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READER'S ORTHROS AND TYPIKA ON SUNDAY, NOVEMBER 22, 2026
(25th Sunday after Pentecost & 9th Sunday of Luke)

After-feast of the Entry of the Theotokos into the Temple

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 EIGHT**

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

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

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

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

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

APOLYTIKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR

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

Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying: Rejoice, O thou who art the fulfillment of the Creator's dispensation.

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.

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

First Kathisma

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

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

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

For the Feast in Tone One (***While Gabriel was saying ****)

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

Give praises, O ye virgins; sing joyous hymns, ye mothers; * O ye peoples, offer up glory; O priests, give ye your blessing * to laud the pure Mother of our God; * for she is led, a small child in the flesh, * to the temple of the Law as the holiest * of temples for God the Most High. * Wherefore, all we the faithful now cry out, * keeping a spiritual festival: * Rejoice, O Virgin, thou glory of all mankind.

Second Kathisma

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

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

Verily, when the women came with burial ointment, they heard from the grave an angelic voice, saying: Cease your tears and receive joy instead of sorrow; and cry in praise that Christ the Lord is risen, Who being God was pleased to save mankind.

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

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

O David, now lead the way into the temple of God; * and leaping with joy and gladness, there receive thou our Queen, and cry aloud unto her: * Enter in the temple of the King, O my Lady; * enter, thou whose glory is perceived in a myst'ry; * for from thee, Christ the Light shall make milk and honey flow forth for all.

Optional[1]

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.

[1] 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.

- 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 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.

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

The ointment-bearing women came to the tomb of the Life-giver, seeking among the dead the Lord Who is not dead; and when they received the glad tidings from the angels, they preached to the Apostles that the Lord hath risen, and granted the world the Great Mercy.

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

FIRST ANTIPHON

- From my youth the enemy hath tempted me and with temptations hath he beguiled me. But I, O Lord, trusting in Thee, have rejected him in shame.

- They who hate Zion shall become like grass before it is pulled up; for Christ shall cut down their necks with the scythe of torment.

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 all shall live; for He is the Light of Light, a great God. Let us, therefore, praise Him with the Father and the Word.

SECOND ANTIPHON

- Yea, let my humble heart be lighted by Thy fear, lest it rise and fall from Thee, O all-compassionate One.
- He that trusteth in the Lord shall not fear when God shall judge all with tormenting fire.

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

- Verily, by the Holy Spirit every divine one seeth and uttereth things to be, and performeth heavenly wonders; for he singeth to one God in three; for the Godhead, albeit of three Lights, is one in Leadership.

THIRD ANTIPHON

- To Thee have I cried, O Lord. Listen and turn Thine ear towards me when I shout. Purify me before Thou raisest me from this place.
- Verily, everyone shall return and disappear in his mother the earth, and shall be dissolved at once, to receive either honors or punishments as reward for what he hath done in his lifetime.

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 one speaketh of the Godhead, the One, the Thrice-Holy; for from the Father, Who is without beginning, the Son did proceed without time. And the Spirit, Who is Their equal in appearance and on the throne, hath shone forth from the Father likewise.

FOURTH ANTIPHON

- Behold, how good and how beautiful for the brethren to live together; for of this did the Lord promise eternal life.
- Verily, He Who beautifieth the flowers of the field commandeth that no one take heed for his dress.

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 is the cause of all, and containeth in Himself the harmony of safety; for He is truly equal to the Father and the Son in substance.

THE MATINS GOSPEL

PROKEIMENON, IN TONE EIGHT

The Lord shall reign forever, Thy God O Zion, from generation to generation. *(twice)*
***Verse**: Praise the Lord, O my soul.*
The Lord shall reign forever, Thy God O Zion, from generation to generation.

THE **THIRD 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 §71 (16:9-20).

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

Reader: When Jesus rose early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons. She went and told those who had been with Him, as they mourned and wept. But when they heard that He was alive and had been seen by her, they would not believe it. After this He appeared in another form to two of them, as they were walking into the country. And they went back and told the rest, but they did not believe them. Afterward, He appeared to the eleven themselves as they sat at table; and He upbraided them for their unbelief and hardness of heart, because they had not believed those who saw Him after He had risen. And He said to them, "Go into all the world and preach the gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned. And these signs will accompany those who believe: in My Name they will cast out demons; they will speak in new tongues; they will pick up serpents, and if they drink any deadly thing, it will not hurt them; they will lay their hands on the sick, and they will recover." So then the Lord, after He had spoken to them, was taken up into heaven, and sat down at the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word by the signs that attended it. Amen.

