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READER'S ORTHROS AND TYPIKA ON SUNDAY, SEPTEMBER 13, 2026
(15th Sunday after Pentecost & the Sunday before the Exaltation of the Cross)
*Consecration of Resurrection Church in Jerusalem;
Forefeast of the Exaltation of the Holy Cross*

THE ORTHROS SERVICE

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

Glory to Thee, our God. Glory to Thee!

O heavenly King, Comforter, the Spirit of truth, who art everywhere present and fillest all things, the Treasury of good things and Giver of life: Come, and abide in us, and cleanse us from every stain, and save our souls, O good One.

THE TRISAGION PRAYERS

People: 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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

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

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

ORTHROS TROPARIA

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

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

Do Thou, Who of Thine own good will was 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 art blessed.

EKTENIA REPLACEMENT

Choir: Lord, have mercy. (9 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit, Both now and ever and unto ages of ages.

Choir: Amen.

THE SIX MATINS PSALMS

Reader: Glory to God in the highest, and on earth peace, and good will toward men. (*thrice*)
O Lord, open Thou my lips, and my mouth shall show forth 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.

And again: 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 neighbors 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.

And again: 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.

And again: 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.

PSALM 87

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

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 neighbor, and mine acquaintances because of my misery.

And again: 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.

And again: 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.

And again: O Lord, give ear unto my supplication 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. *(Twice)*

Alleluia, Alleluia, Alleluia. Glory to Thee, O God our Hope, O Lord, glory be to Thee.

LITANY OF PEACE REPLACEMENT

Choir: Lord, have mercy. (12 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit, Both now and ever and unto ages of ages.

Choir: Amen.

“GOD IS THE LORD” IN TONE SIX

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

Verse 1: O give thanks unto the Lord and call upon His Holy Name.

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

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

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

Verse 3: This is the Lord's doing; it is marvelous in our eyes.

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

RESURRECTIONAL APOLYTIKION IN TONE SIX

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

APOLYTIKION OF CONSECRATION OF RESURRECTION CHURCH IN TONE FOUR

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

Thou hast shown the earthly beauty of the holy tabernacle of Thy glory to be like unto the splendor of the heavenly firmament, O Lord. Strengthen it forever and ever, and accept our prayers which we unceasingly offer therein unto Thee, through the Theotokos, O Thou Who art the Life and Resurrection of all.

APOLYTIKION OF FOREFEAST OF THE HOLY CROSS IN TONE TWO

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

We offer thee in mediation the life-giving Cross which, of Thy goodness, Thou hast given unto us, the unworthy, O Lord. Save Thy hierarchs and Thy flock, and grant Thou peace through the Theotokos, O only Lover of mankind.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever and unto ages of ages.

Choir: Amen.

SIXTH TONE RESURRECTIONAL KATHISMATA (Plain Reading)

First Kathisma

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

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

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

For the Consecration in Tone Four (***Be quick to anticipate***)

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

By means of His coming, Christ hath filled all things with His light; * our souls are now consecrated, and by His Holy Spirit He hath renewed the world; * for a house is founded to the Lord's praise and glory, * wherein Christ our God for the salvation of mortals, * doth consecrate and hallow the hearts of all His faithful flock.

Second Kathisma

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

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

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

For the Consecration in Tone Four (***Be quick to anticipate***)

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

Ye faithful, today the feast of consecration is come; * this day hath laid hold upon the chosen flock of Christ God and stirreth up all of us * that we may be consecrated, that with our whole heart * we with joyous countenance in faith might sing praises * to God our Lord and Savior, Who hath now consecrated us.

THE ABRIDGED AMOMOS & EVLOGETARIA OF THE RESURRECTION IN TONE FIVE

PSALM 118:1-11

- Blessed are the blameless in the way, who walk in the law of the Lord.
- Blessed are they that search out His testimonies; with their whole heart shall they seek after Him.
- For they that work iniquity have not walked in His ways.
- Thou hast enjoined Thy commandments, that we should keep them most diligently.
- Would that my ways were directed to keep Thy statutes.
- Then shall I not be ashamed, when I look on all Thy commandments.
- I will confess Thee with uprightness of heart, when I have learned the judgements of Thy righteousness.
- I will keep thy statutes; do not utterly forsake me.
- Wherewithal shall a young man correct his way? By keeping Thy words.
- With my whole heart have I sought after Thee, cast me not away from Thy commandments.
- In my heart have I hid Thy sayings that I might not sin against Thee.

THE EVLOGETARIA

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 Savior, destroyed the power of Death, and with Thee raising up Adam and releasing 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 sepulcher cried unto the Myrrh-bearing Women: Behold the grave, and understand; for the Savior 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 Savior. 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 His 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. *(Twice)*

Alleluia, Alleluia, Alleluia. Glory to Thee, O God our Hope, O Lord, glory be to Thee.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever and unto ages of ages.

Choir: Amen.

SIXTH TONE RESURRECTIONAL HYPAKOE (Plain Reading)

By Thy willing yet life giving Death, O Christ, Thou hast crushed the gates of Hades, because Thou art God, and hast opened the old paradise; and having risen from the dead, Thou hast redeemed our life from corruption.

SIXTH TONE RESURRECTIONAL ANABATHMOI (Plain Reading)

FIRST ANTIPHON

- To the heavens do I lift mine eyes, O Word of God. Have mercy upon me that I may live by Thee.
- O Word, have mercy upon us who are despised, and make us good and chosen vessels.

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

- Verily, in the Holy Spirit is the cause of salvation for all; for when He bloweth on one worthily, He doth raise him speedily from earthly things, doth wing him and cause him to grow, and doth rank him in the heavenly places.

SECOND ANTIPHON

- Were not the Lord in our midst it would not be possible for any of us to stand firm in his wrestling with the enemy; for only thereby do the victors attain the exaltation of victory.
- Woe to me, how shall I escape the enemies while I am a lover of sin. Wherefore, deliver not my soul, O Word, like a bird, to their teeth.

