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READER'S ORTHROS AND TYPIKA ON SUNDAY, NOVEMBER 15, 2026
(24th Sunday after Pentecost & 8th Sunday of Luke)

The holy Martyrs and Confessors of Edessa Guria, Shamuna, and Habib the Deacon

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 SEVEN**

Choir: God is the Lord and hath appeared unto us. Blessed is He that cometh in the Name of the Lord.
Verse 1: *O give thanks unto the Lord and call upon His Holy Name.*
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 SEVEN

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

APOLYTIKION FOR SS. GURIA, SHAMUNA AND HABIB IN TONE FIVE

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

Since Thou hast given us the miracles of Thy holy Martyrs Guria, Shamuna and Habib as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou art good and the Lover of mankind.

RESURRECTIONAL THEOTOKION IN TONE FIVE

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

Rejoice, O uncrossed gate; rejoice, O wall and protection of those who hasten unto thee; rejoice, O quiet haven, who hast not known wedlock, O thou who hast given birth in the flesh to thy Creator and God. Thou shalt continue to intercede for the sake of those who praise and worship thy birth-giving.

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.

SEVENTH TONE RESURRECTIONAL KATHISMATA (**Plain Reading**)

First Kathisma

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

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

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

END-OF-VESPERS RESURRECTIONAL THEOTOKION[1] IN TONE SEVEN

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

In that thou art the treasury of our resurrection O all-praised one, lead thou forth from the pit and bottom of transgression those who set their hope in thee. For thou hast saved those who were guilty of sin, in that thou didst give birth to our Salvation; O thou who before giving birth wast virgin, and at giving birth and after giving birth was virgin still.

Second Kathisma

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

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

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

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

Rejoice, O Virgin full of grace, Theotokos, O Haven of mankind and their Intercessor; for from thee was incarnate the Savior of the world; for thou alone art Mother and Virgin at the same time. Wherefore, intercede with Christ our God, that He grant safety to the universe, O ever-blessed and glorified one.

Optional[2]

THE ABRIDGED AMOMOS 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.

[1] The end-of-Vespers Theotokion in the tone of the week has been omitted at Vespers the night before, as shown in the "God is the Lord" section. In such an instance, this Theotokion replaces the 1st Kathisma Theotokion from the Octoechos.

[2] In common North American Antiochian use, the Amomos (Psalm 118) is often omitted in Sunday Orthros, in which case we immediately begin chanting the Evlogetaria, which start with the repetition of the 12th verse of the Amomos.

- In my heart have I hid Thy sayings that I might not sin against Thee.

THE EVLOGETARIA OF THE RESURRECTION IN TONE FIVE

Blessed art Thou, O Lord: teach me Thy statutes. (Ps.118:12)

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.

SEVENTH TONE RESURRECTIONAL HYPAKOE (**Plain Reading**)

O Thou Who hast taken our image and our likeness, and endured crucifixion in the flesh, save me by Thy Resurrection, O Christ God, for Thou art the Lover of Mankind.

SEVENTH TONE RESURRECTIONAL ANABATHMOI (**Plain Reading**)

FIRST ANTIPHON

- O Savior, Who didst restore Zion from the captivity of error, deliver me from the bondage of sufferings and restore my life.
- He that soweth sorrow in the south, fasting with tears, the same shall reap sheaves of reviving and ever-nourishing joys.

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

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

- In the Holy Spirit is the fountain of divine treasures; for from Him cometh wisdom, awe, and understanding. To Him, therefore, be praise, glory, might, and honor.

SECOND ANTIPHON

- If the Lord buildeth not the house of the soul, then vainly do we labor; for without Him, no deed nor word is perfected.
- Verily, the saints who are the hire of the fruit of Thy womb, by the moving of the spirit flourish the beliefs of fatherly adoption.

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

- By the Spirit was existence bestowed on all creation; for He is of the Godhead before existence, and He is the unapproachable Light, the God of all, and their life.

THIRD ANTIPHON

- Verily, they who fear the Lord are now forever blessed; for they have found the way of life in the never-decaying glory.
- O high Priest, as thou seest thy children's children like plants around thy table, rejoice and be happy, and offer them to Christ.

