

ABBREVIATED RUBRICS FOR SUNDAY, JUNE 03, 2018
FIRST SUNDAY AFTER PENTECOST: ALL SAINTS SUNDAY

MARTYRS LUCILLIAN OF BYZANTIUM AND THE CHILDREN CLAUDIUS, HYPATIUS, PAUL, AND DIONYSIUS;
MARTYR PAULA THE VIRGIN OF NICOMEDIA; VENERABLE ATHANASIOS THE WONDERWORKER OF CILICIA;
CLOTILDE, QUEEN OF THE FRANKS

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, JUNE 02; TONE 8

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 8 with ten troparia:*

(Nassar 191; Kazan Vesp. 99-109)

For the Resurrection from the Octoechos in Tone Eight

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

Evening praise and spoken worship do we offer Thee, O Christ; for Thou didst consent to have mercy upon us by Thy Resurrection.

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

O Lord, O Lord, cast us not from before Thy face, but consent to have mercy upon us by Thy Resurrection.

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

Rejoice, O holy Zion, mother of the churches, the abode of God; for thou didst first receive forgiveness of sins by His Resurrection.

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

Verily, the Word, born of the Father before the ages, hath Himself been incarnate in the last times by His own will, of one who knowest not wedlock. He did suffer crucifixion and death; and by His Resurrection He hath saved man dead of old.

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

Let us glorify Thy Resurrection from the dead, O Christ, by which Thou didst free the race of Adam from the usurpation of Hades. And since Thou art God, Thou hast granted the world eternal life and the Great Mercy.

Verse 5. Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

Glory to Thee, O Christ Savior, only Son of God, Who wast nailed upon the Cross, and Who didst rise from the tomb on the third day.

(HTM Pentecostarion 265; Kazan Pentecostarion III, 686-691)

For All Saints in Tone Six (Having laid up all their hope**)**

Verse 4. From the morning watch until night, from the morning watch let Israel trust in the Lord. As the Spirit's orators, * the Savior's blessed disciples, * who became the instruments * of the Spirit through their faith, * scattered far and wide * to the earth's farthest parts * as in Orthodoxy * they all sowed the preaching from on high, * whence richly sprouted forth, * by the grace of God and His husbandry, * the Martyrs' holy companies, * which showed forth in image the ven'erable * Passion of the Savior * through every kind of torture, scourge and fire. * And now with boldness they intercede * with Him in our souls' behalf.

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

With the fire of love for God * were the august Martyrs kindled; * wherefore, they set fire at nought, * and as coals of fire divine * hotly set ablaze, * they in Christ burnt away * all the withered brushwood * of vain error's vaunting insolence; * they stopped the mouths of beasts * with wise invocations in earnest prayer; * and when their heads had been cut off, * they cut down the ranks of the enemy; * and when they had poured out * their blood in mighty fountains valiantly, * they fully watered the holy Church, * and she blossomed forth by faith.

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

Wrestling with ferocious beasts, * beaten with swords as with cudgels, * scraped and torn with iron claws, * having both their hands cut off, * tortured on the rack, * being burnt in the fire * in unyielding torments, * being pierced with sharp and stabbing wounds, * having their joints cut up, * the unbending Martyrs endured it all * with great exceeding steadfastness, * looking to the portion that is to come * with the crowns unfading * and that unending glory of Christ God, * with Whom they boldly now intercede, * praying in our souls' behalf.

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

As is due, let us extol * with sacred songs the Apostles, * Martyrs, godly-minded priests, * women chaste and ven'erable, * that whole sacred throng * who throughout all the earth * struggled for the Faith's sake; * for, while being mortals born of earth, * they were made one and joined * to those in the Heavens eternally; * and through their passion they obtained * coveted dispassion by gift of Christ. * Now like constellations, * the steadfast Martyrs compass us with light, * as with great boldness they intercede, * praying in our souls' behalf.