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

- Verily, through the Holy Spirit is everyone made divine; and in Him is pleasure, understanding, safety, and blessing; for He is equal to the Father and the Word together.

THIRD ANTIPHON

- They who trust in the Lord are feared by their enemies and are wondered at by all; for their sight is very high.
- The party of the righteous hath secured Thee as its succor, O Savior, and therefore shall not reach out its hands to iniquities.

*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 hath might over all; for Him do all the heavenly hosts worship, and every breath below.

THE MATINS GOSPEL

PROKEIMENON, IN TONE SIX

O Lord, arouse Thy strength, and come to our salvation. *(twice)*

Verse: Harken, O Shepherd of Israel.

O Lord, arouse Thy strength, and come to our salvation.

THE FOURTH EOTHINON ORTHROS GOSPEL

Choir: Let everything that hath breath praise the Lord. (twice)

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

Let everything that hath breath praise the Lord.

Reader: The reading is from the holy Gospel according St. Luke §112 (24:1-12)

Choir: Glory to Thee, O Lord, glory to Thee.

Reader: On the first day of the week, at early dawn, the women went to the tomb, taking the spices which they had prepared, and certain others with them. And they found the stone rolled away from the tomb; but when they went in, they did not find the body of the Lord Jesus. While they were perplexed about this, behold, two men stood by them in dazzling apparel; and as they were frightened and bowed their faces to the ground, the men said to them, "Why do you seek the Living among the dead? He is not here, but is risen. Remember how He told you, while He was still in Galilee, that the Son of Man must be delivered into the hands of sinful men, and be crucified, and on the third day rise again." And they remembered His words, and returning from the tomb they told all this to the eleven and to all the rest. Now it was Mary Magdalene and Joanna and Mary the mother of James and the other women with them who told this to the apostles; but their words seemed to them an idle tale, and they did not believe them. But 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.

Choir: Glory to Thee, O Lord, glory to Thee.

Following the Gospel, the Reader says

Reader: 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

Reader: 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.

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 Zion, 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 50 IN TONE TWO

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 multitudes 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 multitudes of our transgressions.

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgressions.

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

GREAT INTERCESSION REPLACEMENT

Choir: Lord, have mercy. (12 times)

Leader: Through the prayer of Thy Saints, O Christ our God, have mercy on us.

Choir: Amen.

SIXTH TONE RESURRECTIONAL KONTAKION (Plain Reading)

Having raised up all the dead out of the dark abysses by His life-bestowing hand, Christ God, the Giver of Life, hath bestowed the Resurrection upon mortal nature; for He is the Savior and Resurrection and Life of all, and the God of all.

SIXTH TONE RESURRECTIONAL OIKOS (Plain Reading)

We the faithful praise and worship Thy Cross and burial, O Giver of life, for Thou hast bound Hades, O immortal One, as God omnipotent, and Thou hast raised up the dead with Thyself, and broken the gates of Hades, and destroyed the dominion of death, since Thou art God. Wherefore, we the earthborn glorify Thee with longing, Who art risen, and hast destroyed the dominion of the all-destroying enemy. Thou hast raised up all who believe in Thee, and has rescued the world from the darts of the serpent, and hast delivered us from the error of the enemy, O almighty One. Hence, we reverently praise Thy Resurrection, whereby Thou hast saved us, since Thou art the God of all.

THE SYNAXARION (Plain Reading)

On September 13 in the Holy Orthodox Church, we celebrate the Forefeast of the Exaltation of the Holy Cross, and commemorate the Consecration of the Church of the Holy Resurrection of Christ our God.

Verses

New Israel, fulfilling a law that is ancient,
Doth honor thy tomb, O Word, with this consecration.
On the thirteenth befell the consecration of the Resurrection's fane.

Holy Resurrection in Jerusalem is honored above all others. Constantine the Great constructed it at the place of Golgotha, where our Savior was crucified and buried, then arose. For a long time this place had been purposely buried beneath the earth by the Jews and heathen; furthermore, during the reign of Hadrian (117-138), a temple dedicated to Aphrodite was built over the site so that this sacred place might be even further desecrated and fall into utter oblivion. It was here that the Cross was hidden. However, at the command of the pious Emperor Constantine, excavations were made and the tokens of the saving Passion were found. It was here, then, that the very great and magnificent temple named in honor of Christ God's Resurrection was built under the supervision of the blessed Helen, while Macarius was Archbishop of Jerusalem. Macarius exalted the venerable Cross and consecrated this temple in the year 336.

On this day, we also commemorate the Hieromartyr Cornelius the centurion; Venerable Hierotheos the Younger of Iviron monastery on Athos; Great-martyr Ketevan, queen of Georgia; and the Six Martyrs at Tomi in Romania.

By the intercessions of Thy Saints, O God, have mercy on us. Amen.

THE KATAVASIAE OF THE HOLY CROSS CANON IN TONE EIGHT

Ode 1

A cross did Moses inscribe, when with an upright stroke of his rod he divided the Red Sea for Israel, who went on foot; then he turned and smote the sea, once again uniting it o'er Pharaoh's

chariots, with transverse stroke portraying the invincible weapon. Wherefore, let us praise in song Christ our God; for He truly is glorified.

Ode 3

The rod is perceived as a figure of the Mystery, for by its blossoming it showed who was chosen to be priest. And for the Church that formerly was barren hath the Wood of the Cross now blossomed forth unto strength and steadfastness.

Ode 4

I have hearkened and heard, O Lord, of Thy dispensation's most awesome mystery; and I came to knowledge of Thy works, and I sang the praise of Thy Divinity.

Ode 5

O Tree divine and thrice-blessed, whereon Christ God was outstretched, though He is King and Lord of all: He who once had through the tree wrought wicked beguilement, fell himself because of thee, ensnared when God was nailed unto thee in our mortal flesh, He Who granteth peace unto our souls.