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

- By the Holy Spirit is the abundance of gifts, the richness of glory, and depth of the great ordinances; for He is worshipful and coeternal in glory with the Father and the Son.

THE MATINS GOSPEL

PROKEIMENON, IN TONE SEVEN

Arise, O Lord my God, and let Thy hand be exalted. Forget not Thy wretched ones to the end of time. *(twice)*

Verse: *To Thee do I confess, O my Lord, from my whole heart.*

Arise, O Lord my God, and let Thy hand be exalted. Forget not Thy wretched ones to the end of time.

THE **SECOND 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 Mark §70 (16:1-8).

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

Reader: When the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, bought spices, so that they might go and anoint Jesus. And very early in the morning, on the first day of the week, they came to the tomb at the rising of the sun. And they were saying to one another, "Who will roll away the stone for us from the door of the tomb?" And looking up, they saw that the stone was rolled back – it was very large. And entering the tomb, they saw a young man sitting on the right side, dressed in a long white robe; and they were amazed. And he said to them, "Do not be amazed; you seek Jesus of Nazareth, Who was crucified. He is risen; He is not here; see the place where they laid Him. But go, tell His disciples and Peter that He is going before you to Galilee; there you will see Him, as He told you." And they went out quickly and

fled from the tomb; for trembling and astonishment had come upon them; and they said nothing to anyone, for they were afraid.

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.

SEVENTH TONE RESURRECTIONAL KONTAKION (**Plain Reading**)

No longer will the dominion of death be able to keep men captive; for Christ hath descended, destroying and dispelling the powers thereof. Hades is bound; the Prophets rejoice with one accord, saying: The Savior hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

SEVENTH TONE RESURRECTIONAL OIKOS (**Plain Reading**)

The nethermost regions, Hades and death, trembled below today beholding One of the Trinity. The earth was shaken, and the gatekeepers of Hades, on seeing Thee, were terrified. But the whole creation rejoiceth with the prophets and chanteth a song of victory unto Thee, our Redeemer and God, Who hast now destroyed the power of death. Let us shout with jubilation, and let us cry unto Adam and unto Adam's children: The Tree hath given him entry. Come forth, ye faithful, for the Resurrection.

THE SYNAXARION (**Plain Reading**)

On November 15 in the Holy Orthodox Church we commemorate the holy Martyrs and Confessors of Edessa in Syria: Guria, Shamuna and Habib the Deacon.

Verses

Shamuna and Guria the sword perfecteth,
Habib, the flame; to them flame and sword were gladness.
Fire the fifteenth slew Habib, bronze the others.

Guria and Shamuna contested during the reign of Diocletian, in 288; Habib contested in the days of Licinius, in 316; he was buried with Guria and Shamuna. The three have one common feast and they are always portrayed together in icons. They are invoked for help in marital difficulties. A certain Goth had come with the Roman army to Edessa and was quartered in the house of a pious widow named Sophia. The Goth asked Sophia for the hand of her daughter, Euphemia; reluctantly, Sophia at last agreed. She made the Goth vow by the power of the holy Martyrs Shamuna, Guria, and Habib to keep Euphemia as the apple of his eye. As he was nearing his home, however, the treacherous man revealed to Euphemia that he already had a wife. Euphemia became the Goth couple's slave which dealt with her mercilessly. After extreme sufferings, which included being sealed alive in a tomb and left there to die, Euphemia begged the Saints to save her, and they miraculously conveyed her to Edessa, to the very shrine of the holy Martyrs. Euphemia was reunited with her mother through their holy prayers.

On this day, we also commemorate Thomas the New, patriarch of Constantinople; and Venerable Paisios Velichkovsky.

By their holy intercessions, O God, have mercy upon us. Amen.

THE KATAVASIAE OF THE ENTRANCE 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 rejoice in her Entrance with gladness.

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 solemn Entrance 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 pure solemn Entrance; for thou didst go into the interior of the temple as an all-pure temple, establishing with safety all those who praise thee.

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."

Ode 8

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

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

Magnifications 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

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 Entrance of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos!

