

TONE FIVE
ON SATURDAY EVENING
AT SMALL VESPERS

On “Lord, I have cried ...”, 4 Stichera:
The Resurrection Stichera, in Tone V.

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

By Thy precious Cross, O Christ, * Thou hast shamed the devil, * and by Thy Resurrection Thou hast blunted the sting of sin, * and saved us from the gates of death: ** we glorify Thee, the Only-begotten One.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Repeat: **By** Thy precious Cross, O Christ ...,

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples

He who hath granted Resurrection to mankind, * was led as a sheep to the slaughter; * the princes of Hades trembled before Him * and the gates of lamentations were lifted up; * for Christ the King of glory entered therein, * saying to those in bondage: 'Come forth!' ** and to those in darkness: 'Reveal yourselves!'

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

O great wonder! * Having suffered in the flesh through his love for mankind, * the Creator of all things visible and invisible, * hath arisen as immortal. * Come O ye descendents of the nations, * let us worship Him; * for delivered from deception by his compassion, ** we have learned to hymn one God in three Hypostases.

Glory ..., Now & Ever ..., Theotokion: in Tone V:

Let us honor the God-worthy and honorable Maiden, * more honorable than the Cherubim. * For the Creator of all things, having deigned to become a man * ineffably made his abode within her. * O strangest of deeds and wondrous mysteries! * Who would not be amazed upon hearing that God hath become a man? * Yet there was no change in Him, * having passed through the gates of virginity without diminishing it, * as the Prophet hath said; * No man shall ever pass through this gate, ** except the Lord, the God of Israel, who hath great mercy.

Then “**O** Joyous Light”

The Prokeimenon: “**The** Lord is King” with its verses.

After “**V**ouchsafe O Lord” etc.,

At the Aposticha, the Stichera of the Theotokos, in Tone V:

With voices of song we magnify Thee, O Christ, * the Savior incarnate, * yet not separated from heaven, * for as the Lord who lovest mankind * Thou hast suffered the cross and death for the sake of our race, * overthrowing the gates of Hades, * and rising on the third day, ** saving our souls.

Verse: **I** shall commemorate thy name * in every generation and generation.

My hands I stretch out towards thee, * my unclean lips I open in supplication, * I bend the knee of my heart and in spirit I now touch thy most pure feet, O pure Virgin, * falling down before thee. * Heal my pains and, in thy loving-kindness, * treat my many and incurable wounds. * Deliver me from adversaries visible and invisible. * Lighten the burden of my sloth, * that I may praise and glorify thee ** through whom the world hath found God’s great mercy.

Verse: **H**earken, O daughter, and see, and incline thine ear; * and forget thine own people and thy father’s house.

Rejoice, O all-immaculate Virgin, * beyond telling thou didst conceive and give birth in the flesh * to the Son of God, * who from thy blood truly took that which is ours, * with a soul that was rational and possessing free will. * For having put on the cloth of Adam yet without defect, * He refashioned and saved mankind. * Therefore Christ is proclaimed to us as being in two natures, * showing in Himself the characteristics of them both. ** Implore Him that His great mercy be granted unto our souls.

Verse: **T**he rich among the people * shall entreat thy countenance.

Rejoice!, thou beauty of Jacob, * whom God hath chosen and loved; * door of the saved, flame-bearing tongs, * abolition of the curse, O most blessed Maiden. * Thou art the womb that hath contained God, * the righting of the fallen, holier than the Cherubim, * higher than all creation, * a sight hard to look upon, * strangest report, inexpressible sayings. * Thou hast shown thyself to be the chariot of the Word, * the cloud from which dawned the Sun that doth shed his light even upon me ** and granteth unto those in darkness his great mercy.

Glory ..., Now & Ever ..., Theotokion:

The prophecies concerning thee have been fulfilled, O pure Virgin; * for one of the Prophets foretold thee as the Gate in Eden * facing towards the east through which none had passed, * except the Creator of thee and all the world. *

Another saw thee as a Bush aflame with fire, * because in thee there dwelt the fire of the Godhead * and yet thou hast remained unburned. * Another saw thee as a holy Mountain * from which was hewn without the hand of man a cornerstone * and with it the image of the noetic Nebuchadnezzar hath been crushed. * Truly great and wondrous is the mystery that hath been manifest in thee, * wherefore we glorify thee, ** for through thee salvation hath come to our souls.

Now Master, Trisagion. Then:

Resurrection Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

And the Dismissal.

AT GREAT VESPERS

At “Lord I have cried ...,” 10 Stichera: 7 Resurrection Stichera and 3 of the Saint of the day, or 4 and 6 if the Saint is ‘Feasted’.

The Resurrection Stichera. In Tone V:

Verse: Bring my soul out of prison * that I may confess Thy name.

By Thy precious Cross, O Christ, * Thou hast shamed the devil, * and by Thy Resurrection Thou hast blunted the sting of sin, * and saved us from the gates of death: ** we glorify Thee, the Only-begotten One.

Verse: The righteous shall wait patiently for me * until Thou shalt reward me.

He who hath granted Resurrection to mankind, * was led as a sheep to the slaughter; * the princes of Hades trembled before Him * and the gates of lamentations were lifted up; * for Christ the King of glory entered therein, * saying to those in bondage: 'Come forth!' ** and to those in darkness: 'Reveal yourselves!'

Verse: Out of the depths have I cried unto Thee, O Lord; * O Lord, hear my voice.

O great wonder! * Having suffered in the flesh through his love for mankind, * the Creator of all things visible and invisible, * hath arisen as immortal. * Come O ye descendents of the nations, * let us worship Him; * for delivered from deception by his compassion, ** we have learned to hymn one God in three Hypostases.

Other Verses by Anatolius:

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

We offer unto Thee our evening worship, * O never-setting Light, * who in the flesh at the end of the ages, * as in a mirror, shone through upon the world, * and descended even into Hades, * dispersing the darkness therein * and showing unto the nations the light of the Resurrection. ** O Lord, Giver of light, glory be to Thee!

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

Let us glorify Christ the author of our salvation; * for by his arising from the dead, * the world hath been saved from delusion; * the choir of Angels rejoiceth, * the deception of demons fleeth, * fallen Adam hath arisen, ** and the devil hath been overthrown.

Verse: For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

The watchmen were instructed by the lawless Ones * to conceal Christ's Resurrection, * taking money to say that 'while we slept * the corpse was stolen from the grave.' * Who ever saw, or who ever heard of a corpse being stolen? * Especially one anointed yet naked, * and with its grave-clothes left in the tomb? * Be not deceived, O ye Jews, * learn from the sayings of the Prophets, * and know that He is truly the Redeemer of the world ** and All-powerful.

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

O Lord, our Savior, * Thou hast despoiled Hades and trampled upon death; * enlightening the world by the precious Cross, ** have mercy upon us.