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.

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

Arising from the tomb, O mighty Savior, Thou didst rouse the dead; Thou didst raise Adam; while Eve danceth in her new joy at Thy blest Resurrection, O Lord. And the world's farthest regions keep the festival on Thine arising from the dead with gladness and thanksgiving, O Thou Who art greatly merciful.

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

When Thou hadst despoiled the dominion of Hades and hadst raised the dead, O Long-suffering One, Thou didst meet the myrrh-bearing women, bringing them joy instead of sorrow. And unto Thine apostles, Thou madest known the symbols of victory, O my Savior, Giver of Life. Thou hast enlightened creation, O Lover of mankind. Wherefore, the world rejoiceth at Thine arising from the dead, O Thou Who art greatly merciful.

THE SYNAXARION (**Plain Reading**)

On November 22 in the Holy Orthodox Church we continue to celebrate the Entrance of the Theotokos, and we commemorate the holy Apostles of the Seventy: Philemon, Apphia, Archippos and Onesimos, disciples of the Apostle Paul.

Verses

O Disciples of Christ, when called by Christ Jesus,
Ye ran upon a strange road unto your calling.
On the twenty-second they carried Philemon hence.

Philemon was a wealthy nobleman from Colossae in Phrygia; Apphia was his wife who cared for the sick and vagrants. Philemon became Bishop of the Church in Gaza; Archippus became Bishop in Colossae. Onesimus, who was formerly an unbeliever and slave of Philemon, stole certain of his vessels and fled to Rome. However, on finding him there, the Apostle Paul guided him onto the path of virtue and the knowledge of the truth, and sent him back to his master Philemon, to whom he wrote an epistle (one of the fourteen Biblical epistles of Saint Paul). In this

epistle, Paul commended Onesimus to his master and reconciled the two. Onesimus was later made a bishop; in Greece he is honored as the patron Saint of the imprisoned. All these Saints received their end by martyrdom in the first century.

On this day, we also commemorate Clement, bishop of Ochrid and enlightener of Bulgaria; Martyr Cecilia of Rome and those with her; Venerable Kallistos Xanthopoulos of Athos; Martyr Michael, prince of Tver; and Venerable Iakovos of Evia.

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

KATAVASIAE OF THE 1ST CANON OF CHRIST'S NATIVITY IN TONE ONE

Ode 1

Christ is born, give ye glory. Christ is come from Heaven, receive ye Him. Christ is on earth, be ye exalted. Sing unto the Lord all the earth and sing praises in gladness, O ye peoples; for He hath been glorified.

Ode 3

To the Son Who was begotten of the Father before the ages without change, and in these last days was without seed made flesh of the Virgin, to Christ our God let us cry aloud: Thou Who hast raised up our horn, holy art Thou, O Lord.

Ode 4

Rod of the root of Jesse, and flower that blossomed from his stem, O Christ, Thou hast sprung from the Virgin; from the mountain densely overshadowed hast Thou come, O Praised One, made flesh of her that knew not wedlock. O Thou Who art immateriate and God, glory to Thy power, O Lord.

Ode 5

Since Thou art the God of peace and the Father of mercies, Thou hast sent unto us Thine Angel of Great Counsel, granting us peace. Wherefore, having been guided to the light of divine knowledge, and watching by night, we glorify Thee, O Friend of man.

Ode 6

The sea-monster spat forth Jonah as it had received him like a babe from the womb; while the Word, having dwelt in the Virgin and taken flesh, came forth from her yet kept her incorrupt. For being Himself not subject to corruption, He preserved His Mother free from harm.

Ode 7

Scorning the impious decree, the Children brought up in godliness feared not the threat of fire, but standing in the midst of the flames, they chanted: O God of our Fathers, blessed art Thou.

Ode 8

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

The furnace moist with dew was the image and figure of a wonder past nature; for it burned not the Youths whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended. Wherefore in praise let us sing: Let all creation bless the Lord, and supremely exalt Him unto all the 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

Magnify, O my soul, her that is more honorable and more glorious than the hosts on high.