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 SECOND EOTHINON EXAPOSTEILARION IN TONE TWO

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

Seeing the stone was rolled away, * the wise myrrh-bearing women * rejoiced with great exceeding joy; * for they beheld a young man * within the sepulcher seated * who gave to them the tidings: * Lo, Christ is risen from the dead; * go and tell His disciples * and Peter too. * To the Mount in Galilee go to meet Him; * for there, as He foretold His friends, * ye shall again behold Him.

EXAPOSTEILARION & THEOTOKION FOR THE MARTYRS IN TONE TWO

(****Hearken, ye women****)

As ye in former times preserved * the woman cast into a tomb * from bitter death, O ye Martyrs, * but thereupon ye surrendered * the lawless Goth to death, O Saints, * do ye deliver me as well * from mine unruly passions now, * that I might joyfully honor * your brightly beaming remembrance.

Same tone and melody

God the uncircumscribable, * He Who with His Divinity * doth fill all things, O blest Virgin, * ineffably was embodied * from thee, for His compassion's sake, * and set aright old Adam's fall, * for the new Adam He became: * entreat Him for us, since He is * thy Son, O pure Theotokos.

AINOI (PRAISES) IN TONE **SEVEN**

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 Seven

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

Christ hath risen from the dead, loosening the bonds of Death. Be of good cheer, and of great joy, and, O Heavens, praise the glory of God.

Verse 2. *Praise God in His sanctuary: praise Him in the firmament of His power.*
Seeing the Resurrection of Christ, let us worship the holy Lord Jesus, Who alone is blameless of all error.
Verse 3. *Praise Him for His mighty acts: praise Him according to His excellent greatness.*
Verily, we cease not worshipping the Resurrection of Christ; for we are saved from our sins. Holy, therefore, is the Lord Jesus Who didst manifest the Resurrection.
Verse 4. *Praise Him with the sound of the trumpet. Praise Him with the psaltery and harp.*
With what shall we reward the Lord for all that He hath given us? For God, for our sakes, dwelt among men; and for corrupt nature the Word became flesh and lived among us. Yea, He hath done this, the Benefactor of ingrates, the Savior of captives, the Sun of justice to those lying in darkness, the Passionless on the Cross, the Light in Hades, the Life in death, and the Resurrection of the fallen. Wherefore, do we cry to Him: O our God, glory to Thee.
Verse 5. *Praise Him with the timbrel and dance; praise Him with stringed instruments and organs.*
O Lord, Thou hast demolished the gates of Hades, and by Thy precious might Thou hast abolished the power of death, and by Thy divine and glorified Resurrection Thou hast raised the dead lying in darkness from everlasting time; for Thou art King of all and an almighty God.
Verse 6. *Praise Him upon the loud cymbals: praise Him upon the high-sounding cymbals. Let everything that hath breath praise the Lord.*
Come, let us rejoice in the Lord, and be joyous in His Resurrection; for He hath raised the dead with Him from the indissoluble bonds of Hades. And, being God, He hath granted the world eternal life and the Great Mercy.
Verse 7. *Arise, O my God, lift up Thy hand, and forget not the humble.*
Verily, the resplendent angel sat on the stone of the Life-receiving grave and proclaimed to the ointment-bearing women, The Lord hath risen as He foretold ye. Tell, therefore, His Disciples that He will go before them to Galilee, He Who granteth the world eternal life and the Great Mercy.
Verse 8. *I will praise Thee, O Lord, with my whole heart: I will show all Thy marvelous works.*
Why have ye rejected the Cornerstone, O ye Jews, transgressors of the law? For verily, the same is the stone which God hath placed in Zion, Who in the wilderness poured forth water from the rock, and Whose side poureth out for us deathlessness. He is the Stone that was cut out from the virginal mountain without will of man, the Son of Man, coming in the clouds of heaven, to the Ancient of Days, as Daniel said, and His kingdom shall last forever.

THE SECOND EOTHINON DOXASTICON IN TONE TWO

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

They who were with Mary came and brought with them ointments; and as they were at a loss how to achieve their desire, they saw that the stone had been rolled, and a divine young man removed all anxiety and trouble from their souls by saying, The Lord Jesus hath risen. Wherefore, they proclaimed to His Disciples, that they should hasten to Galilee and behold Him, risen from the dead; for He is the Lord, the Giver of Life.