(Nassar 1022; Kazan Pentecostarion III, 692-693)

DOXASTICON FOR ALL SAINTS IN TONE SIX

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

Ye are the pillars of the Church and the fulfillment of the Gospel, O divine ranks of Martyrs. In deeds ye have fulfilled the sayings of the Savior; for through ye the gates of Hades, opened against the Church, have been closed; and your shed blood dried up the libations of the idols. And having nourished the perfection of believers through your slaughter, ye dazzled the incorporeals, standing before Christ wearing your crowns. Wherefore, intercede ye ceaselessly with Him for our souls.

(Nassar 192; Kazan Vesp. 110-111)

THEOTOKION FOR THE RESURRECTION IN TONE EIGHT

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

Verily, the King of Heaven, for His love to mankind, did appear on earth; and with men did He deal; for He took unto Himself a body from the pure Virgin. And from her did He issue in the adopted body, He being one Son, dual in Nature, not dual in Person. Wherefore, do we confess, preaching the truth that Christ our God is perfect God and perfect Man. Therefore, O Mother who hast no groom, beseech thou Him to have mercy upon 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)

- *The readers recite the three Old Testament readings from the Pentecostarion.*

THE OLD TESTAMENT PASSAGES

The First Reading

Deacon: Wisdom!

Reader: The Reading from the Prophecy of Isaiah (43:9-14).

Deacon: Let us attend!

Reader: Thus saith the Lord: All nations are gathered together, and princes shall be gathered out of them; who will declare these things among them? Or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen; that ye may know, and believe Me, and understand that I am. Before Me there was no other God, and after Me there shall be none. I am God, and beside Me there is no savior. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am a witness, saith the Lord God. Even from the beginning I am; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God that redeemeth you, the Holy One of Israel.

The Second Reading

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon (3:1-9).

Deacon: Let us attend!

Reader: The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded; for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge nations and have dominion over peoples, and their Lord shall reign unto the ages. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is in His Saints, and visitation among His elect.

The Third Reading

Deacon: Wisdom!

Reader: The Reading from the Wisdom of Solomon (5:15-6:3).

Deacon: Let us attend!

Reader: The righteous live forever; and their reward is in the Lord, and the care of them is with the Most High. Therefore shall they receive the kingdom of majesty and the crown of comeliness from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make creation His weapon for the warding off of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark. And as from a stone-bow shall hailstones full of wrath be cast forth, and the water of the sea shall rage indignantly against them, and floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule a multitude and vaunt yourselves in throngs of nations, for power is given you from the Lord and sovereignty from the Most High.

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.*

- *Immediately before the Aposticha, parishes may offer the Service of Litia and Artoklasia for All Saints Sunday. (Liturgikon P. 33-39) The full service is posted at the Online Liturgical Guide.*

(HTM Pentecostarion 267)

DOXASTICON & THEOTOKION AT THE LITIA PROCESSION IN TONE FIVE

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

Let us come together to the present festival, O ye faithful; for there is set before us a spiritual table and a mystical wine-bowl, filled with the sweet food of joy, even the virtues of the Martyrs. For these stout-hearted Saints, from the uttermost parts of the earth, offered to God as a rational sacrifice the torments that afflicted their bodily members with all diversity of sufferings, together with the very prime of their years. Some were beheaded, others deprived of their hands and sundered at every joint. All the Saints became sharers of the Passion of Christ. Wherefore, O Lord, Who gavest them crowns as a reward for their torments, count us worthy to walk in their footsteps, since Thou art the Lover of mankind.

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

A temple and gate art thou, a palace and throne of the King, O all-revered Virgin, through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness, since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned with His own hand, according to His image. Wherefore, O all-hymned one, since thou hast boldness toward Him as His mother, intercede thou unceasingly that our souls be saved.

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

(Nassar 192; Kazan Vesp. 153-156)

APOSTICHA FOR THE RESURRECTION IN TONE EIGHT

Thou didst ascend the Cross, O Jesus, Who didst descend from heaven. Thou didst come to death, O Life that dieth not, and to those who are in darkness, O true Light, and to the fallen, O Resurrection of all. Wherefore, O our Light and Savior, glory to Thee.