Then the Stichera from the Menaion, with the following Verses:

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Glory from the Menaion, if appointed; otherwise:

Glory ..., Now & Ever ..., Theotokion Dogmatic:

In the Red Sea of old an image of the Bride who knew not wedlock was depicted. * There Moses was the one who parted the sea, * here Gabriel is the minister of the miracle. * At that time Israel marched dry-shod through the deep, * now the Virgin doth seedlessly give birth to Christ. * The sea after Israel's passage remained impassable; * the Immaculate one after bearing Emmanuel remained incorrupt. * O God, who doth exist and is pre-eternal, * and hath appeared as man, ** have mercy upon us.

After the Entrance and 'O Joyous Light',

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse 1: The Lord is clothed with strength and He hath girt Himself.

Verse 2: For He established the universe which shall not be shaken.

Verse 3: Holiness becometh Thy house, O Lord, unto length of days.

The Resurrection Aposticha, in Tone V:

With voices of song we magnify Thee, O Christ, * the Savior incarnate, * yet not separated from heaven, * for as the Lord who lovest mankind * Thou hast suffered the cross and death for the sake of our race, * overthrowing the gates of Hades, * and rising on the third day, ** thus saving our souls.

Verse 1: The Lord is King: He hath clothed Himself in majesty. * The Lord hath clothed and girded Himself with power.

When Thy side was pierced, O Giver of life, * Thou didst pour forth streams of forgiveness, * of life and salvation for all; * Thou didst suffer death in the flesh, * granting unto us immortality, * and by dwelling in a grave Thou hast freed us, * gloriously raising us up with Thyself as God; * wherefore we cry out to Thee: ** 'O Lord, Lover of mankind, glory be to Thee!'

Verse 2: He hath made the universe firm; * which shall not be shaken.

Wonderful is Thy crucifixion * and Thy descent into Hades, O Lover of mankind, * for having despoiled it and as God gloriously raising with Thyself * those who were captive therein, * Thou hast opened Paradise and bidden them welcome. * So too grant unto us who glorify Thine Arising on the third day, * the forgiveness of our sins, * making us worthy to be inhabitants of Paradise, ** as Thou alone art compassionate.

Verse 3: Holiness becometh Thy house, * O Lord, unto length of days.

O Lover of mankind, * who for our sake didst accept to suffer the passion in the flesh, * and arise from the dead on the third day, * heal the passions of our flesh, * and raise us up from our grievous transgressions, ** and save us.

Glory from the Menaion, if 'Feasted'; otherwise:

Glory ..., Now & Ever ..., Theotokion:

Thou art the temple and portal, the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother's boldness before Him, ** entreat Him without ceasing, that our souls be saved.

Now Master, Trisagion. Then:

Then, in Tone IV:

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Savior of our souls. (Thrice)

Note 1: If it is a regular Sunday Vigil, we sing "O Theotokos and Virgin..." thrice.

Note 2: If it is one of the twelve great feasts, we sing the Troparion of the feast thrice.

Note 3: If it is a Sunday coinciding with some other feast, we sing "O Theotokos and Virgin" twice, and the Troparion of the Feast once.

And the Dismissal.

For Matins and Liturgy:

Resurrection Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

Resurrection Theotokion, in Tone V:

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

**SATURDAY NIGHT:
COMPLINE**

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory ..., Now & ever... O come, let us worship... (Thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer...). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of Supplication to the Most Holy Theotokos, in Tone V

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

We are all at a loss how to offer thee fitting hymnody, O Lady; for thy glory surpasseth all. Yet, O Bride of God, disdain not the entreaty offered to thee with fear and love.

We all have recourse to the water of thine inexhaustible wellspring, O Virgin Theotokos, crying out: O most pure one, thou sole joy of our race, ask peace for thy Churches.

Glory ..., God Who was well-pleased to receive flesh from thee hath appointed thee as a haven for all amid misfortunes, O pure one; wherefore, falling down before thee, we cry aloud: Grant thine aid unto thy servants!

Now & ever ..., Let thy prayer, O most pure Virgin, be for thy servants the dispelling of the passions, the eradication of sins and the washing away of all manner of pain, O Theotokos.

ODE III

Irmos: By Thy command Thou didst establish the earth upon nothing * * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Thou art the hope of mortals, their help and joy, protection and refuge, O Lady, Mother of Life; wherefore, we pray thee: Send down thy help upon all who hymn thee, O most pure one.

O compassionate Author, God and Savior of all, we who are infirm and are beset by grievous perils set Thy Mother before Thee as a most pure tabernacle, to supplicate Thee. Loose Thou the bonds of our transgressions.

Glory ..., **O** Bride of God, who alone hast given birth to the Creator, Fashioner and Lord of all while remaining a virgin, grant salvation from on high to thy servants who glorify thee as truly the Mother of God.

Now & ever ..., **F**ill me with life-creating waters, O Lady who hast poured forth the divine Water upon the world; and with thy divine tranquility still thou the cruel torrents of mine iniquities and the tumult of my heart.

ODE IV

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, **O Christ**, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

In that thou art more exalted than all creation, O all-hymned Theotokos, God hath given thee to those on earth as a source of mediation before Him.

Knowing thee to be the temple of God, O Virgin Mother, we who honor thee earnestly pray: Shut not the portals of thy mercy against thy servants, O Theotokos!

Glory ..., **K**nowing thee to be the true raiment of God all-adorned, O Mother who knewest not wedlock, we who honor thee all pray: Array us in the vesture of remission!

Now & ever ..., **T**he whole world was filled with joy at thy nativity, O most pure one; wherefore, the great Gabriel announced to thee: Rejoice, O Virgin Mother Mary!

ODE V

Irmos: O Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Truly we are not chastened according to the measure of our offenses! O most pure Virgin Mother, turn away from us all the wrath of thy Son!

O pure one who hast given birth, without knowing wedlock, to God Who alone brought forth light out of darkness, earnestly beseech Him, that He send down divine light upon thy servants.

Glory ..., **W**ith the incense of thy prayers, O pure Mother of the Creator, whom Solomon foretold as the divine bride out of Lebanon, spread fragrance upon thy servants.

Now & ever ..., **H**aving given birth without seed to Christ, our justification and deliverance, O Theotokos, thou hast rendered the nature of our first parents free of the curse.

ODE VI

Irmos: **Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.**

O Lady Theotokos who hast given birth to the Creator, ask remission for thy servants, and raise us up in might, that we may hymn thee.

Be thou a help to us thy servants who entreat thee with faith, O pure Lady, in that thou art merciful, and raise us up in might, that we may hymn thee.

Glory ..., **A**s thou hast the power to do what thou desirest, as is meet, O pure Lady, look upon thy servants with a merciful eye, and raise us up from corruption.

Now & ever ..., **U**nceasingly pouring forth streams of compassion upon those who ask, O most immaculate and good one, rain down upon me also the light of thy Son's commandments.