Ode 6

When Jonah, who was in the belly of the sea monster, stretched forth his hands in the form of a cross, he prefigured the saving Passion manifestly. Hence also, when he came forth on the third day, he indicated the supernal Resurrection of Christ God, Who was crucified in the flesh and enlightened the world by His Arising on the third day.

Ode 7

The ungodly tyrant's most insensate decree affrighted common folk, breathing forth with threats and wicked mouthings of blasphemy. But the Three Children were not struck with fear by rage wild and bestial, nor by roaring fire; but in an echoing and dew-besprinkling breeze, they stood amidst the fire and sang: O Thou supremely praised God of our Fathers and our God, forever art Thou blessed.

Ode 8

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

O ye Children, equal in number to the Trinity, bless ye God the Father and Creator; praise ye the Word, Who descended and changed the fire into dew; and supremely exalt the All-holy Spirit, Who granteth life unto all forever.

MAGNIFICATIONS IN **SAME TONE**

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

Choir: 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.

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

Choir: 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.

Verse: 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.

Choir: 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.

Verse: He hath showed strength with His arm; He hath scattered the proud in the imagination of their hearts.

Choir: 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.

Verse: 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.

Choir: 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.

Verse: He remembering His mercy hath helped His servant Israel, as He promised to our forefathers, Abraham and his seed forever.

Choir: 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.

Katavasia of the 9th Ode of the Canon of the Cross

O Theotokos, thou art a mystical paradise, which being untilled hath blossomed forth Christ, by Whom the life-bringing Tree of the Cross was planted in the earth. In worshipping Him now through its elevation, thee do we magnify.

LITTLE LITANY REPLACEMENT

Choir: Lord, have mercy. (3 times)

Senior Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever and unto ages of ages.

Choir: Amen.

Holy is the Lord our God. (thrice)

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

THE FOURTH EOTHINON EXAPOSTEILARION IN TONE TWO

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

In flashing light of virtues clad, * let us behold the young men * who, at that tomb that beareth life, * appeared in flashing raiment * unto the myrrh-bearing women * who bowed their faces earthward; * and let us be instructed of * the arising of Heaven's * Master and Lord * and with Peter run to Life in the Lord's tomb; * and wond'ring at that which was wrought, * let us remain to see Christ.

EXAPOSTEILARIA & THEOTOKION FOR THE CONSECRATION IN TONE TWO

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

Willingly lifted on the Cross * on Golgotha aforetime, * the Lord made all creation new, * while working our salvation. * Laid in a tomb that received Life, * as God He rose the third day, * the consecration of Whose bright * and august Resurrection * we all now keep * as a joyous feast and commemoration * with all the incorporeal * orders of holy Angels.

Same tone and melody

The Lord God took flesh willingly, * and through the Cross He suffered, * He wrought salvation in the midst * of the earth, to accomplish * the world's divine restoration; * and though a tomb received Him, * the third day He arose again, * and to give us an earnest * of endless life, * He gave His Arising, whose consecration * we now observe with fervent faith * with God's unnumbered Angels.

Same tone and melody

In joy we cry aloud to thee: * Rejoice, O holy Virgin; * rejoice, redemption from the curse * that fell on Eve and Adam; * rejoice, for through thee the essence * of mortals is raised up to * the glory of thy Son and God, * which transcendeth the whole world; * rejoice, through whom * He is ever worshipped and praised, O Mary, * by Angels in the Heavens' heights, * O all-hymned Theotokos.

AINOI (PRAISES) IN TONE SIX

Choir: 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.

For the Resurrection in Tone Six

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

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

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

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

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

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

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

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

For the Consecration in Tone Four (**Unto them that fear Thee**)

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

On this day with joy of heart is consecrated the ven'erable * and divine and most luminous * and sacred and splendid house * of Christ's Resurrection; * and the Holy Sepulcher giveth life unto the world * and doth provide it with an immortal spring. * It wellet up with streams of grace, it gusheth rivers of miracles, * and doth grant healings unto them * that now faithfully sing its praise.

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

On this day with joy of heart is consecrated the ven'erable * and divine and most luminous * and sacred and splendid house * of Christ's Resurrection; * and the Holy Sepulcher giveth life unto the world * and doth provide it with an immortal spring. * It wellet up with streams of grace, it gusheth rivers of miracles, * and doth grant healings unto them * that now faithfully sing its praise.

Verse 7. O Lord, I have loved the beauty of Thy house and the place where Thy glory dwelleth.

Now the brightly beaming splendor from on high hath shone lightning-like * and enlightened all things that be. * With faith then, come let us all * laud the Resurrection * of Christ our Creator; and let us celebrate with hymns * the life-bestowing and godly festival * of this most sacred consecration; and with psalms, let us shout with joy, * that we find our Redeemer Christ * and our Lord to be merciful.

Verse 8. To Thee is due praises, O God, in Sion; and unto Thee shall a vow be rendered in Jerusalem.

Since we long to see the holy scepter of the Cross raised on high * in the midst of the earth today,
* with care let us cleanse our souls, * let our minds flash brightly; * let us shine with light, and
illuminated brilliantly * with a divine power, sing the praise of Christ, * Who by His hallowed
Wood freely bestoweth holiness on all them * that extol it with ardent love * and who honor it
faithfully.

THE FOURTH EOTHINON DOXASTICON IN TONE FOUR

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

Verily, the women came at early dawn to Thy tomb, O Christ, but they found not Thy body,
precious to them. And as they were perplexed, behold there stood among them those who were
in shining clothes who said to them: Why seek ye the living among the dead? He hath risen as He
foretold. Why have ye forgotten His words? And when they were assured by their saying, they
preached to the Disciples the things seen. But their glad tidings were received with ridicule; for
they were still without understanding. But Peter hastened to behold, and glorified Thy wonders
in himself.

THEOTOKION IN SAME TONE¹

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.

THE GREAT DOXOLOGY TONE FOUR

Choir: Glory to thee, who hast shown us the Light. Glory be to God on high, and on earth peace,
good will among men.