A strange and marvelous mystery do I behold; the cave is a heaven; the Virgin a cherubic throne; the manger a space wherein Christ God the Uncontainable One hath reclined. Him do we praise and 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 THIRD EOTHINON EXAPOSTEILARION IN TONE TWO

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

Let no man ever disbelieve * that Christ is truly risen; * for unto Mary He appeared, * and later others saw Him * as they went into the country; * again to the eleven * seated disciples, He appeared, * whom He sent forth to baptize; * then, taken up * to the Heavens, whence before He descended, * He thence confirmed the word they preached * by multitudes of wonders.

EXAPOSTEILARION FOR THE AFTER-FEAST IN TONE THREE

(****While standing in the Temple's courts****)

The heifer free of every stain, * the supremely good Maiden, * in wondrous fashion on this day * is led into the temple; * the incorporeal arrays * and angelic companies * together with

many virgins * lead the way now before her; * and behold, the divine priest * himself embraced her, rejoicing.

AINOI (PRAISES) IN TONE **EIGHT**

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 Eight

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

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

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

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

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

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

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

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

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

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

As they resplendently lead in the Ever-virgin Maid, * lamp-bearing virgins clearly show the future in spirit; * for since she herself is the temple of God, * to the temple of God the Lord * the Theotokos is led from her tender youth * with the glory of virginity.

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

The Theotokos, a holy promise's glorious fruit, * is shown to all of mankind as exalted above all; *and she doth fulfill what her parents had vowed, * as in all godly piety * she is escorted now into the house of God, * the Divine Spirit preserving her.

Verse 7. *The virgins that follow after her shall be brought unto the King, those near her shall be brought unto Thee.*

In the Lord's temple with faith thou wast raised on heavenly bread, * whereafter thou, O Virgin, didst conceive for the whole world * the Word, the Bread of Life, to Whom thou wast betrothed * as a temple elect and pure * by the Divine Spirit mystically, and wast wed * unto God the Father blamelessly.

Verse 8. *They shall be brought with gladness and rejoicing, they shall be brought into the temple of the King.*

Now let the gate of the temple of God be opened wide; * for she who is the temple and throne of the King of all * today is brought in glory by Joachim, who * consecrateth her to the Lord, * Who had Himself truly chosen her out of all * to become His Mother in the flesh.

THE THIRD EOTHINON DOXASTICON IN TONE THREE

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

Verily, the Disciples were taunted for the hardness of their hearts because they doubted when Mary Magdalene proclaimed to them the fact of the Resurrection of the Savior and His appearance to her. But, when they were armed with miracles and wonders, they were sent out to warn. As for Thee, O Lord, Thou didst ascend to Thy Father, the Element of all light; and they preached in every place verifying their words with wonders and miracles. Wherefore, we who were enlightened by them glorify Thy Resurrection from the dead, O Lover of mankind.

THEOTOKION IN SAME TONE[2]

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 IN **TONE THREE**

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.

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

THE END-OF-MATINS TROPARION[3] 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.

[3] 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 **EIGHT**

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 Eight

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

Remember us, O Christ, the Saviour of the world, even as Thou didst remember the thief upon the Cross; and deem us all worthy of Thy Heavenly Kingdom, O only Compassionate One.

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

Hearken, O Adam, and rejoice with Eve; for he that of old stripped you both naked and took us captive by deceit is brought to nought by the Cross of Christ.

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

Nailed to the Tree of Thine own will, O our Saviour, Thou didst deliver Adam from the curse of the tree; and, as Thou art compassionate, Thou didst restore to him Thine image and didst make him to dwell again in Paradise.

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

Today Christ is risen from the grave, granting incorruption unto all the faithful; and He doth inaugurate joy for the myrrh-bearers after His Passion and Arising.

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

Rejoice, O ye wise myrrh-bearing women, who were the first to behold the Resurrection of Christ, and to proclaim unto His Apostles the restoration of the whole world.

Verse 5: Blessed are they which are persecuted for righteousness' sake, for theirs is the kingdom of heaven.
O ye friends of Christ, who have shone forth as Apostles, who shall sit together with Him in glory: Intercede ye, as His disciples, that we may stand before Him with boldness.