**Then, "Lord, have mercy!", (Thrice). Glory ..., Now & ever ...,
Sessional Hymn, in Tone V:**

O all-holy Virgin, have mercy upon us who have recourse to thy tender compassion with faith, and who ask thy fervent aid; for thou art able to save us all, in that thou art the good Mother of God Most High, ever embracing Him with thy maternal supplications, O divinely joyous Virgin.

ODE VII

Irmos: **The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!**

O Christ, Thou unfathomable Wisdom of God, have pity upon Thy servants, for the sake of her who gave birth to Thee, for we unceasingly chant: Blessed art Thou, O God!

O Lord, we entreat Thy goodness: heal Thou our wounds, for the sake of her who gave birth to Thee, for we chant with fear: Blessed art Thou, O God!

Glory ..., **W**ith thy merciful eye, O Mother of God, look down and deliver thy servants from every evil circumstance, for we chant with faith: Blessed art Thou, O God!

Now & ever ..., **C**ommitting evil deeds, we have fallen away from thee, O Lady; yet have we straightway found thy help, O most pure one, when we have cried: Blessed art Thou, O God!

ODE VIII

Irmos: **T**he Son of God who before all ages * wast born of the Father * hath in these last times * become incarnate of the Virgin-Mother, * O ye priests hymn, * and ye peoples supremely exalt Him throughout all ages.

O our Lady, bestower of good things: grant the healing of the passions unto thy servants, O Virgin, that we may unceasingly hymn and supremely exalt thee throughout the ages.

O pure one who hast given birth indescribably to the Redeemer, thou didst ineffably give suck to Him while remaining a virgin. Him do thou entreat on behalf of those who hymn and glorify thee throughout all ages.

Glory ..., **F**orming ourselves into a most beautiful choir, we sing to thee, the radiant lamp of the Redeemer: O all ye works of the Lord, unceasingly hymn the Virgin Mary, and supremely exalt her throughout the ages!

Now & ever ..., **O** pure ewe-lamb, Virgin Maiden and Mother, cleanse me of the carnal passions, that I may be delivered from the snares of the deceiver, chanting hymns to thee, O divinely joyous one.

ODE IX

Irmos: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Our hymnody is completed, O Christ Master, but our hope in Thee, our Creator, like Thy grace, knoweth no limitation. Wherefore, grant mighty power to Thy servants, both monastic and the laity, through the supplications of her who gave birth to Thee.

As thou art the true Mother of Life, O pure one, thou art the strength of the sick and infirm; wherefore, fleeing unto thee, O Lady, we have found the remission of all sorrows and have been saved by thy protection.

Glory ..., **B**eholding thy divine countenance in thine images, O Lady, we perceive thee clearly therein, in all ways hating the mindlessness of heretics on earth. And falling down before the icons, we receive healing.

Now & ever ..., **O** pure one, we sinners know thee to be an abyss of healings and a sea of grace; wherefore, we beseech thee: O most pure one, from all want rescue us who have recourse to thy protection.

Then, “It is truly meet... ”, and the rest as usual. Dismissal.

SUNDAY MORNING AT NOCTURNS

The priest saith: “Blessed is our God...”, and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King... Trisagion through Our Father... Priest: For Thine is the kingdom ...; And we say: Amen. Lord, have mercy (12 times), Glory ..., Now & ever..., O come, let us worship (Thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is “The fifth rule to the three-Sunned light”, the composition of Metrophanes, in Tone V:

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

Refrain: O most holy Trinity, our God, glory be to Thee!

Hymning the might of the single countenance of the triple Sun, we cry out: Illumine our mind, O almighty God, and raise it up to Thine ineffable glory, O Master!

On high the noetic rings of the angels with thrice-holy voices continually hymn the threefold Unity, the Trinity sharing the same essence, transcendent and omnipotent.

Glory ..., Give unto my soul the divine, most sweet and light-giving food of Thy love and divine and cleansing compunction, O Trinity, Unity, Origin of light, greatly merciful Master of all creation

Now & ever ..., Theotokion: Without thunder, like the dew upon the fleece, the divine Rain descended from heaven into thy womb, O Virgin; and He hath saved all human nature, which had dried up, O all-pure one.

ODE III

Irmos: By Thy command Thou didst establish the earth upon nothing * * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.

Having conceived in thought the noetic beings, Thou didst make them constant singers of Thy divinity, O thrice-radiant and almighty God. Yet, as Thou art compassionate, accept also the entreaty and supplication of mortals made of clay.

As Thou art compassionate, O Thou Who by essence art immune to change, grant forgiveness of offenses and salvation unto us who are changeable, and hymn the unfathomable well-spring of Thy goodness.

Glory ..., **A**s the prophets and the apostles manifestly learned from Thee, we glorify Thee - the Father, the Son and the Spirit - in the immutable aspect of the one and thrice-radiant Godhead of the Lord of all.

Now & ever ..., **Theotokion**: **T**hou didst appear unto Moses in the bush as the Angel of great Counsel of the Almighty, revealing Thine incarnation from the Virgin, O Word of God, whereby Thou hast transformed us and raised us up to the heavens.

Lord, have mercy! (Thrice)

Sessional hymn, in Tone V:

Spec. Mel.: "The co-beginningless Word ...":

Merciful art Thou, O indivisible Trinity, for Thou hast mercy on all, in that Thou art almighty and most compassionate, full of pity and greatly merciful. Wherefore, we who are weighed down with many sins flee unto Thee, crying aloud: Cleanse Thou Thy servants, and deliver all from every torment!

Glory ..., **Now & ever ...**, **Theotokion**:

O all-holy Virgin, have mercy on us who with faith have recourse to thee, the compassionate one, and now ask thy fervent aid; for as thou art good, thou art able to save us, in that thou art the Mother of God Most High, ever employing thy maternal supplications, O thou who art full of the grace of God.

ODE IV

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Beholding Christ the Judge going to the Father and revealing a vision of the Spirit, Daniel mystically learned of the threefold radiance of the one Dominion.

Grant the glory of the angels unto those who with lips of clay hymn Thee, the transcendent God, the Trinity of Hypostases, One in Essence.

Glory ..., **L**et us glorify the one Authority, the one Dominion indivisible in three characters. O Father, Son and Spirit, enlighten us, Thy servants!

Now & ever ..., **Theotokion**: **T**he mountain densely wooded and overshadowed, which Habbakuk beheld of old, and from whence the Holy One came forth, revealed the invisible Offspring Whom thou didst conceive, O Virgin.

ODE V

Irmos: **O** Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

O my God, Thou threefold Light, Who in Thy goodness fashioned man and made him according to Thine image, abide in me, in that Thou art good and compassionate.

O three-Sunned Unity, guide me to the divine paths of salvation, and fill me with Thine effulgence, in that Thou art in essence God infinite in power.

Glory ..., **O** indivisible Light of the one Essence, thrice-radiant, never-waning, distinguished in characteristics: with Thy rays illumine my heart.

Now & ever ..., **Theotokion:** **W**hen the prophet of old beheld thee, O most immaculate and pure one, as the gate facing the never-waning Light, he straightway recognized thee as the dwelling-place of God.

