Glory to the Father, and to the Son, and to the Holy Spirit;
both now and ever, and unto ages of ages. Amen.
Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (thrice)
O our God and our Hope, glory to Thee!*

~ and then the Great Litany, after which we chant 'God is the Lord', in the Fourth Tone. ~

GOD IS THE LORD

**God is the Lord and hath appeared unto us;
blessed is He that cometh in the Name of the Lord.**

- V. O, give thanks unto the Lord for He is good; for His mercy endureth forever.
V. All nations compassed me about; but in the Name of the Lord will I destroy them.
V. I shall not die, but live, and declare the works of the Lord.
V. The stone which the builders refused is become the head stone of the corner.
This is the Lord's doing; it is marvelous in our eyes.*

APOLYTIKION & THEOTOKION

~First Principal Hymns of the Day~

Apolytikion of the Resurrection, from the Octoëchos • Fourth Tone

Having learned the joyful message of the Resurrection from the Angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

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

Having learned the joyful message of the Resurrection from the Angel the women disciples of the Lord cast from them their parental condemnation. And proudly broke the news to the Disciples, saying: Death hath been spoiled; Christ God is risen, granting the world Great Mercy.

Theotokion of the Resurrection, from the Menaion • Fourth Tone

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

The Mystery which was hidden from everlasting and was unknown of the Angels, O Theotokos, was revealed through thee, to those who dwell upon earth. In that God, having become incarnate—in unconfused union—of His own good will accepted the Cross for our sake. Whereby He raised again the first created, and hath saved our souls from death.

KATHISMATA

~Poetic Hymns of the Psalter~

First Kathisma

The ointment-bearing women glanced into the entrance of the tomb; and, because they could not bear the brilliance of the Angel, they trembled in astonishment, saying: Hath He been stolen Who opened paradise to the thief? Or is He risen up, Who before His Passion didst preach Resurrection? Verily, Christ God hath risen, granting Resurrection and life to those who are in Hades.

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

Thou hast suffered crucifixion willingly, O Saviour, and mortal men placed in a new tomb Thee Who didst establish the corners of the world with a word. Therefore, hath Death the stranger been bound and taken captive, being defeated. And all those in Hades, cried out through Thy reviving Resurrection: Verily, Christ the Life-giver is risen; for He is everlastingly constant.

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

Thy betrothed and guardian, O Theotokos, when he beheld thy supernatural Conception without seed, was amazed and perplexed. But he recalled to his mind the rain falling on the fleece of wool, and the bush burning with fire but not consumed, and he testified before the priests crying: A Virgin giving birth, and after remaining virgin.

Second Kathisma

Thou didst rise from the tomb, O Christ Saviour, our God, because Thou art deathless; and Thou didst raise with Thee Thy world by Thy Resurrection, and didst crush the might of Death, proclaiming Resurrection to all. Wherefore, do we glorify Thee, O Thou Who alone art merciful and the Lover of mankind.

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

Gabriel descended from his sublime height wrapped in a white robe, and came to the stone where the Rock of Life was, and he shouted to the weeping women, saying: Cease your wailing and crying, and receive ye smiling joy, with comfort; for He whom ye seek weeping is verily risen. Wherefore, go and proclaim to the Apostles that the Lord is risen.

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

All the ranks of the Angels, O thou who art undefiled, have been dazzled by the secret of thy dread-ful birth-giving; that the All-encompassing at a sign from Him was encompassed in thy bosom as a babe, and that He Who is before eternity received a temporal beginning, and that He who feedeth every living breath with His ineffable goodness was nourished with milk. Wherefore, did they glorify thee with praise; for thou art truly the Theotokos.

EVLOGETARIA

~Hymns of Blessing~

Plagal of the First Tone

Blessed art Thou, O Lord: teach me Thy statutes.

The company of the Angels was amazed, when they beheld Thee numbered among the dead, yet Thyself, O Saviour, destroying the power of Death, and with Thee raising up Adam and re-leasing all men from Hell.

Blessed art Thou, O Lord: teach me Thy statutes.

Wherefore, O Women Disciples, do ye mingle sweet-smelling spices with your tears of pity? The radiant Angel within the sepulchre cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Saviour is risen from the tomb.