For the Feast[4] 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.
We know thee to be a treasury of wisdom, O Queen of all, a bubbling and ever-flowing spring and fountain of grace, and we ask of thee: rain on us drops of knowledge, that we might extol thee for ever, O Maid most pure.
Verse 3: Rejoice, and be exceeding glad, for great is your reward in the heavens.
Thou temple and palace higher than the heavens, O all-pure one, thou purely art consecrated in the temple of God, there to be prepared to be the divine dwelling and godly abode of His coming to us on earth.
Verse 2: Glory to the Father, and to the Son, and to the Holy Spirit.
The Mother of God, who made the light of grace dawn forth as the sun, hath made all men radiant and hath assembled them now to adorn with songs her light-transcending feast-day; come, let us all gather to honour her festival.
Verse 1: Both now and ever, and unto ages of ages. Amen.
That glorious gate impassable to reason and mind and thought hath parted the gates of the most hallowed temple of God and exhorteth us to enter in now with her, that we may delight in her wondrous and godly works.

THE SUNDAY EISODIKON

Verse: O come, let us worship and fall down before Christ.
Choir: O Son of God, Who art risen from the dead; save us who sing unto Thee: Alleluia, Alleluia, Alleluia.

Apolytikia:

RESURRECTIONAL APOLYTIKION IN TONE EIGHT

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

APOLYTIKION OF THE ENTRANCE OF THE THEOTOKOS IN TONE FOUR

Today the Virgin is the foreshadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying: Rejoice, O thou who art the fulfillment of the Creator's dispensation.

PATRON SAINT APOLYTIKION 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.

[4] Troparia from 1st Ode of the 1st Matins Canon of the Feast.

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 8

Make your vows and pay them to the Lord our God. *(Ps.75:10a) {twice}*

Verse: In Judea is God known, His name is great in Israel. *(Ps.75:1)*

Make your vows and pay them to the Lord our God.

APOSTOLOS OF THE 25TH SUNDAY AFTER PENTECOST:

Reader: The reading is from the Epistle of St. Paul to the Ephesians §224 (4:1-7).

Brethren, I, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace. There is one body and one Spirit, just as you were called to the one hope that belongs to your call, one Lord, one faith, one baptism, one God and Father of us all, Who is above all and through all and in all. But grace was given to each of us according to the measure of Christ's gift.

ALLELUIA, IN TONE 8

Choir: Alleluia, Alleluia, Alleluia.

Verse 1: Come let us rejoice in the Lord, let us shout with jubilation unto God our Saviour. *(Ps.94:1)*

Choir: Alleluia, Alleluia, Alleluia.

Verse 2: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him. *(Ps.94:2)*

Choir: Alleluia, Alleluia, Alleluia.

GOSPEL FOR THE 9TH SUNDAY OF LUKE:

Reader: The reading is from the Holy Gospel according to St. Luke §66 (12:16-21).

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

Reader: The Lord spoke this parable: "The land of a rich man brought forth plentifully; and he thought to himself, 'What shall I do, for I have nowhere to store my crops?' And he said, 'I will do this: I will pull down my barns, and build larger ones; and there I will store all my grain and my goods. And I will say to my soul, Soul, you have ample goods laid up for many years; take your ease, eat, drink, be merry.' But God said to him, 'Fool! This night your soul is required of you; and the things you have prepared, whose will they be?' So is he who lays up treasure for himself, and is not rich toward God." As He said this, Jesus called out, "He who has ears to hear, let him hear."

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 EIGHT

*(**As first-fruits of our nature**)*

Arising from the tomb, O mighty Saviour, Thou didst rouse the dead; * Thou didst raise Adam; while Eve danceth for joy at Thy blest Resurrection, O Lord. * And the world's farthest regions * keep the festival on Thine arising from the dead * with gladness and thanksgiving, O Thou Who art greatly merciful.

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 ENTRANCE OF THE THEOTOKOS INTO THE TEMPLE

According to Holy Tradition, the Entry of the Most Holy Theotokos into the Temple took place in the following manner. The parents of the Virgin Mary, Saints Joachim and Anna, praying for an end to their childlessness, vowed that if a child were born to them, they would dedicate it to the service of God.