ODE VI

Irmos: **C**alm the raging sea of the passions, * **O** Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

As the thrice-radiant Godhead of Hypostases, Thou art One, sharing the same form and equal in activity, essence and will.

The prophet clearly revealed Thee when he chanted to the Father, Thy Light: In the Spirit shall we behold the light of the Son, the one three-Sunned God.

Glory ..., **T**he immaterial Being in three Hypostases hath sole authority and might; for through It every creature doth receive its existence and is renewed.

Now & ever ..., **T**hrough the supplications of the Mother of God, O God, our sole, thrice-radiant Master, send down deliverance from transgressions and misfortunes upon those who hymn Thee.

Lord, have mercy! (Thrice)

Sessional hymn, in Tone V:

Spec. Mel.: “The co-beginningless Word ... ”:

Let us now glorify the three-Sunned Light, and let us worship the simple Trinity, for It hath enlightened and had mercy upon us, and hath freed from corruption the whole race of mankind, delivering the whole world from the deceit of idolatry, and hath given us the kingdom.

Glory ..., Now & ever ..., Theotokion:

Perplexed by all things, I have fled to thee, the help of all and refuge of the sinful and lowly, crying aloud: I have sinned and insensibly abide in evils, wretch that I am! Have mercy on me and, before the end, turn me back, and deliver me from all torment, unworthy though I be.

ODE VII

Irmos: The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!

As Thou dost possess an abyss of mercy and an unfathomable depth of compassions, O Lord, have mercy upon those who hymn Thee, the one, thrice-radiant God of all.

Hymning Thee, the incomprehensible, single and thrice-radiant God and Lord, we cry out to Thee: Grant cleansing of sins unto Thy servants.

Glory ..., Equally honoring the Hypostases in the single Dominion, we distinguish the indivisible Essence of God the Father, and the Son, and the most holy Spirit.

Now & ever ..., Theotokion: Thou didst bud forth the Flower of the Godhead, the Offshoot of the beginningless Father, O Virgin, the co-eternal Scion which imparteth life to all mankind.

ODE VIII

Irmos: Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

That Thou mightest reveal One of the three Hypostases of the Dominion, of old Thou didst manifestly appear unto Abraham in the guise of a man; and he hymned Thy sole might.

O unapproachable Light - compassionate Father, Word and Spirit - grant that I may behold Thy beneficent radiance, and may ever be well-pleasing unto Thee, O Lord of all.

Glory ..., Holy is God the pre-eternal Father; holy is the Son Who is begotten of the Father; and holy is the life-creating Spirit, Who proceedeth from the Father and is revealed by the Son.

Now & ever ..., Theotokion: O all-hymned one, from the glory of the threefold Sun thou hast shone forth for us the one Christ and Lord, Who mystically teaches all to chant unto the one Godhead in three Hypostases throughout all ages.

ODE IX

Irmos: O Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Human words are unable to hymn Thee as is meet, O beginningless Unity; yet deriving boldness from our faith, as far as possible we offer glory and praise to Thy might, O divine co-enthroned Trinity.

With most pure mouths the cherubim and seraphim glorify Thee, the one thrice-radiant God Who dost reign in equal glory; and with them accept also us sinners, who magnify Thy might.

Glory ..., Isaiah beheld Thee on the throne of the cherubim, with the seraphim standing round about Thee, covering their faces with their wings, and crying aloud: Holy, Holy, Holy art Thou, O thrice-holy God, Who art glorified in three Hypostases!

Now & ever ..., **Theotokion:** In that thou art the pure and immaculate Virgin, thou hast given birth to the Son, the immutable God Who delivereth us from temptations. Him do thou now entreat, that He grant us remission of sins.

**Then, the hymn of Gregory the Sinaite,
which, is chanted every Sunday after the canon:**

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one Sovereignty and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship God: the beginningless Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Creator of all, and show me to be a splendid, luminous and unshakable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who ineffably became incarnate from the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturnes, and the dismissal.

AT MATINS

At “**G**od is The Lord ...,” the Resurrection Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

Glory ..., Troparion of the feast if “feasted”, else Glory ..., Now & Ever ..., The Theotokion, in Tone V:

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

After the 1st reading from the Psalter (Kathisma II), The Sedalions of the Resurrection, in Tone V:

Let us celebrate the Cross of the Lord, * let us honor His holy Burial with hymns, * and let us exulting, glorify His Resurrection. * For with Himself He hath raised the dead from their graves, * and as God having despoiled the dominion of death * and the might of the devil, ** He hath shone forth light upon those in Hades.

Verse: Arise, O Lord my God, let Thy hands be lifted on high; * forget not Thy paupers to the end.

O Lord, Thou who hast put death to death, * was called dead; * Thou who hast emptied the tombs was placed in a tomb; * above, the soldiers stood guarding the grave, * below, Thou didst raise the dead from all ages. * O Lord, All-powerful and Incomprehensible, ** glory be to Thee!

Glory ..., Now & Ever ..., Theotokion:

Rejoice holy mountain upon which God hath walked; * Rejoice! living bush unconsumed by fire; * Rejoice! O only bridge of creation to God, * who leadeth mortals to eternal life; * Rejoice! Maiden undefiled, * who hath born without wedlock the salvation of our souls.

After the 2nd reading from the Psalter (Kathisma III), The Sedalions of the Resurrection, in Tone V:

O Lord, after Thy Resurrection on the third day, * and after the worship of the Apostles, Peter cried unto Thee; * 'The women had courage, and I was afraid; * the Thief confessed Thee as God, and I denied Thee: * wilt Thou no longer call me a disciple, * or wilt Thou once again declare me a fisher of the deep? ** Receive me in my penitence, O God, and save me!

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

O Merciful Lord, the lawless Ones * nailed Thee between two condemned thieves * and pierced Thy side with a lance, * but Thou, who didst destroy the gates of Hades, * didst suffer burial and arise on the third day; * The women ran to see Thee * and announced the Resurrection to Thine Apostles. * O supremely exalted Savior whom the Angels hymn, ** O blessed Lord, glory be to Thee.

Glory ..., Now & Ever ..., Theotokion:

The Bride who knew not wedlock, the Birthgiver of God, * who turned Eve's grief to joy, * do we the faithful hymn and worship, * for thou hast redeemed us from the ancient curse. * And now, O All-hymned most holy one, ** cease not to make intercession for the salvation of our souls.

If a Festal Sunday the POLYELEOS is sung: (Select verses):

Verse: Praise ye the name of the Lord; O ye servants, * praise the Lord. Alleluia, alleluia, alleluia.

Verse: Blessed is the Lord out of Zion, * who dwelleth in Jerusalem. Alleluia, alleluia, alleluia.

Verse: O give thanks unto the Lord, for He is good; * for His mercy endureth forever. Alleluia, alleluia, alleluia.

Verse: O give thanks unto the God of Heaven; * for His mercy endureth forever. Alleluia, alleluia, alleluia.