Blessed art Thou, O Lord: teach me Thy statutes.

Very early in the morning did the Myrrh-bearing Women run lamenting unto Thy tomb; but an Angel came toward them saying: The time for lamentation is passed; weep not, but announce unto the Apostles the Resurrection.

Blessed art Thou, O Lord: teach me Thy statutes.

The Myrrh-bearing Women mourned as bearing spices they drew near Thy tomb, O Saviour. But the Angel spake unto them saying: Why number ye the Living among the dead? In that He is God, He is risen from the grave.

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

We adore the Father, as also the Son, and the Holy Spirit—the Holy Trinity in One Essence—crying with the Seraphim: Holy, Holy, Holy art Thou, O Lord.

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

In that thou didst bear the Giver of Life, O Virgin, thou didst redeem Adam from sin, and didst give

to Eve joy in place of sadness; and He Who was incarnate of thee, both God and man, hath restored to life those who had fallen therefrom.

*Alleluia, Alleluia, Alleluia. Glory to Thee, O God.
O our God and our Hope, glory to Thee!*

RESURRECTIONAL HYPAKOË

~the Harkening to the Resurrection~

The ointment-bearing women hastened running to the Apostles and related to them the account of Thy Resurrection, O Christ, saying, Thou hast risen because Thou art God, granting the world Great Mercy.

ANABATHMOI

~Hymns of Ascent from the Psalter~

First Antiphon

The many sufferings from my youth combat me. But Thou, O my Saviour, assist and save me. O ye haters of Sion, depart in shame from before the Lord; for ye shall be dry by fire as the grass.

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

By the Holy Spirit every spirit shall live and shall be purified, ascending, and brilliant, through the one hidden and pure Trinity.

Second Antiphon

To Thee, O Lord, have I cried fervidly from the depth of my soul. Let Thy divine ears listen to me. All those who have placed their trust in the Lord shall transcend all sorrows.

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

Verily, the Holy Spirit doth overflow with streams and passages of grace, and doth water all creation with refreshing life.

Third Antiphon

Let my heart rise to Thee, O Word, and let not the pleasures of the world enter into me to vie with the earthly life.

And as each of us hath surpassing love to his mother, the more should we love the Lord with utmost fervour.

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

By the Holy Spirit cometh the riches of divine knowledge, divine vision, and wisdom; for through Him the Word doth proclaim all the commandments of the Father.

PROKEIMENON

Fourth Tone • Psalm 43

Arise, O God, help us and redeem us • for Thy Name's sake.

V. O God, with our own ears have we heard.

ORTHROS GOSPEL

Eothimon 5 • Luke 24:12-35

AT THAT TIME, Peter rose and ran to the tomb; stooping and looking in, he saw the linen cloths by themselves; and he departed, wondering at what had happened. That very day two of them were going to a village named Emmaus, about seven miles from Jerusalem, and talking with each other about all these things that had happened. While they were talking and discussing together, Jesus Himself drew near and went with them. But their eyes were kept from recognizing Him. And He said to them, "What is this conversation which you are holding with each other as you walk and are sad?" Then one of them, named Cleopas, answered Him, "Are you only a stranger in Jerusalem and do not know the things that have happened there in these days?" And He said to them, "What

things?” And they said to Him, “Concerning Jesus of Nazareth, who was a prophet mighty in deed and word before God and all the people, and how our chief priests and rulers delivered Him up to be condemned to death, and crucified Him. But we had hoped that He was the one to redeem Israel; and besides all this, it is now the third day since this happened. Moreover, some women of our company amazed us. They were at the tomb early in the morning and did not find His body; and they came back saying that they had even seen a vision of Angels, who said that He was alive. Some of those who were with us went to the tomb, and found it just as the women had said; but Him they did not see.” And Jesus said to them, “O foolish men, and slow of heart to believe all that the Prophets have spoken! Was it not necessary that the Christ should suffer these things and enter into His glory?” And beginning with Moses and all the Prophets, He interpreted to them in all the Scriptures the things concerning Himself. So they drew near to the village to which they were going. Jesus appeared to be going further, but they constrained Him, saying, “Stay with us, for it is toward evening and the day is now far spent.” So He went in to stay with them. When He was at table with them, He took the bread and blessed, and broke it, and gave it to them. And their eyes were opened and they recognized Him; and He vanished out of their sight. They said to each other, “Did not our hearts burn within us while He talked to us on the road, while He opened to us the Scriptures?” And they rose that same hour and returned to Jerusalem; and they found the Eleven gathered together and those who were with them, saying, “The Lord is risen indeed, and has appeared to Simon!” Then they told what had happened on the road, and how He was known to them in the breaking of the bread.