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

Let us glorify Christ risen from the dead; for He did take unto himself a soul and a body; and He separated one from the other in the Passion, when His pure soul went down to Hades which He led captive; and the holy body saw no corruption in the grave, the body of the Redeemer, Savior of our souls.

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

With psalms and with songs of praise, O Christ, do we glorify Thy Resurrection from the dead, by which Thou didst deliver us from the rebellion of Hades. And since Thou art God, Thou didst grant us eternal life and the Great Mercy.

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

O Lord of all, O incomprehensible One; O Maker of heaven and earth, when Thou didst suffer in Thy Passion on the Cross, Thou didst pour out for me passionlessness; and when Thou didst submit to burial and didst rise in glory, Thou didst raise Adam with Thee by a mighty hand. Wherefore, glory to Thy third-day Resurrection by which Thou didst grant us eternal life and forgiveness of sins; for Thou alone art compassionate.

(Nassar 1023; Kazan Pentecostarion III, 705-706)

DOXASTICON FOR ALL SAINTS IN TONE SIX

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

Come, ye believers, let us today stand in rank and celebrate with true worship; let us exalt with glorifications the memorial of all-honored, all-revered saints, shouting, Rejoice, O glorious Apostles, Prophets, Martyrs and Bishops! Rejoice, O company of the righteous and just! Rejoice, O rank of honored women! Supplicate ye Christ to grant the king victory over the Barbarians, and our souls the Great Mercy.

(Nassar 178; Kazan Vesp. 146-147)

THEOTOKION FOR THE RESURRECTION IN TONE SIX

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

O most pure one, when Christ the Lord, my Creator and Savior, came forth from thy womb, putting me on, He did free Adam from the ancient curse. Wherefore, O most pure one, since thou art the Theotokos and a Virgin in truth, we shout to thee untiringly with the angels, saying: Rejoice, Lady, O thou who art the helper, the cover, and the salvation of our souls.

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

(Nassar 193; Kazan Vesp. 175)

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Nassar 1023; Kazan Pentecostarion III, 709-710)

APOLYTIKION OF ALL SAINTS IN TONE FOUR (CHANT) (CHORAL)

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

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.

(Nassar 162; Kazan Vesp. 168)

RESURRECTIONAL THEOTOKION IN TONE FOUR

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

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

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

THE DISMISSAL

Priest: May He Who rose from the dead, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother; by the might of the Precious and Life-giving Cross;

by the protection of the honorable Bodiless Powers of Heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious and all-laudable apostles; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of the Martyrs Lucillian of Byzantium and the children Claudius, Hypatius, Paul, and Dionysius; Martyr Paula the Virgin of Nicomedia; Venerable Athanasios the wonderworker of Cilicia; Clotilde, queen of the Franks—and of all the saints of all ages who are well-pleasing to God, whose memory we celebrate today—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, JUNE 03, 2018
TONE 8 / EOTHINON 1

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 EIGHT

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 193; Kazan Orth. 30)

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

From the heights Thou didst descend, O compassionate One, and Thou didst submit to the three-day burial, that Thou might deliver us from passion; Thou art our life and our Resurrection, O Lord, glory to Thee.

(Nassar 1023; Kazan Pentecostarion III, 720-721)

APOLYTIKION OF ALL SAINTS IN TONE FOUR (CHANT) (CHORAL)

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

Thy Church, O Christ God, hath regaled herself in the blood of Thy Martyrs throughout the entire world, as in porphyry and purple. Through them she lifteth her voice crying: Turn with Thy compassion toward Thy people, and grant peace to Thy city, and to our souls the Great Mercy.

(Nassar 162; Kazan Orth. 19)

RESURRECTIONAL THEOTOKION IN TONE FOUR

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

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

- 6.) *The Little Litany and the priest's exclamation "For Thine is the might..."*
- 7.) *The Poetic Kathismata; note that this special, seasonal order differs from that of the Octoechos as found in Nassar and Kazan.*

EIGHTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

(**Please note the special arrangement as set forth in *The Pentecostarion*.**)

First Kathisma

Thou hast risen from the dead, O Life of all. And a resplendent angel said to the women: Dry your tears and proclaim to the Apostles, and cry out in praise, that Christ the Lord hath risen, He Who hath been pleased to save mankind, since He is God.