We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to 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, 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, the God of our Fathers, and praised and glorified be thy name forever.
Amen.

Let thy mercy be upon us, O Lord, as we have set 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: Lord, 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.

¹ Same text on all Sundays, except that it is sung in the tone of the Doxasticon.

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.

THE END-OF-MATINS 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.

THE TYPIKA SERVICE

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

Reader: Amen.

THE TRISAGION PRAYERS

People: 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

All-holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities for thy Name's sake.

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

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord, Jesus Christ, Son of God, have mercy on us.

All: Amen.

Reader: Lord, have mercy. (*12 times*)

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

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

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

O come, let us worship and fall down before the Very Christ, our King and our God.

THE FIRST ANTIPHON: PSALM 102

Reader: 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 judgement 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.

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

And again: Bless the Lord, O my soul, and all that is within me bless His holy Name; blessed art Thou, O Lord.

THE SECOND ANTIPHON: PSALM 145

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

Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being. Trust ye not in princes, in the sons of men, in whom there is no salvation. His spirit shall go forth, and he shall return unto his earth. In that day all his thoughts shall perish. Blessed is he of whom the God of Jacob is his help, whose hope is in the Lord his God, Who hath made heaven and the earth, the sea and all that is therein, Who keepeth truth unto eternity, Who executeth judgement for the wronged, Who giveth food unto the hungry. The Lord looseth the fettered; the Lord maketh wise the blind; the Lord setteth aright the fallen; the Lord loveth the righteous; the Lord preserveth the proselytes. He shall adopt for His own the orphan and widow, and the way of sinners shall He destroy. The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

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

THE HYMN OF JUSTINIAN

Choir: Only-begotten Son and Word of God, who art im-mortal, who for our salvation willed to be incarnate of the Holy Theotokos and ever-virgin Mary, and without change became man; and wast crucified, O Christ our God, and trampled down death by death; who art one of the Holy Trinity, glorified together with the Father and the Holy Spirit: save us.

THE BEATITUDES IN TONE SIX

In Thy kingdom remember us, O Lord, when Thou comest in Thy kingdom.

- Blessed are the poor in spirit, for theirs is the kingdom of heaven.
- Blessed are they that mourn, for they shall be comforted.

For the Resurrection in Tone Six

Verse 10: Blessed are the meek, for they shall inherit the earth.

Remember me, O God, my Saviour, when Thou comest in Thy Kingdom, and save me, since Thou alone art the Friend of man.

Verse 9: Blessed are they that hunger and thirst after righteousness, for they shall be filled.

By the tree of the Cross, Thou didst save Adam who was deceived through a tree, and also the thief as he cried: Remember me, O Lord, in Thy Kingdom.

Verse 8: Blessed are the merciful, for they shall obtain mercy.

Having shattered the gates and bars of Hades, O Giver of Life, Thou, O Saviour, didst raise up all the dead, who cry: Glory be to Thine Arising.

Verse 7: Blessed are the pure in heart, for they shall see God.

Remember me, O Thou Who didst despoil death by Thy burial, and by Thy Resurrection didst fill all things with joy, since Thou art compassionate.

Verse 6: Blessed are the peacemakers, for they shall be called the sons of God.

When the myrrh-bearers came unto the sepulchre, they heard an Angel who cried: Christ is risen, enlightening the whole world.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.

With one accord, let us all praise Christ, Who was nailed to the Tree of the Cross and delivered the world from error.

For the Consecration of the Resurrection Church² in Tone Four

Verse 4: Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

Thou hast hallowed Thy Church upon the earth, O Christ, anointing her in the Spirit today with the oil of Thy gladness.

Verse 3: Rejoice, and be exceedingly glad, for great is your reward in the heavens.

Having Thee as her indestructible foundation, O Christ, the Church is crowned with Thy Cross as with a royal diadem.

Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.

Thy tabernacle made by hands, O Good One, hast Thou in Thy dispensation shown forth this day to be a habitation of Thine unfathomable glory.

Verse 1: Both now and ever, and unto ages of ages. Amen.

Thou alone art become the cause of good things past nature for those upon the earth, O Mother of God. Wherefore, we offer unto thee the greeting: Rejoice.

THE SUNDAY EISODIKON

Verse: O come, let us worship and fall down before Christ.

Choir: Save us, O Son of God, Who art risen from the dead; who sing to Thee. Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE SIX

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

APOLYTIKION OF FOREFEAST OF THE HOLY CROSS IN TONE TWO

We offer thee in mediation the life-giving Cross which, of Thy goodness, Thou hast given unto us, the unworthy, O Lord. Save Thy hierarchs and Thy flock, and grant Thou peace through the Theotokos, O only Lover of mankind.

APOLYTKION OF CONSECRATION OF RESURRECTION CHURCH IN TONE FOUR

Thou hast shown the earthly beauty of the holy tabernacle of Thy glory to be like unto the splendor of the heavenly firmament, O Lord. Strengthen it forever and ever, and accept our prayers which we unceasingly offer therein unto Thee, through the Theotokos, O Thou Who art the Life and Resurrection of all.

APOLYTIKION OF ST. MARY MAGDALENE IN TONE ONE

*(**The soldiers standing guard**)*

When Christ God had been born for our sakes from the Virgin, thou faith-fully didst follow Him, keeping His statutes and heeding His sacred laws, O august Mary Magdalene. Hence, as we today observe thy holy remembrance, we receive the loosing of our sins and transgressions through thy holy prayer(s) for us.

² These troparia are from 3rd Ode of the Matins canon for the Consecration.

THE TRISAGION HYMN

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 the ages of ages. Amen.
Holy Immortal have mercy on us.
Holy God, Holy mighty, Holy Immortal have mercy on us.

THE APOSTOLOS & THE GOSPEL

PROKEIMENON, IN TONE 6

O Lord, save Thy people and bless Thine inheritance. (*Ps.27:9a*) {*twice*}
Verse: Unto Thee, O Lord, will I cry; O my God, be not silent unto me. (*Ps.27:1a*)
O Lord, save Thy people and bless Thine inheritance.