~ the faithful come forward to venerate the Holy Gospel as the Cantors read the following hymn and Psalm 50. ~

IN THAT WE HAVE BEHELD the Resurrection of Christ, let us bow down before the Holy Lord Jesus, the only sinless One. Thy Cross do we adore, O Christ, and Thy Holy Resurrection we praise and glorify: for Thou art our God, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us adore Christ's Holy Resurrection. For lo, through the Cross is joy come into all the world. Ever blessing the Lord, let us sing His Resurrection: for in that He endured the Cross for us, He hath destroyed Death by death.

PSALM 50

HAVE MERCY ON ME, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Sion, and let the

walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

TROPARIA AFTER PSALM FIFTY

Second Tone

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

Through the intercessions of the Apostles, O Thou Who art merciful, blot out all the multitude of our transgressions.

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

Through the intercessions of the Theotokos, O Thou Who art merciful, blot out all the multitude of our transgressions.

*Have mercy upon me, O God, according to Thy lovingkindness;
according to the multitude of Thy tender mercies blot out my transgressions.*

Jesus, having risen from the grave as He foretold, hath given unto us life eternal and Great Mercy.

THE INTERCESSION

Deacon:

O GOD, SAVE THY PEOPLE, and bless Thine inheritance. Visit Thy world with mercy and com-passions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady the Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honourable bodiless Powers of heaven; at the supplication of the honourable, 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 Nicholai of Zicha, who laboured in America; Innocent, Evangelizer of Alaska; and Tikhon, Patriarch of Moscow, Enlight-ener of North America; of John, the Wonderworker of Shanghai and San Francisco; and our of our father among the Saints 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 Charalampos and Eleutherios and Juvenaly of Iliamna; of the holy, glorious great women Martyrs, Thekla, Barbara, Anastasia, Katherine, Kyriaki, Photeini, Marina, Paraskeva and Irene; of the holy, glorious, right-victorious Martyr Peter the Aleut and of all the holy Martyrs; of our venerable and God-bearing fathers who shone in the ascetic life, Anthony the Great, Seraphim of Sarov, and Herman of Alaska; of Saint Ignatius the God-bearer of Antioch, the patron and protector of our holy community; of the holy and righteous ancestors of God, Joachim and Anna; of the holy, glorious and right-victorious Martyrs Proclus and Hilary of Ancyra; righteous Veronica, the woman with the issue of blood healed by our Lord; and venerable Father Paisios the New of Athos, whose memory we celebrate today, and of all Thy Saints: we be-seech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our suppli-cations unto Thee, and have mercy upon us.

Lord, have mercy. (*twelve times*)

KONTAKION & OIKOS

~Second Principal Hymns of the Day~

Now hath my Deliverer and mighty Savior raised the earthborn from the grave and from their bonds, since He is God. And He hath crushed Hades' brazen gates and is arisen on the third day as Sovereign Lord.

Let us, the earthborn, all praise Christ, the Giver of Life, Who is risen from the dead on the third day out of the grave, and hath shattered the gates of Death today by His own power. He hath put Hades to death, broken the sting of Death, and freed Adam together with Eve. In gratitude, let us cry out our praise with fervour. For, as the only mighty God, He is arisen on the third day as Sovereign Lord.

~ The Synaxarion is now read by the Cantor, as in the bulletin. ~

KATAVASIAE OF THE CANON OF THE AKATHIST

Fourth Tone

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.

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.

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.

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.

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

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.