When the Most-Holy Virgin reached three years of age, the holy parents decided to fulfill their vow. Having gathered together their kinsfolk and acquaintances, and having dressed the All-Pure Mary in Her finest clothes, and with the singing of sacred songs and with lighted candles in their hands they carried Her to the Jerusalem Temple. There the high-priest with a throng of priests met the maiden of God. In the Temple, the stairway led up fifteen high steps. The Child Mary, so it seemed, could not Herself make it up this stairway. But just as they placed Her on the first step, strengthened by the power of God, She quickly made it up over the remaining steps and ascended to the highest. Then the high-priest, through an inspiration from above, led the Most-Holy Virgin into the Holy of Holies, and herein of all people it was only the high-priest that entered one time a year with a purifying sacrifice of blood. Therefore all those present in the Temple were astonished at this most unusual occurrence.

Righteous Joakim and Anna, having entrusted their Child to the will of the Heavenly Father, returned home. The Most-Blessed Mary remained in the domicile for girls, situated near the Temple. Round about the Temple, through the testimony of Holy Scripture (Exodus 38; 1 Kings 1: 28; Lk. 2: 37), and also the historian Josephus Flavius, there were many living quarters, in which dwelt those dedicated to the service of God.

The earthly life of the Most-Holy Mother of God from the time of Her infancy to the time of Her ascent to Heaven is shrouded in deep mystery. Her life at the Jerusalem Temple was also a secret. "If anyone were to ask me, -- said Blessed Jerome, -- how the Most-Holy Virgin spent the time of Her youth, -- I would answer: that is known to God Himself and the Archangel Gabriel, Her constant guardian".

But in the Church tradition there were preserved accounts, that during the time of the stay of the All-Pure Virgin at the Jerusalem Temple, She grew up in a community of pious virgins, read diligently the Holy Scripture, occupied Herself with handcrafts, prayed constantly and grew in love for God. In remembrance of the Entry of the Most-Holy Mother of God into the Jerusalem Temple, Holy Church from ancient times established a solemn feast-day. The decretals for the making of the feast in the first centuries of Christianity are found in the traditions of Palestinian Christians, where mention is made that the holy Empress Helen built a church in honour of the Entry into the Temple of the Most-Holy Mother of God.

In the IV Century there is mention of this feast by Sainted Gregory of Nyssa. In the VIII Century Saints Germanos and Tarasios, Constantinople Patriarchs, delivered sermons on the feastday of the Entry.

The feast of the Entry into the Temple of the Most-Holy Mother of God -- foretells the blessing of God for the human race, the preaching of salvation, the promise of the coming of Christ. [From oca.org & holyresurrection.us]

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The holy Apostles of the Seventy: Philemon, Archippus, Apphia, and Onesimus, disciples of Saint Paul

The Holy Apostles of the Seventy Philemon and his wife Apphia lived in the city of Colossa in Phrygia. After they were baptized by the holy Apostle Paul, they converted their house into a house of prayer, where all those who believed in Christ gathered and attended services. They devoted themselves to serving the sick and downcast.

Saint Philemon became bishop of the city of Gaza, and he preached the Word of God throughout Phrygia. The holy Apostle Paul continued to be his guide, and addressed to him his Epistle filled with love, and in which he sends blessings “to Philemon our dearly beloved, and fellow laborer,

and to our beloved Apphia, and to Archippus our fellow soldier, and to the church in thy house" (Phil 1:1-3).

Saint Onesimus (February 15), also mentioned in the Epistle, was Saint Philemon's former slave.

Saints Philemon and Apphia, and also Saint Archippus (who also lived at Colossa), all received the crown of martyrdom during the persecution of Nero (54-68). During a pagan festival an enraged crowd rushed into the Christian church when services were going on. All fled in terror, and only Saints Philemon, Archippus and Apphia remained. They seized them and led them off to the city prefect. The crowd beat and stabbed Saint Archippus with knives, and he died on the way to the court. Saints Philemon and Apphia were stoned to death by order of the prefect.

The memory of the holy Apostles Archippus, Philemon, and Apphia is celebrated also on February 19. [From oca.org]

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Our righteous Fathers Clement the Wonderworker, Archbishop of Ochrid, and enlightener of Bulgaria

Our father among the saints Clement of Ochrid was a ninth century missionary to Moravia and disciple of Ss. Cyril and Methodius who became Bishop of Ochrid (sometimes rendered "Ohrid"). His main feast day is July 27, when he is commemorated with all the Apostles of Bulgaria.