APOSTOLOS FOR THE SUNDAY BEFORE THE CROSS:

Reader: The reading is from the Epistle of St. Paul's to the Galatians §215 (6:11-18)
Brethren, see with what large letters I am writing to you with my own hand. It is those who want to make a good showing in the flesh that would compel you to be circumcised and only in order that they may not be persecuted for the cross of Christ. For even those who receive circumcision do not themselves keep the Law, but they desire to have you circumcised that they may glory in your flesh. But far be it from me to glory except in the cross of our Lord Jesus Christ, by which the world has been crucified to me and I to the world. For neither circumcision counts for anything, nor uncircumcision, but a new creation. Peace and mercy be upon all, who walk by this rule, upon the Israel of God. Henceforth let no man trouble me; for I bear on my body the marks of Jesus. The grace of our Lord Jesus Christ be with your spirit, brethren. Amen.

ALLELUIA, IN TONE 1

Choir: Alleluia, Alleluia, Alleluia.
Verse 1: I have raised up one chosen out of My people. (*Ps. 88:18b*)
Choir: Alleluia, Alleluia, Alleluia.
Verse 2: For My hand shall be unto him an ally, and Mine arm shall strengthen him. (*Ps. 88:20*)
Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE SUNDAY BEFORE THE CROSS:

Reader: The reading is from the Holy Gospel according to St. John §9 (3:13-17)
Choir: Glory the Thee O Lord, Glory to Thee.
Reader: The Lord said, "No one has ascended into heaven but He who descended from heaven, the Son of man. And as Moses lifted up the serpent in the wilderness, so must the Son of man be lifted up, that whoever believes in Him should not perish but have eternal life. For God so loved the world that He gave His only Son, that whoever believes in Him should not perish but have eternal life. For God sent His Son into the world, not to condemn the world, but that the world might be saved through Him."
Choir: Glory the Thee O Lord, Glory to Thee.

Then we sing the following, in tone 6

Choir: Remember us, O Lord, when Thou comest in Thy kingdom.
• Remember us, O Master, when Thou comest in Thy kingdom.
• Remember us, O Holy One, when Thou comest in Thy kingdom.
The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

Verse: Come unto Him, and be enlightened and your faces shall not be ashamed.

The heavenly choir praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

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

The choir of Holy angels and archangels, with all the heavenly hosts praiseth Thee and saith: Holy, Holy, Holy, Lord of Sabaoth; heaven and earth are full of Thy glory.

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

THE SYMBOL OF FAITH

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible;

And in one Lord Jesus Christ, the Son of God, the Only-begotten, Begotten of the Father before all worlds, Light of Light, Very God of Very God, Begotten, not made; of one essence with the Father, by whom all things were made: Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and was made man; And was crucified also for us under Pontius Pilate, and suffered and was buried; And the third day He rose again, according to the Scriptures; And ascended into heaven, and sitteth at the right hand of the Father; And He shall come again with glory to judge the living and the dead, Whose kingdom shall have no end.

And I believe in the Holy Spirit, the Lord and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe in One Holy Catholic and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the Resurrection of the dead, And the Life of the world to come. Amen.

Leader: Remit, pardon, forgive, O God, our offenses, both voluntary and involuntary, in deed and word, in knowledge and ignorance, by day and by night, in mind and thought; forgive us all things, for Thou art good and the Lover of mankind.

All: Amen

Our Father, who art in heaven, hallowed be thy Name; thy kingdom come; thy will be done on earth, as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from the evil one.

Leader: O Lord Jesus Christ, Son of God, have mercy on us.

All: Amen.

Kontakia:

KONTAKION OF THE RESURRECTION IN TONE SIX

Having raised up all the dead out of the dark abysses by His life-bestowing hand, Christ God, the Giver of Life, hath bestowed the Resurrection upon mortal nature; for He is the Savior and Resurrection and Life of all, and the God of all.

KONTAKION OF CONSECRATION OF RESURRECTION CHURCH IN TONE FOUR

*(**On this day Thou hast appeared**)*

The Church is shown to be * a many-lighted heaven * that doth shine a guiding light * upon all them that do believe; * wherein while standing, we cry aloud: * Do Thou Thyself now establish this house, O Lord.

Leader: Lord, have mercy. (12 times)

O All-Holy Trinity, the consubstantial dominion, the indivisible Kingdom, and cause of every Good: Show Thy good will even unto me a sinner; make steadfast my heart and grant it understanding, and take away mine every defilement; enlighten my mind that I may glorify, hymn, worship, and say:

Choir: One is Holy, One is Lord, Jesus Christ, to the Glory of God the Father. Amen.

PSALM 33

Reader: Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen

I will bless the Lord at all times, His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good; blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

THE HYMN TO THE THEOTOKOS

It is truly meet and right to bless thee, O Theotokos, who art ever blessed and all-blameless, and the Mother of our God. More honourable than the cherubim and more glorious beyond compare than the seraphim, thou who without corruption bearest God the Word and art truly Theotokos: We magnify thee.

READING(S)

THE CONSECRATION OF THE CHURCH OF THE HOLY RESURRECTION OF CHRIST

The Dedication of the Temple of the Resurrection of Christ at Jerusalem celebrates the dedication of the Church of the Resurrection, built by Saint Constantine the Great and his mother, the empress Helen.

After the voluntary Passion and Death on the Cross of our Lord and Savior Jesus Christ, the holy place of His suffering was long trampled on by pagans. When the Roman emperor Titus conquered Jerusalem in the year 70, he razed the city and destroyed the Temple of Solomon on Mount Moriah, leaving there not a stone upon a stone, as even the Savior foretold (Mt.13:1-2).

Later on the zealous pagan emperor Hadrian (117-138) built on the site of the Jerusalem destroyed by Titus a new city named Aelia Capitolina for him (Hadrian Aelius). It was forbidden to call the city by its former name.