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

MAGNIFICATIONS

Fourth Tone

V. My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour.

**More honourable than the Cherubim,
and more glorious beyond compare than the Seraphim,
thou who without stain barest God the Word,
and art truly Theotokos, we magnify thee.**

*V. For He hath regarded the lowliness of His handmaiden;
for behold henceforth all generations shall call me blessed.*

*V. For He that is mighty hath magnified me, and holy is His Name;
and His mercy is on them that fear Him from generation to generation.*

V. *He hath showed strength with His arm;
He hath scattered the proud in the imagination of their hearts.*
V. *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.*
V. *He hath helped His servant Israel in remembrance of His mercy,
as He spoke to our fathers, to Abraham and to his posterity forever.*

KATAVASIA OF THE NINTH ODE OF THE AKATHIST CANON

Fourth Tone

Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless Minds celebrate with honour the holy festival of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos!

~ *After the Litany, we chant 'Holy is the Lord', followed by the Exaposteilaria* ~

EXAPOSTEILARIA & THEOTOKION

~Orthros Dismissal Hymns~

of the Resurrection, from the Octoëchos • Second Tone

When Christ, Who is the Life and Way, rose from the dead, He traveled with Cleopas and Luke, to whom He was made known for certain, when He broke bread at Emmaus; yet they, even before this, had found their hearts and souls ablaze when He spake with them, walking along the way, and from Holy Writ explained what He suffered. Let us with them cry: He arose and He appeared to Peter.

Theotokion, from the Octoëchos • Second Tone

I sing of Thine immeasurable mercy, O my Creator; for Thou didst empty out Thyself to put on mortal nature and save it out of corruption and, being God, didst suffer to come to birth, a man like me, from the pure Theotokos, and to descend even unto Hades, wishing to save me, through Thy pure Mother's prayers, O Word, Thou Master great in Mercy.

THE PRAISES

Fourth Tone

Let everything that hath breath, praise the Lord. Praise ye the Lord from the heavens: praise Him in the heights. To Thee, O God, is due our song.

Praise ye Him, all His Angels: praise ye Him, all His Hosts. To Thee, O God, is due our song.

of the Resurrection, from the Octoëchos • Fourth Tone

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.

Praise God in His sanctuary. Praise ye 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.

Praise Him for His mighty acts; praise Him according to His excellent greatness.

O Christ Saviour, 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.

Praise Him with sound of 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.

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

Thou didst purchase for us deathlessness, O Saviour, when Thou didst accept death bodily. Thou didst dwell in a grave to deliver us from Hades, raising us with Thee; for as man Thou didst suffer, but since Thou art God Thou didst arise. Therefore, do we shout, Glory to Thee: O Lord, Giver of life, Who art alone the Lover of mankind.

Praise Him upon the loud cymbals; praise Him upon the high-sounding cymbals.

Let everything that hath breath praise the Lord.

When Thy cross, O Saviour, was planted in Golgotha, the rocks were split asunder; and when Thou wast placed in a grave like the dead, the gate-keepers of Hades were afraid; for Thou didst abolish the might of Death, and in Thy Resurrection Thou didst bestow incorruptibility on all the dead. Wherefore, O Lord, Giver of life, glory to Thee.

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

The women, O Christ God, desired to behold Thy Resurrection. And Mary Magdalene went ahead of them, and she found the stone rolled from the grave, and she saw the angel sitting thereon, who said: Why seek ye the living among the dead? Verily, He hath risen to save all creation; for He is God.

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

Say, O Jews, where is Jesus Whom ye thought ye were guarding? Where is He Whom ye had thrown into the grave, and sealed thereto the stone? Give us the dead One, O deniers of life. Give us the buried One, or else believe in the risen One. And if ye keep silent about the Resurrection, the stone shall proclaim it, even that stone which was rolled away from the door of the tomb. Albeit great is Thy mercy, and great is the mystery of Thy dispensation; O Saviour, glory to Thee.