The early life of St. Clement is largely unknown. According to his hagiography by Theophylact of Ochrid, Clement was born in southwestern part of the Bulgarian Empire, in the region then known as Kutmichevitsa. He was a member of the group of missionary priests that included Naum, Sava, Gorazd, and Angelar who supported the Apostles to the Slavs evangelizing in middle Europe. Having rejected German missionaries from the Western Church who required the use of Latin as the liturgical language, Prince Rastislav of Great Moravia requested Constantinople to send missionaries who could preach the Word of God in the Slavonic language. Arriving in Moravia as ascetics led by Cyril and Methodius, Clement and his fellow missionaries evangelized the Slavic tribes in the Slavonic language, using the Glagolitic alphabet devised by Cyril.

Thus, language became the center of the conflict with the Frankish and German rulers and clergy as the Germans used Latin. With their liturgy denigrated as a "heretical Slavic Liturgy", Cyril and Methodius, accompanied by Clement, twice had to defend their liturgy before the Pope of Rome, first before Pope Adrian II and, again, before Pope John VIII in 880, both who authorized its use.

During these years, the missionaries enjoyed the support of Prince Rastislav until 870. But, after Rastislav lost his realm to his nephew, prince Svyatopolk, who supported the German missionaries, the evangelization environment of the Slavic missionaries began to change as the Germans increasingly pressed the language issue. After the death of Methodius in 885 Pope Stephen V forced all the Slavonic speaking disciples of St. Methodius to leave Moravia, that is now part of the Czech Republic, after having subjecting them to trial and then dispersement.

Clement was among the disciples who were welcomed by the Bulgarian prince Boris to preach to his people in their language. As Bishop of Greater Macedonia, Clement received an appointment, in 886, to teach at Kutmichivitsa, a region in southwest Macedonia where he created separate schools for adults and for children. He organized a school at the princely court, which attained high esteem during the reign of Boris' son Simeon. St. Clement worked as a teacher until 893. In 893, St. Clement was named Bishop of Dremvitsa, or Velitsa.

St. Clement was the first hierarch of Bulgaria to serve, preach, and write in the Slavonic language. To this end he systematically prepared clergy from among the Slavic people. He labored

for the glory of God into his old age. When his strength began to fail, and he was unable to fulfill his responsibilities in the cathedral, he asked Tsar Simeon to let him retire. But, Simeon urged him to continue his episcopal duties, to which Clement agreed.

Later, Clement left for Ochrid in Macedonia where he founded a monastery. There, he continued his translation activities and translated important parts of the Pentecostarion into Slavic. During 916, St. Clement became seriously ill and departed to the Lord. His body was placed in a coffin that he made with his own hands and was buried in the Monastery of St. Panteleimon which he founded at Ohrid.

Of the other members of his missionary group, the relics of Ss. Gorazd and Angelar rest near Berat in Albania, while the relics St. Naum are in the monastery bearing his name, near Lake Ochrid.

St. Clement is considered the first author in the Slavonic language. In addition to his continuation of the translation work begun by Ss. Cyril and Methodius, he also left behind works of his own composition, the first samples of Slavonic spiritual literature. Many of the lessons and sermons of St. Clement were brought to Russia, where they were read and copied by pious Russian Christians. He wrote a biography of Ss. Cyril and Methodius. [From orthodoxwiki]

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The holy Martyrs Cecilia of Rome, Valerian, Tiburtius, and Maximus the Headsman

The Holy Virgin Martyr Cecilia and the Holy Martyrs Valerian, Tiburtius and Maximus: Saint Cecilia was born in Rome of wealthy and illustrious parents. From her youth she was raised in the Christian Faith. She prayed fervently, she helped those in need, and beneath her fine clothing she wore a hairshirt.

Though she had vowed to preserve her virginity for Christ, her parents decided to give her in marriage to the noble pagan Valerian. The saint did not dare oppose the will of her parents, but with tears she prayed to God that her betrothed would believe in Christ, and that He would send an angel to preserve her virginity.

On the night of their marriage, Cecilia told her husband that an angel stood by to guard her. She warned him that he would be slain if he dared to touch her. Valerian asked to see this angel, but his bride told him that he could not see the angel until he had been cleansed of the impurity of unbelief.