(On the Sunday of the Prodigal Son, Meat-Fare, and Cheese-Fare Sundays, after the Polyeleos we sing Psalm 136: "By the rivers of Babylon...")

Then, in Slavic practice, the Megalynarion of the feast is sung, if there is one, with the selected psalm verses. However, if it is a Sunday, the Megalynarion is usually sung only once (in general parish practice), without psalm verses, unless it is a Great feast of the Lord.

The Resurrectional Verses (THE EVLOGITARIA)

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

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, ** Thou hast freed all from Hades.

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

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus said the radiant angel within the tomb * addressing the myrrh-bearing women; * behold the tomb and understand, ** for the Savior hath arisen from the tomb.

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

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, weep not, ** but tell the apostles of the Resurrection.

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

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God ** He is risen from the tomb.

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

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy Trinity, * one in essence, * crying with the Seraphim: ** Holy, Holy, Holy art Thou, O Lord.

Both Now & ever ..., and unto the ages of ages, Amen..

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen from life * have thereunto been restored, ** by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia, Glory to Thee, O God. (Thrice).

Then the little Litany and:

The Hypacoi, in Tone V:

The Myrrh-bearing women, amazed in their minds by the vision of the Angel * yet enlightened in their souls by the divine Resurrection, * announced the glad tidings to the Apostles: * 'Proclaim ye among the nations the Resurrection of the Lord, * Who worketh in us through wonders, ** and Who granteth us great mercy.

The Songs of Ascent: 1st Antiphon:

When I am troubled I sing to Thee like David, * O my Savior: ** Deliver my soul from a deceitful tongue.

Blessed is the life of those * who dwell in the desert places, ** Divine love giveth them wings.

Glory ..., Now & ever ...,

By the Holy Spirit all things are unshaken, * both visible and invisible; * for He hath sovereign power, ** being undeniably one of the Trinity.

2nd Antiphon:

Lift up thyself to the mountains, * O my soul; ** go thither from whence cometh our help.

Let Thy right hand hover over me, * O Christ, ** and guard me from every misfortune.

Glory ..., Now & ever ...,

Let us sing to the Holy Spirit, * as we contemplate God: * Thou art God, life, love, light, and intellect, * Thou art goodness, ** and Thou reignest unto the ages.

3rd Antiphon:

Filled with great joy * at the words of those who say unto me: * 'Let us go into the courts of the Lord', ** I offer up my prayers.

Fearful things are accomplished in the house of David; * for a fire is found there, ** burning every shameful thought.

Glory ..., Now & ever ...,

To the Holy Spirit belongeth the lordship of life, * for from Him every living being hath its breath, * as also from the Father ** together with the Son.

Prokeimenon: (Psalm 9:33,1) **A**rise, O Lord my God, let Thy hand be lifted high; * for Thou art king unto the ages.

The Verse: **I** will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Let every breath.

The Sunday Resurrection Gospel. Then:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn 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 worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death.

Psalm 50, Then:

Glory ..., in Tone VI:

Through the prayers of the Apostles * O Merciful One, ** blot out the multitude of our transgressions.

Now & ever ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude 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 us life eternal, ** and great mercy.

After which: “O God, save Thy people ... ”, The Canons:

Resurrection Canon Tone V.

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

Refrain: Glory to Thy holy Resurrection O Lord.

O Benefactor Christ, the Assembly of the Jews showed no beneficent love for Thee, but bearing thorns they crowned Thee, the Author of our race, who hath abolished the punishment of tares.

Refrain: Glory to Thy holy Resurrection O Lord.

O Giver of life, without falling Thou, O Sinless One, didst descend into the pit and raise me up who had fallen. Thou didst endure the stench of my corruption unsullied, and hath made me sweet-smelling with the myrrh of Thy divine nature.

Refrain: Most holy Theotokos save us.

Theotokion: The curse hath been abolished, and sorrow hath ceased, for the Blessed One, full of Grace, hath made joy dawn upon the faithful, bringing forth a flower, Christ, as a blessing unto all the ends of the earth.

Another, of the Cross and Resurrection:

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Unto Him who hath been willingly nailed upon the Cross, and through the Cross freed the fallen one from the ancient curse, to Him alone let us sing, for He is glorified.

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Unto Christ, the Dead One, who hath risen from the tomb and raised together with Himself the fallen one and adorned him by seating him with the Father, to Him alone let us sing, for He is glorified.

Refrain: Most holy Theotokos save us.

Theotokion: **O** Immaculate Mother of God, we beseech thee to unceasingly implore God who was incarnate from thee, yet never absent from His Father's bosom, to save those whom He hath fashioned from every besetting calamity.

Another, of the Theotokos:

Refrain: **Most holy Theotokos save us.**

O all-immaculate One, implore Christ, the light who dwelt within thee and Who hath enlightened the world with the rays of His Godhead, to enlighten all those who hymn thee, O Virgin Theotokos.

Refrain: **Most holy Theotokos save us.**

O thou who art Full of grace, and art made fair by the beauty of the virtues, thou hast received by the overshadowing of the Spirit the comeliness that bestoweth beauty, O most pure one, and which maketh the universe radiant.

Refrain: **Most holy Theotokos save us.**

O Virgin, the bush on Sinai foreshadowing thee of old, was not consumed though mingled with fire; for beyond understanding as a Virgin thou didst bear a child and yet remain a Virgin, O Virgin Mother.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: **By Thy command Thou didst establish the earth upon nothing * * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.**

Refrain: **Glory to Thy holy Resurrection O Lord.**

Unto Thee O Christ, Who didst work the wondrous miracle in the wilderness, did the ungrateful children of Israel, who had suckled honey from the rocks, offer gall, and in exchange for Thy deeds of goodness they offered Thee vinegar instead of manna.

Refrain: **Glory to Thy holy Resurrection O Lord.**

They who of old were protected by a cloud of light, laid Christ, who is life, in a tomb; but by Thine own power Thou didst arise and grant unto all the faithful the effulgence of the Spirit, which doth mystically overshadow them from above.

Refrain: **Most holy Theotokos save us.**

Theotokion: **W**ithout wedlock and without the pain of childbirth thou hast become the Mother of Him Who shone forth from the incorrupt Father through thee; Since thou didst bear the Word made flesh, with Orthodox belief we proclaim thee to be the Theotokos.

Another, of the Cross and Resurrection:

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Thou hast arisen from the tomb, O Christ, giver of life, delivering from the corruption of death those who hymn Thy voluntary crucifixion.

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

The Myrrh-bearing women were hastening to anoint Thy body, O Christ, and not finding it they returned hymning Thine Arising.

Refrain: Most holy Theotokos save us.

Theotokion: O pure one, without ceasing implore the one who became incarnate from thy loins that those who hymn thee, O pure Virgin, may be delivered from the snares of the devil.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Thou hast now most clearly been revealed, O honored Virgin, to be the ladder by which the Most High came down to restore corrupted nature. For through thee the supremely good One was well-pleased to be joined to the world.