THEOTOKION IN SAME TONE[3]

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,

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

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 TWO**

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 oft he 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 oft he 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.

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[4] 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.

[4] This Troparion is appointed for Sundays with tones 5--8.

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 **SEVEN**

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.
- Blessed are the meek, for they shall inherit the earth.
- Blessed are they that hunger and thirst after righteousness, for they shall be filled.

For the Resurrection in Tone Seven

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

Comely to behold and good for eating was the fruit that slew me. Christ is the Tree of Life, and eating thereof, I shall not die; but I cry out with the thief: Remember me, O Lord, in Thy Kingdom.

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

When Thou wast raised up on the Cross, O Compassionate One, Thou didst blot out the handwriting that was against Adam for the sin of old, and Thou didst save the whole race of mortals from error. Wherefore, we praise Thee, O Benefactor and Lord.

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

Thou didst nail our sins to the Cross, O Compassionate One, and by Thy death, O Christ, Thou didst put death to death; and Thou didst raise from the dead them that had died. Wherefore, we worship Thine august Resurrection.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
The serpent once poured forth venom into the ears of Eve. But Christ, while upon the Tree of the Cross, poured forth the sweetness of life for the world. Remember me, O Lord, in Thy Kingdom.
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 wast placed in a tomb as a mortal, O Christ, Thou Life of all. Thou didst break the bars of Hades, and arising in glory on the third day as one mighty, Thou didst enlighten all. Glory be to Thine Arising.
Verse 3: Rejoice, and be exceedingly glad, for great is your reward in the heavens.
When the Lord arose from the dead on the third day, He gave His peace unto the disciples; and having blessed them, He sent them forth, saying: Bring ye all men into My Kingdom.
Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.
The Father is light, the Son and Word is light, the Holy Spirit is light, yet the Three are one Light. For God is One, in Three Persons, but of one nature and origin, undivided, unmingled, and existing before eternity.
Verse 1: Both now and ever, and unto ages of ages. Amen.
On the earth, in the flesh, O Theotokos, thou didst conceive the Father's Son and Word as He Himself knoweth. Wherefore, O Virgin Mother, we who have been deified through thee, cry out unto thee: Rejoice, thou hope of Christians.

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 SEVEN

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

APOLYTIKION FOR SS. GURIA, SHAMUNA AND HABIB IN TONE FIVE

Since Thou hast given us the miracles of Thy holy Martyrs Guria, Shamuna and Habib as an invincible battlement, by their entreaties scatter the counsels of the heathen, O Christ our God, and strengthen the faith of Orthodox Christians, since Thou art good and the Lover of mankind.

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.

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, TONE 7

The Lord will give strength unto His people; the Lord will bless His people with peace. *(Ps.28:11) {twice}*

Verse: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams; bring unto the Lord glory and honour. *(Ps.28:1)*

The Lord will give strength unto His people; the Lord will bless His people with peace.

APOSTOLOS OF THE 24TH SUNDAY AFTER PENTECOST:

Reader: The reading is from the Epistle of St. Paul to the Ephesians §221 (2:14-22).

Brethren, Christ is our peace, Who has made us both one, and has broken down the dividing wall of hostility, by abolishing in His flesh the law of commandments and ordinances, that He might create in Himself one new man in place of the two, so making peace, and might reconcile us both to God in one body through the Cross, thereby bringing the hostility to an end. And He came and preached peace to you, who were far off, and peace to those who were near; for through Him we both have access in one Spirit to the Father. So then you are no longer strangers and sojourners, but you are fellow citizens with the saints and members of the household of God, built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone, in Whom the whole structure is joined together and grows into a holy temple in the Lord; in Whom you also are built into it for a dwelling place of God in the Spirit.

ALLELUIA, IN TONE 7

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: It is good to give praise unto the Lord, and chant unto Thy name, O Most High. *(Ps.91:1)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: To proclaim in the morning Thy mercy, and Thy truth by night. *(Ps.91:2a)*

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE 8TH SUNDAY OF LUKE:

Reader: The reading is from the Holy Gospel according to St. Luke §53 (10:25-37).