He gave orders to cover the Holy Tomb of the Lord with earth and stones, and on that spot to set up an idol. On Golgotha, where the Savior was crucified, he constructed a pagan temple dedicated to the goddess Venus in 119. Before the statues they offered sacrifice to demons and performed pagan rites, accompanied by wanton acts.

In Bethlehem, at the place the Savior was born of the All-Pure Virgin, the impious emperor set up an idol of Adonis. He did all this intentionally, so that people would forget completely about Christ the Savior and that they would no longer remember the places where He lived, taught, suffered and arose in glory.

At the beginning of the reign of Saint Constantine the Great (306-337), the first of the Roman emperors to recognize the Christian religion, he and his pious mother the empress Helen decided to rebuild the city of Jerusalem. They also planned to build a church on the site of the Lord's suffering and Resurrection, in order to reconsecrate and purify the places connected with memory of the Savior from the taint of foul pagan cults.

The empress Helen journeyed to Jerusalem with a large quantity of gold, and Saint Constantine the Great wrote a letter to Patriarch Macarius I (313-323), requesting him to assist her in every possible way with her task of the renewing the Christian holy places.

After her arrival in Jerusalem, the holy empress Helen destroyed all the pagan temples and reconsecrated the places desecrated by the pagans. She was zealous to find the Cross of our Lord Jesus Christ, and she ordered the excavation of the place where the temple of Venus stood. There they discovered the Sepulchre of the Lord and Golgotha, and they also found three crosses and some nails.

In order to determine upon which of the three crosses the Savior was crucified, Patriarch Macarius gave orders to place a dead person, who was being carried to a place of burial, upon each cross in turn. When the dead person was placed on the Cross of Christ, he immediately came alive. With the greatest of joy the empress Helen and Patriarch Macarius raised up the Life-Creating Cross and displayed it to all the people standing about.

The holy empress quickly began the construction of a large church which enclosed within its walls Golgotha, the place of the Crucifixion of the Savior, and the Sepulchre of the Lord, located near each other. The holy Apostle and Evangelist John wrote about this: "Now in the place where He was crucified, there was a garden, and in the garden a new tomb, in which no one had yet been laid. Therefore they laid Jesus there because of the Jewish preparation day, for the tomb was nearby" (John 19:41-42). The Church of the Resurrection was ten years in building, and the holy empress Helen did not survive to see its completion. She returned to Constantinople, and reposed in the year 327. After her arrival in Jerusalem, the holy empress built churches in Bethlehem, on the Mount of Olives, at Gethsemane and in many other places connected with the life of the Savior and events in the New Testament.

The construction of the church of the Resurrection, called "Martyrion" in memory of the sufferings of the Savior, was completed in the same year as the Council of Tyre, and in the thirtieth year of the reign of Saint Constantine the Great. Therefore, at the assembly of September 13, 335, the consecration of the temple was particularly solemn. Hierarchs of Christian Churches in many lands: Bythnia, Thrace, Cilicia, Cappadocia, Syria, Mesopotamia, Phoenicia, Arabia, Palestine, and Egypt, participated in the consecration of the church. The bishops who participated in the

Council of Tyre, and many others, went to the consecration in Jerusalem. On this day all the city of Jerusalem was consecrated. The Fathers of the Church established September 13 as the commemoration of this remarkable event. [From oca.org]

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THE HOLY HIEROMARTYR CORNELIUS THE CENTURION

Soon after the sufferings of the Lord Jesus Christ on the Cross and His Ascension into Heaven, a centurion by the name of Cornelius settled at Caesarea in Palestine. He had lived previously in Thracian Italy. Although he was a pagan, he distinguished himself by deep piety and good deeds, as the holy Evangelist Luke says (Acts 10:1). The Lord did not disdain his virtuous life, and so led him to the knowledge of truth and to faith in Christ.

Once, Cornelius was praying in his home. An angel of God appeared to him and said that his prayer had been heard and accepted by God. The angel commanded him to send people to Joppa to find Simon, also called Peter. Cornelius immediately fulfilled the command.

While those people were on their way to Joppa, the Apostle Peter was at prayer, and he had a vision: three times a great sheet was lowered down to him, filled with all kinds of beasts and fowl. He heard a voice from Heaven commanding him to eat everything. When the apostle refused to eat food which Jewish Law regarded as unclean, the voice said: "What God hath cleansed, you must not call common" (Acts 10:15).

Through this vision the Lord commanded the Apostle Peter to preach the Word of God to the pagans. When the Apostle Peter arrived at the house of Cornelius in the company of those sent to meet him, he was received with great joy and respect by the host together with his kinsmen and comrades.

Cornelius fell down at the feet of the apostle and requested to be taught the way of salvation. Saint Peter talked about the earthly life of Jesus Christ, and spoke of the miracles and signs worked by the Savior, and of His teachings about the Kingdom of Heaven. Then Saint Peter told him of the Lord's death on the Cross, His Resurrection and Ascension into Heaven. By the grace of the Holy Spirit, Cornelius believed in Christ and was baptized with all his family. He was the first pagan to receive Baptism.

He retired from the world and went preaching the Gospel together with the Apostle Peter, who made him a bishop. When the Apostle Peter, together with his helpers Saints Timothy and Cornelius, was in the city of Ephesus, he learned of a particularly vigorous idol-worship in the city of Skepsis. Lots were drawn to see who would go there, and Saint Cornelius was chosen.

In the city lived a prince by the name of Demetrius, learned in the ancient Greek philosophy, hating Christianity and venerating the pagan gods, in particular Apollo and Zeus. Learning about the arrival of Saint Cornelius in the city, he immediately summoned him and asked him the reason for his coming. Saint Cornelius answered that he came to free him from the darkness of ignorance and lead him to knowledge of the True Light.

The prince, not comprehending the meaning of what was said, became angry and demanded that he answer each of his questions. When Saint Cornelius explained that he served the Lord and that the reason for his coming was to announce the Truth, the prince became enraged and demanded that Cornelius offer sacrifice to the idols.