Refrain: Most holy Theotokos save us.

God, Who of old prefigured the mystery of the Virgin, and Who knoweth all things, even from before the ages, hath in these last days sent His offspring and revealed Him taking His dwelling within thy womb, O all-immaculate one.

Refrain: Most holy Theotokos save us.

The condemnation of the ancient curse hath been absolved through thee, O most pure Virgin, for in His exceeding goodness the Lord, having come forth from thee, hath poured forth His blessings upon all, O praise-worthy One.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Refrain: Glory to Thy holy Resurrection O Lord.

O Good One, Through wood Thou didst sweeten the bitter waters of Mara as if in an icon prefiguring Thine immaculate Cross, the wood which doth rectify the bitter taste of sin.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou didst accept, O my Savior, a Cross in place of the tree of knowledge of good and evil, and gall for sweet provender; while for the corruption of death Thou didst shed Thy divine blood.

Refrain: Most holy Theotokos save us.

Theotokion: Without wedlock and without corruption didst thou conceive in thy womb, and in giving birth without the pangs of labor, thou didst bare God in the flesh, and after giving birth remained a Virgin.

Another, of the Cross and Resurrection:

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

When the Cross was fixed upon the earth on Golgotha, the bars of Hades were smashed and the eternal gate-keepers cried aloud: 'Glory to Thy power, O Lord!'

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

When the Savior descended to the those in bonds as one dead, the dead from all ages arose with Him and cried aloud: 'Glory to Thy power, O Lord!'

Refrain: Most holy Theotokos save us.

Theotokion: The Virgin hath given birth without knowing the birth-pangs of a mother, but a mother hath she been shown to be and a virgin hath she remained; wherefore hymning her we cry: 'Rejoice!, O Theotokos!'

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Devoutly confessing thee with heart, mind, soul and voice, as truly the Theotokos, O pure Virgin, I thereby gather the fruit of salvation and am saved by thine intercessions.

Refrain: Most holy Theotokos save us.

He that created the universe from nothing, hath been well-pleased as a Benefactor to be fashioned from thee, O pure One. for the salvation of those who with faith and love hymn thee, O all-immaculate One.

Refrain: Most holy Theotokos save us.

The choirs beyond this world hymn thine offspring, O all-immaculate One, rejoicing at the salvation of those who believe thee to be the true Theotokos, O Virgin undefiled.

Refrain: Most holy Theotokos save us.

Isaiah named thee the staff from which, for our sakes, hath sprung forth a fair flower, Christ God, for the salvation of those who with faith and love have recourse unto thy protection.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: O Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Refrain: Glory to Thy holy Resurrection O Lord.

The Lord of glory in a form without glory, hath been voluntarily hung dishonored upon the tree, and thus hath ineffably procured for me divine glory.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou, O Christ, hast clothed me with incorruption, having incorruptibly tasted the corruption of death in the flesh, and didst dawn forth from the grave on the third day.

Refrain: Most holy Theotokos save us.

Theotokion: Having given birth without seed to Christ, who is our justice and redemption, O Theotokos, thou hast freed our Forefather's nature from the curse.

Another, of the Cross and Resurrection:

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Thine hands outstretched upon the tree, O our Savior, Thou didst call all to Thyself as Thou art the Lover of mankind.

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Thou hast despoiled Hades, O my Savior, and by Thy burial and Thy Resurrection, Thou hast filled all things with joy.

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Having arisen from tomb on the third day, Thou hast rendered all immortal and incorrupt.

Refrain: Most holy Theotokos save us.

Theotokion: We sing thy praises as a Virgin after child-birth, O Theotokos; for thou hast borne unto all the world, God the Word in the flesh.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

All the Prophets clearly announced thee beforehand, O All-Honored Theotokos; for thou alone, O pure one, wast found to be wholly immaculate.

Refrain: Most holy Theotokos save us.

O Most pure one, we acknowledge thee to be the illumined cloud of living water which hath rained down upon us, thy despairing people, Christ the shower of incorruption.

Refrain: Most holy Theotokos save us.

God, who alone is compassionate dwelt within thee, and loved thee as one close to Him. O thou wholly good and immaculate One, sealing thy purity with virginity.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

Refrain: Glory to Thy holy Resurrection O Lord.

The Ancestor of mankind, O Master Christ, descended into corruption through tasting of the forbidden fruit, but was restored to life through Thy Passion.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou, who art Life, didst descend into Hades, O Master Christ, and by becoming corruption to the corrupter, through death Thou hast become the source of the Resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: The Virgin hath given birth to a child and after child-birth remained pure, and as a truly Virgin Mother, cradled Him who holdeth all things in His hands.

Another, of the Cross and Resurrection:

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Thou hast stretched out Thy hands, gathering together the nations, separated far from Thee, O Christ our God, by Thy life-bearing Cross, for Thou art the Lover of mankind.

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Thou hast despoiled death and shattered the gates of Hades; while Adam, released from his chains, crieth out to Thee: "Thy right hand hath saved me, O Lord!"

Refrain: Most holy Theotokos save us.

Theotokion: O Mary, thou praise of the Orthodox, we fittingly glorify thee as the bush that remained un-burnt, the mountain and the living ladder, and the gate of heaven.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

When He who is the cause of all, by giving existence to all, took flesh like unto our flesh, He had thee as the cause of this wonder, O all-immaculate Theotokos.

Refrain: Most holy Theotokos save us.

We know thee, O all-immaculate one, to be a source brimming with life-giving healing for those who with faith have recourse to thy far-famed protection, O Sovereign Lady.

Refrain: Most holy Theotokos save us.

For us Thou didst bring forth the Giver of life, the source of our salvation, who bestoweth eternal redemption upon those who proclaim thee to be the true Theotokos.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Kontakion, in Tone V:

Thou didst descend into Hades, O my Savior, * and having shattered its gates, as All-powerful, * Thou didst raise the dead with Thyself, as Creator, * and didst deliver Adam from the curse, * O Lover of mankind. ** Therefore, we all cry to Thee: 'Save us, O Lord!'

Ikos: When The women heard the Angel's words, they cast away their lamentation and became radiantly joyful, trembling as they beheld the Resurrection. Christ drew near to them saying 'Come and see, Rejoice! take courage, I have overcome the world and set free the prisoners held in the bondage of Hades. Hurry then to the Disciples, and take unto them this message: Lo, I go before you to preach in the cities of Galilee.' Wherefore we all cry unto Thee: Save us, O Lord!

ODE VII

Irmos: The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!

Refrain: Glory to Thy holy Resurrection O Lord.

Wrapped in flesh, like unto bait draping a hook, Thou didst hurl down the serpent by Thy divine power raising up those who cry: 'O God, blessed art Thou!'

Refrain: **G**lory to Thy holy Resurrection O Lord.

The Uncircumscribed One, who hath brought into being the boundless creation of the universe, is hidden in the flesh in a tomb. To Him we all sing: 'O God, blessed art Thou!'