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

Reader: At that time, a lawyer stood up to put Jesus to the test, saying, "Teacher, what shall I do to inherit eternal life?" Jesus said to him, "What is written in the Law? How do you read?" And the lawyer answered, "You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and with all your mind; and your neighbor as yourself." And Jesus said to him, "You have answered right; do this, and you will live." But the lawyer, desiring to justify himself, said to Jesus, "And who is my neighbor?" Jesus replied, "A man was going down from Jerusalem to Jericho, and he fell among robbers, who stripped him and beat him, and departed, leaving him half dead. Now by chance a priest was going down that road; and when he saw him he passed by on the other side. So likewise a Levite, when he came to the place and saw him, passed by on the other side. But a Samaritan, as he journeyed, came to where he was; and when he saw him, he had compassion, and went to him and bound up his wounds, pouring on oil and wine; then he set him on his own beast and brought him to an inn, and took care of him. And the next day he took out two denarii and gave them to the innkeeper, saying, 'Take care of him; and whatever more you spend, I will repay you when I come back.' Which of these three, do you think, proved neighbor to the man who fell among the robbers?" The lawyer said, "The one who showed mercy on him." And Jesus said to him, "Go and do likewise."

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 SEVEN

No longer will the dominion of death be able to keep men captive; for Christ hath descended, destroying and dispelling the powers' thereof. Hades is bound; the Prophets rejoice with one

accord, saying: A Savior hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

KONTAKION OF SS. GURIA, SHAMUNA AND HABIB IN TONE TWO

*(**Thou soughtest the heights**)*

Ye gained from on high * much grace, O wise, all-__ lauded Saints; * and thus, ye protect * all them found in ordeals and trials; * for this cause, O Martyrs, did ye save a young woman from bitter death, * in that ye are in very truth * the glory of Edessa and joy of all.

KONTAKION OF ENTRANCE OF THE THEOTOKOS IN TONE FOUR

(**Thou Who wast raised up**)

The sacred treasury of God's holy glory, * the greatly precious bridal chamber and Virgin, * the Savior's most pure temple, free of stain and undefiled, * into the House of the Lord * on this day is brought forward * and bringeth with herself the grace * of the Most Divine Spirit; * her do God's Angels hymn with songs of praise, * for she is truly the heavenly tabernacle.

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 holy Martyrs and Confessors of Edessa Guria, Shamuna, and Habib the Deacon

The Holy Martyrs and Confessors Gurias, Samonas and Habibus: during the persecution against Christians under the emperors Diocletian (284-305) and Maximian (305-311). The two friends Gurias and Samonas, preachers of the Word of God, were arrested in the city of Edessa.

The saints refused to offer sacrifice to the gods, and boldly confessed their faith in Christ. For this they were subjected to cruel tortures: they were beaten, hung up by their hands, heavy weights were tied to their feet, and they were cast into a stifling prison.

The martyrs endured everything with firmness and Samonas uttered a prayer to the Lord, which one of the witnesses to their death wrote down: "O Lord my God, against Whose will not a single sparrow falls into the snare. It was You Who made room for David in his sorrow (Ps. 4:1), Who proved the Prophet David stronger than lions (Dan. ch. 6), and granted a child of Abraham to be victor over torture and flames (Dan. ch. 3, ch. 14). You know also, Lord, the infirmity of our nature, You see the struggle set before us. Our foe strives to snatch us, the work of Your right hand, away from You and to deprive us of the glory which is in You. With Your compassionate eye watching over us, preserve in us the inextinguishable light of Your Commandments. Guide our steps by Your light, and make us worthy of Your Kingdom, for You are blessed unto ages of ages." By night, they took the martyrs out beyond the city and beheaded them (+ 299-306). Christians buried their holy bodies with reverence.

After some years, the last pagan emperor, Licinius (311-324), began a persecution against Christians. Habibus, a deacon of the Church of Edessa whom the emperor ordered to be arrested for his zealous spreading of the true Faith, presented himself before the executioners when he learned they were searching for him. The saint confessed his faith in Christ and was sentenced to be burned alive. The martyr went willingly into the fire and with a prayer surrendered his soul to the Lord. When the fire went out, the mother and relatives of the saint found his body unharmed. They buried the martyr next to Saints Gurias and Samonas.