The saint asked to be shown the gods. When he entered the pagan temple, Cornelius turned towards the east and uttered a prayer to the Lord. There was an earthquake, and the temple of

Zeus and the idols situated in it were destroyed. All the populace, seeing what had happened, were terrified.

The prince was even more vexed and began to take counsel together with those approaching him, about how to destroy Cornelius. They bound the saint and took him to prison for the night. At this point, one of his servants informed the prince that his wife and child had perished beneath the rubble of the destroyed temple.

After a certain while, one of the pagan priests, by the name of Barbates, reported that he heard the voice of the wife and son somewhere in the ruins and that they were praising the God of the Christians. The pagan priest asked that the imprisoned one be released, in gratitude for the miracle worked by Saint Cornelius, and the wife and son of the prince remained alive.

The joyful prince hastened to the prison in the company of those about him, declaring that he believed in Christ and asking him to bring his wife and son out of the ruins of the temple. Saint Cornelius went to the destroyed temple, and through prayer the suffering were freed.

After this the prince Demetrius, and all his relatives and comrades accepted holy Baptism. Saint Cornelius lived for a long time in this city, converted all the pagan inhabitants to Christ, and made Eunomios a presbyter in service to the Lord. Saint Cornelius died in old age and was buried not far from the pagan temple he destroyed. [From oca.org]

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OUR RIGHTEOUS AND GOD-BEARING FATHER HIEROTHEUS THE NEW OF IVERON MONASTERY

Saint Hierotheus was born in 1686 in Greece. Desiring to comprehend Divine wisdom as it is in the sciences and also as it is in monastic life, the pious youth, displaying great ability and diligence, studied Latin and Greek philosophy.

After the death of his parents, and wanting to continue his education, Saint Hierotheus first of all visited Mount Athos, which was famous for its many male teachers. At first he was the disciple of a certain hermit near the cell of Saint Artemius (October 20), and then he joined the brethren of the Iveron monastery, where he received the monastic tonsure.

Saint Hierotheus soon journeyed to Constantinople on monastery business, and from there to Valachia, where the Lord directed him to continue his interrupted education. Having been instructed by a certain Cypriot monk, Saint Hierotheus by his good manners merited the favor of Metropolitan Auxentius of Sofia, and was ordained deacon.

After completing his education in Venice, Saint Hierotheus returned to the Holy Mountain. He settled near the Iveron monastery in the Khaga wilderness. According to the testimony of his contemporaries, he led a very strict hermit's life; with the constant Jesus Prayer the monk discovered deep love for neighbor and joy-creating sorrow. On the intercession of the igumen of the Iveron monastery Saint Hierotheus was ordained to the priesthood by Metropolitan James of Neocaesarea, who lived there in retirement.

At the request of the inhabitants of Skopelo, who had no priest, the self-denying ascetic forsook his solitude. He celebrated the services and preached for eight years, together with his Athonite disciples the hieromonk Meletius and the monks Joasaph and Simeon.

Foreseeing his own impending end, Saint Hierotheus with three disciples withdrew to the island of Yura, where those banished for life were usually sent. There after a short illness he departed to the Lord in the year 1745. His disciples buried him on that island, and after three years his venerable head was transferred to the Iveron monastery. Many sick and those afflicted with bodily suffering were healed by prayers to the saint. [From oca.org]

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THE ROYAL GREAT MARTYR KETEVAN, QUEEN OF GEORGIA

The holy Queen Ketevan was the daughter of Ashotan Mukhran-Batoni, a prominent ruler from the Bagrationi royal family. The clever and pious Ketevan was married to Prince David, heir to the throne of Kakheti. David's father, King Alexander II (1574-1605), had two other sons, George and Constantine, but according to the law the throne belonged to David. Constantine was converted to Islam and raised in the court of the Persian shah Abbas I.

Several years after David and Ketevan were married, King Alexander stepped down from the throne and was tonsured a monk at Alaverdi. But after four months, in the year 1602, the young king David died suddenly. He was survived by his wife, Ketevan, and two children—a son, Teimuraz, and a daughter, Elene—and his father ascended the throne once more.

Upon hearing of David's death and Alexander's return to the royal throne, Shah Abbas commanded Alexander's youngest son, Constantine-Mirza, to travel to Kakheti, murder his father and the middle brother, George, and seize the throne of Kakheti. As instructed, Constantine-Mirza beheaded his father and brother, then sent their heads, like a precious gift, to Shah Abbas.

Their headless bodies he sent to Alaverdi. (Since the beginning of the 11th century, Alaverdi had been the resting place of the Kakhetian kings.) The widowed Queen Ketevan was left to bury her father-in-law and brother-in-law.

But Constantine-Mirza was still unsatisfied, and he proposed to take Queen Ketevan as his wife.

Outraged at his proposition, the nobles of Kakheti rose up and killed the young man who had committed patricide and profaned his Faith and the throne. Having buried the wicked Constantine-Mirza with the honor befitting his royal ancestry, Ketevan sent generous gifts to Shah Abbas and requested that he proclaim her son, Teimuraz, the rightful heir to the throne.

While she was awaiting his reply, Ketevan assumed personal responsibility for the rule of Kakheti. Concerned that, if he denied this request, Kakheti would forcibly separate from him and unite with Kartli, Shah Abbas hastily sent Prince Teimuraz to Georgia, laden with great wealth.

In 1614 Shah Abbas informed King Teimuraz that his son would be taken hostage, and Teimuraz was forced to send his young son Alexander and his mother Ketevan to Persia. As a final attempt to divide the royal family of Kakheti, Shah Abbas demanded that the eldest prince, Levan, be brought before him, and he finally summoned King Teimuraz himself.

The shah's intentions were clear: to hold all of the royal family in Persia and send his own viceroys to rule in Kakheti. He sought to eliminate King Luarsab II of Kartli as well, but Teimuraz and Luarsab agreed to attack the Persian army with joint forces and drive the enemy out of Georgia.