“How may I be cleansed?” he asked. She said that if he asked Bishop Urban for Baptism, he would be able to see the angel. The saint persuaded her fiancé to go with her to Bishop Urban, who was hiding from the persecution in a cave along the Appian Way. The instructions of the wise bishop permeated the soul of Valerian, and both he and his brother Tiburtius believed in Christ and were converted to Christianity. The brothers distributed part of their inheritance to the poor, cared for the sick, and buried Christians tortured to death by the persecutors.

The governor Almachius, having learned of this, gave orders to arrest the brothers and bring them to trial. He demanded that the saints renounce Christ and offer sacrifice to the pagan gods, and the brothers refused. Then they mercilessly began to scourge the brothers. Saint Valerian under torture urged Christians not to be afraid of torments, but to stand firm for Christ.

The governor, wanting to prevent the holy preacher from influencing the people, ordered that the martyrs be taken outside the city limits and executed there. The detachment of soldiers accompanying the martyrs to execution was commanded by Maximus. He was amazed at the

courage of the saints, and asked them why they did not fear death. The holy brothers answered that they were relinquishing this temporal life for life eternal. Maximus wanted to learn the teaching of Christians in detail. He took Saints Valerian and Tiburtius to his own house and conversed with them all night. When she heard of this, Saint Cecilia went with a priest to Maximus, and he with all his family accepted holy Baptism.

On the following day when they beheaded the Martyrs Valerian and Tiburtius, Saint Maximus confessed before everyone that he saw how their holy souls had gone up to Heaven. For this confession the holy Martyr Maximus was scourged to death with whips.

The governor wanted to confiscate the property of the executed, but when he was told that Saint Cecilia had already distributed all her remaining wealth to the poor and by her preaching had converted 400 men, he ordered her execution. For three days they tormented her with fire and smoke in a red-hot bath-house, but the grace of God helped her. Then they decided to behead her. The executioner struck the saint three times with a sword, but only wounded her. The holy Martyr lived three more days in full consciousness, encouraging those around her, and died with prayer on her lips. [From oca.org]

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Our righteous Father Callistus of Xanthopoulos, Patriarch of Constantinople

Saint Callistus II pursued asceticism at the Magul skete on Holy Mount Athos (opposite the monastery of Philotheou), living there for twenty-eight years. He was the disciple of Saint Gregory of Sinai (August 8), whose Life he wrote.

Working with his fellow ascetic Ignatius of Xanthopoulos, he compiled the "Directions to Hesychasts in One Hundred Chapters" found in the second part of the Slavonic edition of the *Philokalia* (English translation in Kadlubovsky and Palmer, *Writings from the Philokalia on Prayer of the Heart*). As their contemporary, Saint Simeon of Thessalonica (September 15) asserts, Saints Callistus and Ignatius of Xanthopoulos beheld the Uncreated Light, as the apostles had done on Mount Tabor. Their faces seemed to "shine like the sun."

In 1397 he was elevated to the patriarchal throne, and was hierarch during the days of Manuel Paleologos (1391-1425). He agreed to journey to Serbia in order to bring peace to that church, stopping along the way at Mt Athos. There, the Patriarch was told that he would not see his flock again. Upon reaching Serbia, he exchanged this temporal life for life eternal. [From oca.org]

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The holy Martyr Michael, Prince of Tver

The Holy Right-Believing Prince Michael of Tver was born in the year 1272, after the death of his father Great Prince Yaroslav Yaroslavich, a brother of holy Prince Alexander Nevsky (November 23). On the journey to the Horde, Prince Yaroslav fell ill, and was tonsured a monk with the name Athanasius, then died. Michael's mother, Xenia, raised her son in fervent love for God. Michael was educated and studied under the guidance of the Archbishop (probably Clement) of Novgorod. He took the place of his older brother Svyatoslav in the principality of Tver.

In 1285 he built a stone church in honor of the Savior's Transfiguration in place of the wooden church of Saints Cosmas and Damian. Upon the death of Great Prince Andrew Alexandrovich (+1305), Michael went to the Horde and received the grant to the great princely throne by right of seniority. But Prince Yurii Danilovich of Moscow would not submit to this, because he sought the princely rule for himself. He was often at the Golden Horde of the new Khan Uzbek, who had

accepted Mohammedanism and was distinguished by his cruelty and fanaticism. Prince Yurii knew how to please the Khan, and he married his sister Konchaka and became Great Prince.