After the death of the saints, numerous miracles were wrought by them for those who entreated their help with faith and love. Once, a certain Gothic soldier, sent to serve at Edessa, took the pious virgin Euphemia as his wife. Before this the barbarian vowed to her mother Sophia at the graves of the Martyrs Gurias, Samonas and Habibus that he would do his spouse no harm, and would never insult her, but would always love and cherish her.

At the completion of his service in Edessa, he took Euphemia with him back to his native land. It turned out that he had deceived her, for he already had a wife at home, and Euphemia became her slave. Her evil husband threatened to kill her if she revealed to anyone that they were married. Euphemia suffered much abuse and humiliation. When she gave birth to a son, the jealous Gothic woman poisoned him. Euphemia turned with prayer to the holy Martyrs Gurias, Samonas and Habibus, the witnesses to the perjurer's oath, and the Lord delivered Euphemia from her suffering and miraculously returned her to Edessa, where she was welcomed by her mother.

After a certain while the Goth was again sent to serve in Edessa. The whole city learned of his misdeeds after he was denounced by Sophia. The Goth was executed by order of the prefect of the city.

In an Akathist, the Holy Church addresses the martyrs: "Rejoice, Gurias, Samonas and Habibus, Heavenly Patrons of honorable marriage." We pray to them for deliverance from family turmoil, and from marital difficulties, especially where one spouse hates the other without cause. [From oca.org]

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Saint Thomas the New, Patriarch of Constantinople

Thomas II was elected Patriarch of Constantinople six months and sixteen days after the death of his predecessor, Patriarch Peter. He ruled for three years (according to Theophanes), or two years and seven months (according to Nikephoros), or four years and seven months (according to the Leoglavious list).

He was ordained on the Holy Saturday (April 17) of 667 (according to others 665), and fell asleep on November 15, 669 (according to others 668). Previously, he was Deacon and Chartophylax. Nikephoros Kallistos writes that Thomas II came from the Diaconate and was a scribe, a refendarius, a chancellor of the Patriarchate, and director of the Skala Gerokomeion (old age home) and of the Neapolis Ptochotropheion (poor house).

He sent his synodal letter to Pope Vitalian, but it never reached Rome, because of the war raging at the time in the Mediterranean between the Byzantine Romans and the Arabs. This letter was read on March 28, 681 during the thirteenth session of the Sixth Ecumenical Synod, and its content was considered orthodox. During this same session, it was established that he had left no written evidence of any adherence to Monothelitism. Thus he escaped the condemnation for heresy that struck his four predecessors, and was later counted among the saints.

We know little more about Thomas II, other than he was pious, as was his successor. The Orthodox Church celebrates his memory on the 15th of November (though some celebrate him on either the 14th or 16th of November). [From Mystagogy]

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Our righteous Father Païsius Velichkovsky

Saint Paisius Velichkovsky was born in Poltava in Little Russia on December 21, 1722, and was the eleventh of twelve children. His father John was a priest, who named him Peter at his Baptism, in honor of Saint Peter the Metropolitan of Moscow, on whose Feast he was born.

After the children's father died, their mother Irene raised them in piety. Peter was sent to study at the Moghila Academy in Kiev in 1735. After four years, Peter decided to leave the world and become a monk. At the age of seventeen, he went in search of a monastery and a good spiritual Father. For seven years Peter visited various monasteries, including the Kiev Caves Lavra, but he did not feel drawn to any of the monasteries of Ukraine.

After being made a rassophore monk (one blessed to wear the rasson, but not yet tonsured "into the mantle") at the Saint Nicholas Medvedevsky Monastery with the name Platon, he found that there was no experienced Elder there who could teach him obedience or give him spiritual direction. Not wishing to begin his monastic life without such guidance, he left the monastery a week after his tonsure with the blessing of his Elder.

At first, he went to Kiev, where he happened to meet his sister-in-law, the widow of his older brother Archpriest John. She informed him of his mother's sorrow when he left Kiev, and her

mind seemed to be affected by her grief. Then one day an angel appeared to her and told her that instead of loving the Creator with her whole heart and soul, she loved His creation (her son) more. Because of this excessive love, the angel went on, she was thinking of starving herself to death, which would result in her eternal condemnation. The angel said that by God's grace, her son would become a monk, and that she should also renounce the world and become a nun. After this, she became calm and accepted God's will. She entered a convent and was tonsured with the name Juliana. After about ten years, she departed to the Lord.