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

Men did seal Thy tomb, O Savior, and the angels did roll the stone from off Thy grave; and the women witnessed Thy Resurrection from the dead. They proclaimed to Thy Disciples in Zion that Thou didst rise, O Life of all, and didst break asunder the bonds of death, O Lord, glory to Thee.

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

Thou Who for our sake wast born of a Virgin, and didst suffer crucifixion, O good One, and didst despoil death through death, and as God didst reveal resurrection. Despise not those Whom Thou hast created with Thine own hand, show forth Thy love for mankind, O merciful One. Accept the intercessions of Thy mother, the Theotokos for us, and save Thy despairing people, O our Savior.

Second Kathisma

Arrayed in white, and bright in form like unto lightning, Gabriel came unto the sepulcher of Christ God, and he rolled the great stone away from the tomb's entrance. The custody of the soldiers were seized with fear, and suddenly their whole number became as dead. And the guards there forsook the tomb; the seal was loosed from the stone. Ye lawless, be ye put to shame; know that Christ hath arisen now.

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

Thou hast verily risen from the tomb; and Thou didst command the righteous women to preach to the Apostles the Resurrection, as it was written. And as for Peter, he did hasten to the tomb; and when he saw the light in the grave, he was dazzled with surprise. Then he saw the linen clothes lying aside, where it was not possible to see them by night, and he believed, and cried out, Glory to Thee, O Christ God; for Thou hast saved us all, O our Savior, Who still remainest in truth the Radiance of the Father.

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

Verily, all creation rejoiceth in thee, O full of grace; the assemblies of angels and the races of men, O holy temple and paradise endowed with speech, the pride of virginity from whom God was incarnate and became a child, being yet our God before the ages; for He hath made thy receptacle a throne and thy womb more spacious than the heavens. Wherefore, O full of grace, the whole creation rejoiceth in thee and glorifieth thee.

- 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 8. (Nassar 195-196; Kazan Orthros 60-62)*
- 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 first Eothinon Gospel (Matthew 28:16-20) is chanted from the Holy Table.*
- 13.) *We read "In that we have beheld the Resurrection of Christ ..." (Kazan Orthros 66)
**In the last line of this prayer in several Archdiocesan publications, there is an erroneous omission. It should read: "for in that He endured the Cross for us, He hath destroyed death by death." Please make this correction in your books.*
- 14.) *We read Psalm 50. (Nassar, 82; Serv. Bk., 66; Kazan Sun. Mat., 66)*
- 15.) [Troparia following Psalm 50](#) as usual. (*Serv. Bk., 67; Kazan Sun. Mat., 67-68*)
- 16.) *Next follows the Intercession for Orthros.*

THE INTERCESSION¹

Deacon: O God, save Thy people, and bless Thine inheritance. Visit Thy world with mercy and compassions. Exalt the horn of Orthodox Christians, and send down upon us Thy rich mercies. Through the intercessions of our all-immaculate Lady Theotokos and ever-virgin Mary; by the might of the precious and life-giving Cross; by the protection of the honorable bodiless Powers of heaven; at the supplication of the honorable, glorious prophet, forerunner and Baptist John; of the holy, glorious, all-laudable apostles Peter and Paul, and of all the holy apostles; of our fathers among the saints, great hierarchs and ecumenical teachers, Basil the Great, Gregory the Theologian and John Chrysostom; Athanasius, Cyril and John the Merciful, patriarchs of Alexandria; Nicholas

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

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 Lucillian of Byzantium and the children Claudius, Hypatius, Paul, and Dionysius; Martyr Paula the Virgin of Nicomedia; Venerable Athanasios the wonderworker of Cilicia; Clotilde, queen of the Franks—and of all the saints of all ages who are well-pleasing to God, whose memory we celebrate today—we beseech Thee, O most merciful Lord, hearken unto the petitions of us sinners who make our supplications unto Thee, and have mercy upon us.