Refrain: **M**ost holy Theotokos save us.

Theotokion: **O** all-immaculate one, thou hast borne in one Hypostasis two natures, God incarnate. To Him we all sing: 'O God, blessed art Thou!'

Another, of the Cross and Resurrection:

Refrain: **G**lory to Thy precious Cross and Resurrection O Lord.

Thou hast destroyed the deception of idols through the tree of the Cross; O God of our fathers, Blessed art Thou.

Refrain: **G**lory to Thy precious Cross and Resurrection O Lord.

Thou didst arise from the dead, and with Thee, Thou hast raised those in Hades; O God of our fathers, Blessed art Thou.

Refrain: **M**ost holy Theotokos save us.

Theotokion: **T**hou wast born of a Virgin, and revealed her to be the Theotokos; O God of our fathers, Blessed art Thou.

Another, of the Theotokos:

Refrain: **M**ost holy Theotokos save us.

The Uncircumscribed One, who remaineth unchanged, was, since He is compassionate, Hypostatically united to flesh within thee the Most holy One. He Who is The only blessed God of our fathers.

Refrain: **M**ost holy Theotokos save us.

O Sovereign Lady, Theotokos, with one voice we glorify thee, the all-immaculate bride and throne of thy Creator; to Him we all sing: 'Blessed art Thou, O God.'

Refrain: **M**ost holy Theotokos save us.

Made pure by the Spirit, O Virgin, thou didst become the Mother of the King of all, who hath fashioned thee; to Him we all sing: 'Blessed art Thou, O God.'

Refrain: **M**ost holy Theotokos save us.

The Lord saved me, O all-immaculate Theotokos, having clothed Himself in the garment of the flesh He took from thee; to Him do we all chant: 'Blessed art Thou, O God.'

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

Refrain: Glory to Thy holy Resurrection O Lord.

As if it was not willed by Thee, Thou didst pray that the cup of Thy saving Passion might pass; revealing thereby that Thou dost bear two wills, O Christ, corresponding to Thy two natures, throughout the ages.

Refrain: Glory to Thy holy Resurrection O Lord.

At Thy descent, O Christ, Hades became an object of derision disgorging all those who of old had been slain by the devil's deception and who now supremely exalt Thee throughout all ages.

Refrain: Most holy Theotokos save us.

Theotokion: O Virgin, who beyond all understanding hath, by the Word, given birth to the Lord as both God and man, and yet remained a virgin, all we His works bless thee and supremely exalt thee throughout all ages.

Another, of the Cross and Resurrection:

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Christ God, who willingly stretched forth His hands upon the cross and thereby hath broken open the bonds of death; praise Him, ye priests, and ye peoples supremely exalt Him, throughout all ages.

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Christ God, who didst dawn from the tomb like a bridegroom, appearing to the Myrrh-bearing women and proclaiming unto them the tidings of great joy; praise Him, ye priests, and ye peoples supremely exalt Him, throughout all ages.

Refrain: Most holy Theotokos save us.

Theotokion: Thou hast been revealed, O pure Theotokos, as higher than the Cherubim, for within thy womb thou didst carry Him who rideth upon them. With the Bodiless Powers we mortals glorify Him, throughout all ages.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

The grief of the first-parents hath now ceased, since thou, God's Mother, hast given birth to joy; wherefore we unceasingly hymn thee, O Virgin, and supremely exalt thee throughout all ages.

Refrain: Most holy Theotokos save us.

The hosts of the Bodiless Powers sing the praises of thine incomprehensible child-bearing with us, O Virgin; With one voice and with love we, with them, supremely exalt thy child-bearing throughout all ages.

Refrain: Most holy Theotokos save us.

A translucent stream of immortality hath issued forth from thee, O Maiden, the Lord of all, who cleanseth away the filth of sin from those who hymn thee with faith, and who supremely exalt thee throughout all ages.

Refrain: Most holy Theotokos save us.

We confess thee, O Virgin, to be in truth, a divine and radiant throne, and a tabernacle of grace, for thou didst receive the Word of the Father; whom we supremely exalt throughout all ages.

After the Troparia from the Menaion for the 8th ode , we sing:

Verse: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

And then the appointed Katavasia:

And then we sing the Song of the Most Holy Theotokos (the Magnificat)

Note: on great feasts special Megalynarion are sung instead of the Magnificat:

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

And after each Verse:

Refrain: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

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

Refrain: More honorable ...

Verse: For the Mighty One hath done great things to me, * and holy is His name; * and His mercy is on them that fear Him * unto generation and generation.

Refrain: More honorable ...

Verse: He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honorable ...

Verse: He hath put down the mighty from their seat, * and exalted them of low degree; * He hath filled the hungry with good things, * and the rich He hath sent empty away.

Refrain: More honorable ...

Verse: He hath holpen His servant Israel * in remembrance of His mercy, * as He spake to our fathers, * to Abraham and his seed forever.

Refrain: More honorable ...

ODE IX

Irmos: O Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Refrain: Glory to Thy holy Resurrection O Lord.

O Master Christ, Thou hast assumed the nature of fallen mankind, and become wholly joined to him from a virgin womb, but alone not sharing in sin, and Thou hast freed the whole of him from corruption by Thine undefiled passion.

Refrain: Glory to Thy holy Resurrection O Lord.

O Master Christ God, by the blood which flowed from Thine immaculate and life-giving side, sacrifice to idols hath ceased, and all the earth doth offer Thee the sacrifice of praise.

Refrain: Most holy Theotokos save us.

Theotokion: The pure and holy Maiden did not reveal God without a body, nor yet a mere man, but both a perfect man and in truth perfect God, Whom we magnify together with the Father and the Spirit.

Another, of the Cross and Resurrection:

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Thou didst endure sufferings on the Cross and by Thy death Thou didst destroy the power of Hades; with Orthodox belief we the faithful magnify Thee.

Refrain: Glory to Thy precious Cross and Resurrection O Lord.

Thou didst arise from the tomb on the third day, despoiling Hades and enlightening the world; we the faithful with one mind magnify Thee.

Refrain: Most holy Theotokos save us.

Theotokion: Rejoice!, O God-bearer, Mother of Christ God; beseech Him Whom thou didst bear to grant remission of sins unto those who hymn thee with faith.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O Ever-virgin Theotokos, from thy pure blood the flesh of the Creator and only-begotten Son of the Father was nurtured in a manner beyond nature, not from a man, and without seed, yet possessing both a mind and a soul.

Refrain: Most holy Theotokos save us.

Thou didst halt the unrestrained stream of death, when beyond telling, thou didst in truth give birth in the flesh to life eternal; for Hades, consuming it with its bitter mouth, hath been destroyed.

Refrain: Most holy Theotokos save us.

Seated on His royal throne as Lord, thy Son hath placed thee on His right hand, shining radiantly in tasseled gold, and in divine virtues, bestowing upon thee the honor due His Mother, O all-immaculate One.