While at Kiev, Platon met two monks from Romania who were about to return to their country. After crossing the border into Moldavia, they came to Vlachia and the Skete of Saint Nicholas, which is called Treisteny, around 1745. The Elder of the Skete, Hieroschemamonk Michael, was away on business in Ukraine, so Platon and his companions were welcomed by the Superior, Father Demetrius. Platon was placed under a general obedience and given a cell near the Skete, from which the church was visible.

As he was sleeping one night, the semantron was sounded calling the monks to Sunday Matins, but Platon did not hear it. He woke up and ran to the church, only to find that the Gospel had already been read, and the Canon was being sung. In his grief and shame, he did not enter the church, but returned to his cell and wept bitter tears. After the Liturgy, when it was time for the meal, the Superior and the Elder were surprised that Platon had not been seen at the services. The Elder ordered that the meal be delayed while he sent a Father Athanasius to find out what had happened to Platon. Father Athanasius found him and asked why he was weeping. With difficulty, Platon was able to tell him the cause of his sorrow. Father Athanasius tried to console him and urged him to come to the Skete, where the others were waiting for him. Finally, he was persuaded to go.

Seeing the brethren at table but not eating, Platon fell down before them weeping and asking forgiveness. The Elder and the Superior lifted him up and heard from Father Athanasius the reason for his sorrow. The Elder told Platon not to grieve so over something that had happened involuntarily, and did his best to console him. From that time, however, the saint would not sleep lying down in bed, but sitting up on a bench.

One day the Elder Onuphrius of Kyrkoul visited the Skete and spoke about his Skete at Kyrkoul. Platon long to see Kyrkoul, and so he returned there with Father Onuphrius. He remained there for a time, conversing with Father Onuphrius about overcoming the passions, the struggle with demons, unceasing prayer, and other soul-profiting topics. This seed fell on good ground, later bearing spiritual fruit a hundredfold.

The time came when Platon was filled with a longing to visit Mount Athos. He asked the brethren of the Skete, and those of other Sketes, for their forgiveness and blessing for the journey. He also thanked them for their kindness and their paternal instruction. They blessed him and let him go in peace. At that time he was just twenty-four years old.

Platon went to Mount Athos in 1746, arriving at the Great Lavra on July 4, the eve of the Feast of Saint Athanasius of Athos. His traveling companion, Hieromonk Tryphon fell ill and died after four days. Platon would have died from the same illness, if not for the care of the Russian monks. He recovered and lived in solitude in a cell called Kaparis near the Pantokrator Monastery. He went around visiting the ascetics and solitaries, looking for a spiritual Father, but was unable to find anyone suitable.

In 1750 Saint Basil of Poiana Marului (April 15) visited the Holy Mountain and spent some time with Platon, who asked him for monastic tonsure. Elder Basil granted his request, giving

him the name Paisius. Then Father Basil returned to his Skete at Vlachia. About three months later, a young monk named Bessarion came to the Holy Mountain from Vlachia. He went around to the monasteries searching for an instructor, but did not find one. He also came to Father Paisius and asked him to tell him something about saving his soul. Father Paisius sighed and told him that he himself had been looking for an instructor without success. Yet, feeling compassion for Father Bessarion, he talked to him a little about the qualifications necessary for a true instructor, and about the Jesus Prayer. After hearing him, Father Bessarion said, "What more do I seek?" He fell down at the feet of Father Paisius, entreating him to be his Elder. Father Paisius did not want to be anyone's Elder, wishing instead to be under authority himself. Father Bessarion remained for three days weeping until Father Paisius agreed to accept him as a friend, and not as a disciple. For about four years they lived together fulfilling God's commandments, cutting off their own will and obeying one another as equals.

Other disciples began to join them, and their number continued to increase. Since they needed a priest and a confessor, they begged Father Paisius to accept ordination. He did not want to hear of this, and repeatedly refused to consent. They did not give up, however. They asked him how he could expect to teach the brethren obedience and cutting off their own will, when he disobeyed the tearful entreaties of those who wanted him to accept. Finally, he said, "May the will of God be done."