Doxastikon of the Fifth Eothinon, from the Octoëchos • Plagal of the First Tone

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

How wise are Thy judgments, O Christ, in that Thou didst grant Peter to understand Thy Resurrection by the coffin wrappings alone; whereas Luke and Cleopas Thou didst accompany conversing; and as Thou didst so Thou didst not reveal Thyself to them, and Thou wast taunted by them as though Thou alone wert a stranger in Jerusalem, not knowing what had happened therein of late. But since Thou ordainest all things in conformity with Thy creation, Thou didst explain to them what the Prophets had uttered concerning Thee, and in the breaking of the bread they knew Thee after their hearts were aflame for Thy knowledge; and when they came together with the Disciples they proclaimed openly the Resurrection, by which have mercy upon us.

Both now and ever and unto the 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.

GREAT DOXOLOGY

Glory to Thee, Who hast shown us the Light; Glory to God on high, and on earth peace and good will among men.

We praise Thee, we bless Thee, we worship Thee, we glorify Thee; we give thanks unto Thee for Thy great glory.

O Lord, heavenly King, God the Father Almighty; O Lord, the only-begotten Son, Jesus Christ; and

the Holy Spirit.

O Lord God, Lamb of God, Son of the Father, that takest away the sin of the world, have mercy on us; Thou that takest away the sins of the world.

Receive our prayer, O Thou that sittest at the right hand of the Father, and have mercy on us.

For Thou only art holy, Thou only art the Lord, O Jesus Christ, to the glory of God the Father.
Amen.

Every day will I bless Thee, and I will praise Thy Name forever; yea, forever and ever.

Vouchsafe, O Lord, to keep us this day without sin.

Blessed art Thou, O Lord God of our Fathers, and praised and glorified be Thy Name forever.
Amen.

Let Thy mercy, O Lord, be upon us, as we do put our hope in Thee.

Blessed art Thou, O Lord: teach me Thy statutes. (*thrice*)

Lord, Thou hast been our refuge in all generations. I said: Be merciful unto me; heal my soul, for I have sinned against Thee.

Lord, I have fled unto Thee: teach me to do Thy will, for Thou art my God.

For with Thee is the fountain of life: in Thy light shall we see light.

O continue Thy loving-kindness unto them that know Thee.

Holy God, Holy Mighty, Holy Immortal: have mercy on us. (*thrice*)

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

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

Holy Immortal: have mercy on us.

Holy God, Holy Mighty, Holy Immortal: have mercy on us.

~ *After the Great Doxology the following Troparion is chanted in the Fourth Tone.* ~

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.

WISDOM OF THE HOLY FATHERS

IRENÆUS OF LYONS

Bishop

†c.202

~ *from 'Against Heresies', Book II, Chapters 1, 2, 9 & 10: there is only one God and He is the Creator of all that is* ~

IT IS PROPER to begin with that which is first and most important, namely, God the Creator, Who made heaven and the earth, and all things that are therein (Whom the heretics blasphemously style *the fruit of a defect*), and to demonstrate that there is nothing either above Him or after Him; and that, influenced by no one but rather of His own free will, He created all things, since He is the only God, the only Lord, the only Creator, the only Father, alone containing all things, and Himself commanding all things into existence. For how can there be any other fullness or principle or power or god above Him, since it is a matter of necessity that God, the Fullness of all, should contain all things in His immensity, and should be contained by nothing? For if there is anything beyond Him, He is not then the Fullness of all, nor does He contain all. For that which the heretics declare to be beyond Him will be deficient in relation to that God Who is above all things. That which is deficient and falls in any way short, is not the Fullness of all things. In such a case, He would have both beginning, middle, and end, with respect to those who are beyond Him. And if He has an end in

regard to those things which are below Him, He has also a beginning with respect to those things which are above Him. If this were true, there would be an absolute necessity that He should experience the very same thing at all other points, and should be held in, bounded, and enclosed by those existences that are outside of Him. Thus, according to the heretics, the Father of all is established and enclosed and surrounded by another mighty being, who must of necessity be greater, inasmuch as that which contains is greater than that which is contained. But then that which is greater is also stronger, and in a greater degree Lord; and that which is greater, and stronger, and in a greater degree Lord, must be God.