Refrain: Most holy Theotokos save us.

Thy childbirth is beyond telling, O Mother of God, for without a man hast thou conceived, and in a virginal manner hast thou delivered God; wherefore magnifying Him, we glorify thee, O Theotokos

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Holy is our God ..., in Tone V:

Exapostilarion (Svetilen).

Note: The Exapostilarion is taken from the prescribed Eothinon according to the Resurrection Gospel, however, If the Menaion service is “feasted” the Exapostilarion, with the prescribed Theotokion, are taken from the Menaion.

At the Aposticha: "Let every breath ... ", 8 Stichera of the Resurrection, however, if the service from the Menaion is “feasted” sing the first 4 Stichera from the Resurrection, and the last 4 from the Menaion.

At the Aposticha, the Resurrection Stichera, in Tone V:

Verse: **To** do among them the judgment that is written * This glory shall be to all His saints.

O Lord, while the grave was sealed by lawless men, * Thou didst come forth from the tomb * in a manner similar to Thy birth from the Theotokos. * Thy bodiless Angels could not fathom the event of Thine incarnation, * likewise the soldiers guarding Thee could not know when Thou didst Arise. * For the full knowledge of both events hath been sealed from those who would inquire, * but the wonder of these events hath been revealed to those who with faith * worship the mystery which we hymn; ** grant unto us joy and great mercy.

Verse: Praise ye God in His saints, * praise Him in the firmament of His power.

O Lord, having smashed the eternal bars and burst asunder the bonds of Hades, * Thou didst arise from the tomb, * leaving Thy grave clothes behind in testimony of Thy three day burial. * Whereupon Thou didst go forth into Galilee, * while yet being guarded in a cave. * Great is Thy mercy, O Savior, and beyond understanding; ** have mercy upon us.

Verse: Praise Him for His mighty acts, * praise Him according to the multitude of His greatness.

O Lord, the women ran unto Thy tomb to see Thee, * the Christ who had suffered for our sakes. * Approaching the tomb they found an Angel seated upon the stone, which had rolled back from fear, * and he cried unto them saying. * 'The Lord hath arisen; go tell His disciples that He is risen, saving your souls.'

Verse: Praise Him with the sound of trumpet, * praise Him with the psaltery and harp.

O Lord, in a manner similar to that * by which Thou didst come forth from the sealed tomb, * Thou didst enter in unto Thy disciples when the doors were shut, * showing them Thy body's sufferings, * O long-suffering Savior, * which Thou didst willingly endure. * As one who hath sprung forth from the seed of David, * Thou didst endure wounds, * but as One who didst spring forth from God, * even the Son of God * Thou hast delivered the world. * Incomprehensible and great is Thy mercy, ** O Savior, have mercy on us.

Other Stichera, by Anatolius:

Verse: Praise Him with timbrel and dance, * praise him with strings and flute.

O Lord, and King of the ages, * Creator of all things, * Who for our sake willingly endured crucifixion and burial in the flesh, * in order to free us all from Hades, * Thou art our God and we know no other besides Thee.

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

O Lord, who will recount Thine awe-inspiring wonders? * Who will confess Thy dread mysteries? * For, becoming incarnate for us, as Thou Thyself didst will, * Thou hast manifest the might of Thy power; * For on Thy Cross Thou didst open Paradise to the Thief, * and in Thy Burial Thou didst smash the bars of Hades, * and with Thy Resurrection Thou hast enriched all things. * O Compassionate Lord, glory be to Thee!

Verse: Arise, O Lord my God, let Thy hands be lifted high; * forget not Thy paupers to the end.

The Myrrh-bearing women coming to Thy tomb in the deep of morning * seeking to anoint with spices the Immortal Word and God; * and being informed by the words of the Angel * returned with joy to tell the Apostles * that Thou O Lord, the life of all, hast arisen, ** granting the world forgiveness and great mercy.

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

The guards of the tomb which received God said unto the Jews: * 'O the folly of your plan! * In vain did ye labor when you thought to guard Him who cannot be circumscribed'. * 'Openly you appeared wishing to hide the Resurrection of the Crucified One. * O the folly of your assembly!' * 'Why do ye again wish to hide that which cannot be hidden?' * 'Rather listen to us, * and be willing to believe the truth of what hath taken place.' * 'A radiant Angel came down from heaven and rolled away the stone;' * from fear of Him ye became as dead men,' * and calling out to the brave Myrrh-bearing women the Angel said: * 'Do ye not see the death of the guards, * the breaking of the seals and the emptying of Hades?' * 'Why seek ye as a mortal man, * the one who hath destroyed Hades' victory * and smashed death's sting?' * 'Go quickly and proclaim to the Apostles * the good tidings of the Resurrection, crying fearlessly!' * 'He hath risen indeed, ** the Lord who hath great mercy!'

Glory ..., The Eothinon of the Resurrection Gospel

Note: If the service from the Menaion is "feasted" the Eothinon is taken from the Menaion, and the Eothinon of the Gospel is read at the end of Matins.

Now & Ever ..., Theotokion. In Tone II.

Thou art most blessed, O Virgin Theotokos, * for through Him who took flesh from thee, Hades hath been captured, * Adam recalled, the curse slain, Eve set free, * death put to death, and we have been given life. * Therefore in praise we cry: ** Blessed art Thou, O Christ our God, who hast been thus well-pleased, glory be to Thee.

Then the Great Doxology and after it the Resurrection Troparion.

Today is salvation come unto the world; * let us sing praises to Him that arose from the tomb, * and is the Author of our life. * For, having destroyed death by death, ** He hath given us the victory and great mercy.

AT THE LITURGY
Typika and Beatitudes.

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator, Him Who on the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and dwelleth now in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ is risen! Let us worship Him as Master and Creator.

O indivisible Trinity, all-effecting and all-powerful Unity: Father, Son, and Holy Spirit: Thee do we hymn as our true God and Savior!

Theotokion: Rejoice, O animate temple of God and impassible gate! Rejoice, O fiery throne which burneth yet is not consumed! Rejoice, O Mother of Emmanuel, Christ our God!

Resurrection Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

Kontakion, in Tone V:

Thou didst descend into Hades, O my Savior, * and having shattered its gates, as All-powerful, * Thou didst raise the dead with Thyself, as Creator, * and didst deliver Adam from the curse, * O Lover of mankind. ** Therefore, we all cry to Thee: 'Save us, O Lord!'

At the Liturgy, the Prokeimenon: (Psalm 11:8, 1) **T**hou, O Lord, shalt keep us and shalt preserve us from this generation and forevermore.

The Verse: **S**ave me, O Lord, for a righteous man there is no more.

Alleluia: (Psalm 88:2, 3) **T**hy mercies, O Lord, will I sing forever; unto generation to generation will I declare Thy truth with my mouth.

The Verse: **F**or Thou hast said, Mercy shall be built up forever; in the heavens shall Thy truth be established.