The choir sings “Lord, have mercy” [twelve times](#), and the priest exclaims “Through the mercies and compassions...”

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

KONTAKION & OIKOS FOR ALL SAINTS SUNDAY (Plain Reading)

As first-fruits of our nature to the Planter of created things, the world presenteth the God-bearing martyred Saints in off'ring unto Thee, O Lord. Through their earnest entreaties, keep Thy Church in deep peace and divine tranquility, through the pure Theotokos, O Thou Who art greatly merciful.

They that have borne witness in all the earth and have taken up their dwelling in the Heavens, who have imitated Christ's Passion and who have taken away our passions, are assembled here today, showing that the Church of the first-born presenteth a type of the Church above as she crieth out to Christ: Thou art my God; do Thou preserve me through the pure Theotokos, O Thou Who art greatly merciful.

THE SYNAXARION (Plain Reading)

On June 3 in the Holy Orthodox Church, we commemorate the Martyrs Lucillian of Byzantium and the children Claudius, Hypatius, Paul, and Dionysius; Martyr Paula the Virgin of Nicomedia; Venerable Athanasios the wonderworker of Cilicia; and Clotilde, queen of the Franks.

On this day, the Sunday after Pentecost, we celebrate the feast of All Saints who shone forth throughout all the world, North and South, East and West.

Verses

Of all my Lord's friends, I laud and sing the praises;
And let any to come, with them all be numbered.

David the Prophet and king, who revered the beloved of God, and respected them because of his great piety, said in the Psalms, “How precious are Thy beloved unto me, O God” (138:17). And the Apostle Paul, in his Epistle to the Hebrews, recounted the lives of the saints, when he wrote, “Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin that so easily besets us; and let us run with patience the race that is set before us” (12:1). Therefore, as Orthodox Christians, we honor the beloved saints of God, respecting

them as keepers of God's commandments, shining examples of virtue and benefactors of humanity. We commemorate all of the holy ones every year on this day, as the list of saints ever increases, even though some of their names escape us. Nevertheless, we honor them for their piety and strive to imitate their good works.

By the intercessions of Thine immaculate Mother, O Christ God, and of all Thy Saints from the beginning of time, have mercy and save us, since Thou alone art good and the Lover of mankind. Amen.

18.) *We chant the katavasia of the Akathist Canon (Red Service Book 68-69, Kazan Orthros 72-75), followed by the magnificat "More honorable" (Red Service Book 70, Kazan Orthros 76-80) and then the ninth katavasia of the Akathist Canon.*

KATAVASIAS OF THE AKATHIST CANON IN TONE FOUR

Ode 1. I shall open my mouth and it will be filled with the Spirit; and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

Ode 3. As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in spiritual company for thy service; and in thy divine glory make them worthy of crowns of glory.

Ode 4. He Who sits in clouds of glory upon the throne of Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto Him: Glory to Thy power, O Christ.

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

Ode 6. As we the Godly-minded, celebrate this sacred and all-honorable feast of the Mother of God: come, let us clap our hands together and glorify the God Whom she bore.

Ode 7. The Godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: O All-praised Lord and God of our Fathers, blessed art Thou.

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

Ode 8. The three holy children in the furnace the Child of the Theotokos saved; then was the type, now is its fulfillment, and the whole world gathers to sing: All ye works praise the Lord and magnify Him unto all ages.

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

MAGNIFICATIONS IN TONE FOUR

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

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

+ For He hath regarded the lowliness of His handmaiden; for behold from henceforth all generations shall call me blessed. (*Refrain*)

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

Ode 9. Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless Minds celebrate with honor the holy festival of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos!

19.) *The Little Litany and the priest's exclamation "For all the powers of Heaven..."*

20.) *Exaposteilaria: we chant "[Holy is the Lord our God](#)" (thrice) and "Exalt ye the Lord..." (Kazan Orthros 81). Then we chant the following:*

(Nassar 199; Kazan Orthros 82)

THE FIRST EOTHINON EXAPOSTEILARION IN TONE TWO

Let us gather with the Disciples on the mount in Galilee to behold Christ in faith, saying, I have received the power of those on high and those below. And let us learn how to baptize all the nations in the Name of the Father, and of the Son, and of the Holy Spirit, and how He is present with His initiates to the end of the world as He promised.