In 1754 Father Paisius was ordained to the holy priesthood and was given the Skete of the Prophet Elias, where he began to accept even more disciples. Saint Paisius remained on Mt Athos for a total of seventeen years, copying Greek patristic books and translating them into Slavonic.

In 1763 Father Paisius went to Moldavia with sixty-four disciples, and was given the Dragomirna Monastery near the city of Sochava and on the border between Bukovina and Moldavia. Here he remained for twelve years, and the number of monks increased to three hundred and fifty. His friend Hieromonk Alexius came to visit him from Vlachia, and Father Paisius asked him to tonsure him into the Schema. Father Alexius did so, but without changing his name. While at Dragomirna, Father Paisius corrected the Slavonic translations of patristic books by comparing them to the Greek manuscripts he had copied on Mt Athos.

The Russo-Turkish war broke out in 1768, and Moldavia and Vlachia saw many battles. Dragomirna and the forests around it became filled with refugees from the villages near the battlegrounds. Another catastrophe appeared in 1771 with the outbreak of plague. When Dragomirna and Bukovina came under the control of Austrian Catholics, Saint Paisius and his flock fled to Moldavia. In October of 1775, he went to Secu ("Beheading") Monastery, which was dedicated to Saint John the Baptist, with many of his monks.

Secu was too small for the number of brethren, who were crowded with three to five monks in a cell. In the spring, more brethren were due to arrive from Dragomirna, so new cells had to be built. After three years of labor one hundred cells were completed, and everyone had a place. Still, the numbers increased and they had to look for a larger monastery.

Prince Constantine Muruz wrote to the Elder saying that there was no larger monastery than Neamts, about two hours from Secu. On August 14, 1779, Saint Paisius moved to Neamts Monastery where he spent the last fifteen years of his life translating the writings of the Holy Fathers. He organized the community according to the Typikon (Rule) of Mt Athos. He gathered about a thousand monks in the monastery, instructing them in the unceasing prayer of the heart.

Archbishop Ambrose visited Saint Paisius at Neamts in 1790, staying for two days to converse with the Elder. During the Sunday Liturgy, he raised Saint Paisius to the rank of Archimandrite. He remained two more days, then departed after blessing everyone.

Saint Paisius fell asleep in the Lord on November 15, 1794 at the age of seventy-two. It is possible that God revealed the date of his death to him beforehand, for he stopped translating books. He only reviewed and corrected what had already been translated.

He was ill for four days, but felt well enough to attend the Liturgy on Sunday. After the service, he asked everyone to come and receive his blessing. He said farewell to them all, then returned to his cell and would not receive anyone. A few days later, on November 15, he received the Holy Mysteries again and surrendered his soul to God. His funeral was conducted by Bishop Benjamin of Tuma, and was attended by multitudes of priests, monks, laymen, nobles and ordinary people.

The holy relics of Saint Paisius were uncovered in 1846, 1853, 1861 and 1872, and were found to be incorrupt.

Saint Paisius has had an enormous influence, not only in Romania, but throughout the Orthodox world. His disciples traveled to Russia, sparking the spiritual revival of the nineteenth century with Slavonic translations of the PHILOKALIA and the tradition of eldership which they had learned from Saint Paisius. This influence has been felt even in America through Saint Herman of Alaska (December 13). Saint Herman was taught by Elders whose spiritual formation was guided by Saint Paisius. He first met Father Nazarius, who became his Elder at Valaam, at Sarov, then followed him to Sanaxar when Saint Theodore (February 19) was their igumen.

One of the books that Saint Herman brought with him to America was the Slavonic PHILOKALIA, printed in 1794. He absorbed the spiritual wisdom that it contained, and imparted it to others. [From oca.org]

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; of the Holy Myrrh-Bearer and Equal to the Apostles Mary Magdalene, protector of this community; *of the holy Martyrs and Confessors Guria, Shamuna and Habib the Deacon of Edessa; Thomas the New, patriarch of Constantinople; and Venerable Paisios Velichkovsky, 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.