There exists, according to the heretics, also something else which they declare to be outside of the Fullness, into which there descended a higher power who went astray. It is in every way necessary that the Fullness contains all the other beings; if this is not so, as the heretics claim, then the Fullness and all the other beings must be separated by an infinite distance from each other. But if they maintain this belief, there must then be a third kind of existence, which separates by immensity the Fullness and that which is beyond it. This third kind of existence will therefore bind and contain both of the others, and will be greater than both the Fullness and that which is beyond it, inasmuch as it contains both in its bosom. In this way, talk might go on forever concerning those things which are contained, and those which contain. These, again, and others which are above and below, will have their beginnings at certain other points, and so on *ad infinitum*, so that our thoughts would never rest in one God, but would wander away to that which has no existence, and depart from the true God. No one of them all, therefore, could be God. For there would be much deficiency to every one of them, each possessing only a very small part when compared with all the rest collectively. The name of the Omnipotent would thus be brought to an end, and such an opinion would, of necessity, fall to impiety.

But He Himself in Himself—in a way which we can neither describe nor conceive—predestinating all things, formed all things as He pleased, bestowing harmony on all things, and assigning them their own place, and the beginning of their creation. In this way He conferred on spiritual things a spiritual and invisible nature, on super-celestial things a celestial nature, on angels an angelic nature, on animals an animal nature, on beings that swim a nature suited to the water, and on those that live on the land a nature fitted for the land—on each, in short, a nature suitable to the character of the life assigned them—while He formed all things that were made by His Word that never wearies.

For it is unique to the pre-eminence of God not to stand in need of other instruments for the creation of those things which are summoned into existence. His own Word is both suitable and sufficient for the formation of all things, even as John, that disciple of the Lord, declares regarding Him: *All things were made by Him, and without Him was nothing made. (John 1:3)* Now, among *all things* our world must be included. It too, therefore, was made by His Word, since Scripture tells us in the book of Genesis that He made all things connected with our world by His Word. David also expresses the same truth when he says: *For He spoke, and they came into being; He commanded, and they were created. (Psalm 32:9)* Whom, therefore, shall we believe regarding the creation of the world—the heretics who babble so foolishly and inconsistently on the subject, or the disciples of the Lord, and Moses, who was both a faithful servant of God and a prophet? He first narrated the formation of the world in these words: *In the beginning God created the heaven and the earth, (Genesis 1:1)* and all other things in succession; but neither gods nor angels had any share in the work. Now, the fact that this God is the Father of our Lord Jesus Christ, Paul the Apostle also has declared, saying, *There is one God, the Father, Who is above all, and through all things, and in us all. (cf. Ephesians 4:6)* The ancients preserved with special care this truth, celebrating the praises of the one God, Maker of heaven and earth. And those who came after them were reminded of this fact by the Prophets of God. Creation itself reveals Him Who created it; His work of creating testifies of Him Who made it. And the world

manifests Him Who ordered it. The existence of this God is acknowledged by all and is testified by all. The Universal Church throughout the world has received this tradition from the Apostles. The notion of a father that the heretics conjure into existence cannot be defended; there is no witness to his existence. These heretics are worse than the heathen, for the heathen *worshiped the creature rather than the Creator*: but the heretics maintain that the Creator of this world is the fruit of a defect and describe Him as having an animal nature; they say that there is a Power above Him which He does not know. But the true God proclaims: *I am God, and besides Me there is no other god. (Isaiah 46:9)* The heretics, therefore, are claiming that God is a liar, and they attribute all sorts of wickedness to Him. But they are themselves liars, for they conjure up into existence a god who has no existence, to their own condemnation. And thus, those who declare themselves to be perfect and possessed of the knowledge of all things are found to be worse than the heathen, in that they entertain even more blasphemous opinions against their own Creator than the heathen do. And they do not believe that God—being powerful, and rich in all resources—created matter itself, inasmuch as they have no knowledge of what a divine Essence can accomplish. They inquire as to what supplied the substance of creation to the Creator. But, to attribute the substance of created things to the power and will of Him Who is God of all is worthy both of credit and acceptance, believing that *things which are impossible with men are possible with God. (Luke 18:27)* While mankind cannot make anything out of nothing but only out of already existing matter, God Himself called into being the substance of His Creation, which before had no existence.

What sort of conduct would it be, were we to forsake the utterances of the Prophets, of the Lord, and of the Apostles, that we might give heed to the heretics, who speak not a word of sense? *Amen.*