Shah Abbas sent his hostages, Queen Ketevan and her grandsons, deep into Persia, while he himself launched an attack on Kakheti.

With fire and the sword the godless ruler plundered all of Georgia. The royal palace was razed, churches and monasteries were destroyed, and entire villages were abandoned. By order of the shah, more than three hundred thousand Georgians were exiled to Persia, and their homes were occupied by Turkic tribes from Central Asia. Hunger and violence reigned over Georgia.

The defeated Georgian kings Teimuraz and Luarsab sought refuge with King George III of Imereti.

After they had spent five years exiled in Shiraz (Persia), the princes Alexander and Levan were separated from Ketevan and castrated in Isfahan. Alexander could not endure the suffering and died, while Levan went mad.

Saint Ketevan, meanwhile, remained a prisoner of the ruler of southeastern Persia, the ethnic Georgian imam Quli-Khan Undiladze, who regarded the widowed Queen of Kakheti with great respect. According to his command, Ketevan was not to discover the fate of her grandsons.

Queen Ketevan spent ten years in prison, praying for her motherland and loved ones with all her might and adhering to a strict ascetic regime. Constant fasting, prayer and a stone bed exhausted her previously pampered body, but in spirit she was courageous and full of vitality. She looked after those assigned to her care and instructed them in the spiritual life.

After some time Abbas resolved to convert Ketevan to Islam, and he announced his intention to marry her. He asked that his proposal be conveyed to her the same day she was informed of the fate of her grandsons. As a condition of their marriage, Abbas insisted that Ketevan renounce the Christian Faith and convert to Islam. In the case of her acquiescence, Imam Quli-Khan was to respect and honor her as a queen, and in the case of her refusal, to subject her to public torture.

The alarmed imam begged the queen to submit to the shah's will and save herself, but the queen firmly refused and began to prepare for her martyrdom. (According to one foreign observer, her steadfastness delayed the Islamization of the Georgians in Persia: "In the course of a conversation at the court of Shah Abbas, where a young and recently converted Georgian was present, the question arose as to why it was that, while all young Georgians were forced to embrace Islam, their mothers were not. The explanation given by one of those present was that since the Queen would not change her faith Georgian mothers likewise refused." (Z. Avalishvili, "Teimuraz I and His Poem 'The Martyrdom of Queen Ketevan,'" *Georgica* [vol I, no. 4/5, 1937] pp. 22.)

Queen Ketevan was robed in festive attire and led out to a crowded square. Her persecutors subjected her to indescribable torment: they placed a red-hot copper cauldron on her head, tore at her chest with heated tongs, pierced her body with glowing spears, tore off her fingernails, nailed a board to her spine, and finally split her forehead with a red-hot spade.

Saint Ketevan's soul departed from her body, and the executioners cast her mutilated body to the beasts. But the Lord God sent a miracle: her holy relics were illumined with a radiant light.

A group of French Augustinian missionary fathers, who had witnessed the inhuman tortures, wrapped Queen Ketevan's body in linens scented with myrrh and incense and buried it in a Catholic monastery.

Some time later the holy relics of Great-martyr Ketevan were delivered to her son, Teimuraz, King of Kakheti.

Teimuraz wept bitterly for his mother and sons and buried the relics with great honor in the Alaverdi Cathedral of Saint George. [From oca.org]

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THE HOLY MARTYRS CHRONIDES, LEONTIUS AND SERAPION OF ALEXANDRIA, SELEUCUS OF GALATIA, STRATON OF BITHYNIA, ELIAS, ZOTICUS, LUCIAN, VALERIAN, MACROBIUS, AND GORDIAN³

Of these Saints, Leontius and Serapion became disciples of Chronides, who greatly shined in the office of Deacon in the city of Alexandria. Because they learned piety from him, they were seized by the unbelievers together with their teacher Chronides. After being much examined and going through various tortures, lastly they were bound by their hands and feet and cast into the

³ The sources for these Saints are very confused as to when they suffered martyrdom and how they related to each other. The account here is from the Synaxarion of Constantinople, which puts them all during the reign of Licinius.

sea, and so completed their martyrdom. Their honorable relics were brought back to shore by Angels, and through visions to Christians they ordered them to have them buried.

Seleucus, Gordian the Cappadocian and Macrobius the Paphlogonian, after suffering various tortures in the region of Galatia, which included fire and the joints of their bodies being twisted out of place, they were finally thrown as food to the wild beasts. In this way they delivered their souls into the hands of Christ. Their friend Valerian, who was as one soul with them, mourned and wept over the graves of his beloved Martyrs, and out of his longing for them he departed to the Lord.

The wondrous Straton from Bithynia was seized by the governor there, and after being tormented with various tortures, they tied his hands to the branches of two cedars, which were forcibly bent towards each other. On letting the trees return to their natural position, the Saint was divided in two, and so he delivered his soul into the hands of God.

Zoticus, Elias and Lucian, in the city of Tomis (Today's Constanta in Romania) by order of the governor Maximus, first suffered various tortures, and then were beheaded.

All of the above Martyrs received a martyric end during the reign of the tyrant Licinius, in the year 315. [From Mystagogy]

THE DISMISSAL

The Leader bows toward the icon of Christ on the iconostasis, saying:

Leader: Glory to thee, O Christ our God and our Hope, glory to thee.

All: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. O Lord, bless.

Leader: O Thou Who rose again 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—the Forefeast of which we now celebrate; of our venerable and God-bearing fathers; of the *Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene*, protector of this community; of the Hieromartyr Cornelius the centurion; Venerable Hierotheos the Younger of Iviron monastery on Athos; Great-martyr Ketevan, queen of Georgia; and the Six Martyrs at Tomis in Romania, whose memory we celebrate today, and of all the saints: have mercy on us, and save us, for Thou art good and lovest mankind.

Then, facing the icon of Christ, on the iconostasis, the Leader says:

Leader: Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us, and save us.

All: Amen.