(HTM Pentecostarion 280; Kazan Pentecostarion III, 747)

THE EXAPOSTEILARION & THEOTOKION OF ALL SAINTS IN TONE TWO

(**Upon that mount in Galilee**)

With hymns let us crown as is meet * the Baptist and Forerunner, * the prophets and apostles with * the martyrs and wise hierarchs, * ascetics and Hieromartyrs, * the women who loved God and * the just ones and the righteous ones, * with all the ranks of angels, * and let us pray * and make supplication that we may also * attain unto the glory which * they have with Christ the Savior.

He that is ever glorified * on high as God by Angels * ineffably did not forsake * the bosom of the Father, * O spotless one, when He came down, * unto us here below; and * thou didst become the cause of our * salvation in that thou didst * lend flesh to Him * in a manner past all speech from thy pure blood. * O pure one, ask that He forgive * the sins of us, thy servants.

21.) *We chant "[The Praises](#)" in Tone 8 with eight troparia:*

(Nassar 196-197; Kazan Orth. 159-165)

For the Resurrection in Tone Eight

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

Though Thou didst stand in judgment, O Lord, condemned by Pilate, Thou didst not vacate Thy throne, sitting with the Father. Thou didst arise from the dead, releasing the world from the bondage of the stranger; for Thou art compassionate and the Lover of mankind.

Verse 2. Praise the Lord in His sanctuary. Praise ye Him in the firmament of his power.

Though, O Lord, the Jews placed Thee in a grave like dead, the soldiers guarded Thee as a slumbering King; and as a Treasure of life, they sealed Thee. But Thou didst rise and grant incorruptibility to our souls.

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

Thou didst give us Thy Cross, O Lord, as a weapon against Diabolus, who, unable to behold its power, doth fear and tremble; for it raiseth the dead and hath annulled death. Wherefore, do we worship Thy Burial and Resurrection.

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

The angel proclaiming Thy Resurrection, O Lord, did frighten the guards; but to the women he cried out, saying: Why seek ye the living among the dead? Verily, He hath risen, being God and hath granted life to the universe.

(HTM Pentecostarion 280; Kazan Pentecostarion III, 747)

For All Saints in Tone Four (As one valiant**)**

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

Since they welcomed His sufferings, * all the Saints that are in His earth * hath the Lord made wondrous, who in their flesh received * His wounds and Passion; and fair adorned therewith, they are notably * consecrated unto Him * with divine beauties of all kinds. * Let us sing their praise * as unwithering flowers, as the Church's stars that never err or wander, * as willing victims of sacrifice.

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

Since they welcomed His sufferings ... (repeat above)

Verse 7. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

With the prophets, let us extol * the Apostles; and with the just, * all the sacred martyrs, the teachers of the Church, the fervent women who strove in both ascetics' and martyrs' strife, * let the multitude of Saints * and the righteous in all their ranks * sacredly be praised * with divine songs and hymns, for they inherited the Kingdom in the highest, * and they are dwellers of Paradise.

Verse 8. Wondrous is God in His saints.

They that made Heaven of the earth * with the brightness that virtues shed; * they that imitated the willing death of Christ; * they that have walked on that path that doth provide immortality; * they that with the surgery * of divine grace have cleared away * all our mortal ills; * they that nobly contended with a single soul throughout the world's four quarters: * Let all the martyrs be praised in song.

(Nassar 200; Kazan Orthros 166-167)

THE FIRST EOTHINON DOXASTICON IN TONE ONE

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

Verily, the Lord appeared to the Disciples going to the mountain for ascension from earthly things; and they worshipped Him and learned from Him the power given to Him in every place. And they were sent to every place under heaven to preach His Resurrection from the dead, and His translation to heaven, to whom He had promised, not lying, that He would be with them forever; for He is Christ God and the Savior of 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 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](#).*

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