Even then he did not calm down, but instead began an internecine war with Tver. In Yurii's army was a detachment of Tatars sent by Uzbek, with Kavgadi at the head. But the men of Tver, with holy Prince Michael at the head, on December 22, 1317 defeated Yurii. Many captives were taken, including Kavgadi, whom Saint Michael released, and the Moscow prince's wife Konchaka, who unexpectedly died at Tver.

Prince Yurii slandered Saint Michael before the Khan, accusing him of poisoning Konchaka. The Khan became enraged, threatening to destroy Saint Michael's princely holding, and demanded that he appear to give an account. Not wishing to spill Russian blood in an unequal struggle with the Khan, Saint Michael humbly went to the Horde, knowing that this meant death for him. He bid his his family and the Tver people farewell, and received a blessing for his exploit of martyrdom from his spiritual Father Igumen John.

"Father," said the saint, "I was much concerned for the peace of Christians, but through my sins, I was not able to stop internecine war. Now give me your blessing, so that if my blood is spilled for them, they might have some respite, and that the Lord will forgive my sins."

At the Horde an unjust trial was held, which found the saint guilty of disobedience to the Khan, and sentenced him to death. They removed him under guard and put him in a heavy wooden stock. As was his habit, Saint Michael constantly read the Psalter in prison and blessed the Lord for granting him to suffer for Him. He asked not to be abandoned in his present torments. Since the hands of the holy sufferer were secured in the stock, a boy sat before him and turned the pages of the Psalter. The holy captive languished at the Horde for a long time, enduring beatings and ridicule. They suggested that he flee, but the saint bravely answered, "In all my life I never fled from an enemy. If I save myself and my people remain in peril, what glory is that to me? No, let it be as the Lord wills."

Through the mercy of God, he was not deprived of Christian solace: Orthodox priests attended to him, the igumens Alexander and Mark. Each week he made his Confession and received the Holy Mysteries of Christ, thus receiving a Christian preparation for his death. At the instigation of Prince Yurii and Kavgadi, who took revenge on the holy prince for their defeat, assassins rushed into the encampment where the captive was held. They fiercely beat the martyr and kicked him with their feet, then one of them stabbed Saint Michael with a knife.

The holy martyr's naked body was exposed for abuse, and later they covered him with a cloth and placed him on a large board attached to a cart. By night two guards were set to watch the body, but fear seized them and they fled. In the morning, his body was not on the board.

On the previous night many, not only Orthodox but also Tatars, had seen two radiant clouds shining over the place where the body of the martyr lay. Although many wild animals roamed the steppes, not one of them had touched him. In the morning everyone said, "Prince Michael is a saint, and was innocently murdered." From the Horde the body of the prince was transferred to Moscow, where they buried him in the church of the Savior-Wood in the Kremlin.

Just a year later, in 1318, the people of Tver learned the fate of their prince. At the wish of his wife, the right-believing Princess Anna of Kashin (October 2), and at the request of the people of Tver, the relics of Saint Michael were transferred to his native city, and on September 6, 1320 were placed in the church he built in honor of the Transfiguration of the Lord. Local veneration of the holy Prince began soon after the transfer of his relics to Tver, and the general Church glorification of the saint took place at a 1549 Council.

On November 24, 1632 the incorrupt relics of Saint Michael were uncovered. The holy Prince has often helped the Russian land. In 1606 the Polish and Lithuanians besieging Tver repeatedly saw a wondrous horseman ride out from the city upon a white horse with sword in hand, turning them to flight. Later, when they saw an icon of holy Prince Michael, they affirmed with an oath to Archbishop Theoctistus of Tver that the horseman was indeed Saint Michael himself. [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*—whose Entrance into the Holy of Holies 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 Apostles Philemon, Apphia, Archippos and Onesimos of the Seventy; Clement, bishop of Ochrid and enlightener of Bulgaria; Martyr Cecilia of Rome and those with her; Venerable Kallistos Xanthopoulos of Athos; and Martyr Michael, prince of Tver, 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.