TONE SIX
ON SATURDAY EVENING
AT LITTLE VESPERS

On "Lord, I have cried ...," 4 Stichera:

The Resurrection Stichera, in Tone VI:

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

Victorious over Hades, O Christ, * Thou didst ascend the Cross * that Thou mightest raise up with Thyself * those who sat in the darkness of death; * free among the dead, * Thou didst pour forth life from Thine own light. ** O All-powerful Savior, have mercy upon us.

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

Victorious over Hades, O Christ, * Thou didst ascend the Cross * that Thou mightest raise up with Thyself * those who sat in the darkness of death; * free among the dead, * Thou didst pour forth life from Thine own light. ** O All-powerful Savior, have mercy upon us.

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

Today Christ, having trampled on death, * hath arisen as He foretold, * granting joy to the world, * that we may all shout aloud the hymn and say: * O Source of life, O unapproachable light, * O All-powerful Savior, ** have mercy upon us.

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

Where shall we sinners escape Thee, O Lord, * who art present in all creation? * In heaven? Thou dwellest there. * In Hades? There Thou didst trample on death. * In the depths of the sea? Thy hand is also there O Master. * To Thee we flee and falling down before Thee we implore: ** O Lord risen from the dead, have mercy upon us.

Glory ..., Both now ..., Theotokion, in Tone VI:

Meet it is in truth to bless thee, the Theotokos. For the Creator of all, entering into thy most pure womb, became flesh, without changing in nature, or nor the appearance of dispensation, but having united Himself hypostatically and rationally to flesh with a soul, which He received from thee. Hence, we piously distinguish between both revealed natures. Him do thou entreat, O most pure and honored one, that He send down upon us peace and great mercy.

Then "O Joyous Light ...,":

The Prokeimenon: "The Lord is King ...," with its verses.

After "Vouchsafe O Lord ...,":

On the Aposticha, these Stichera of the most holy Theotokos, in Tone VI:

Thy Resurrection O Christ our Savior, * The Angels in the heavens hymn; * grant also unto us who are here on earth ** to glorify Thee with pure hearts.

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

O Most pure one, * thou who art the joy of all who are afflicted, * the protector of the wronged, the sustenance of those in need, * the staff of the blind, the visitation of the sick, * the shelter and assistance of the oppressed, the helper of orphans * and the Mother of the Most High. * Hasten, we beseech thee, ** to deliver thy servants.

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

Without restraint I have committed every iniquity, * without limit every sin, * wretch that I am; * I have become worthy of every condemnation. * Grant me, O Virgin, the means of repentance, * that I may appear uncondemned. * For I have appointed thee as my intercessor, * and I call thee my protector. * Do thou not put me to shame, ** O Bride of God.

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

We have no other refuge unto our Creator and Master but thee, * O Pure Bride of God. * With thy fervent protection do not cast us away; * do not put us to shame ** who with love hasten under thy shelter.

Glory ..., Both now ..., Theotokion:

Come, all ye nations, and with voices of rejoicing let us praise the most holy Virgin and Theotokos, the crucible of human nature, the workshop of ineffable miracles; for new things have come to pass through her: the Beginningless hath taken on a beginning, the Word hath received substance, God hath become a man, that He might make man divine, not by altering nature, but through an hypostatic union. For He alone proceedeth forth with, and is known in, two indivisible and differing natures, both perfect in will and activity, whereby Christ our God hath Himself given surety of the truth of the dispensation of salvation, granting the world cleansing, peace and great mercy.

"Now lettest Thou Thy servant depart ...," Trisagion. Then:

Resurrection Troparion, in Tone I:

The Angelic Hosts were before Thy tomb, * the guards became as dead men, * and Mary stood in the sepulcher looking for Thy pure Body. * Thou didst despoil hell, for Thou wast not tempted by it. * Thou didst come and meet the Virgin to give life. ** O Lord, Who didst rise from the dead, glory to Thee.

Glory ..., Both now ..., Theotokion:

And the Dismissal.

AT GREAT VESPERS

On "Lord I have cried ...," 10 Stichera: 7 Resurrection Stichera and 3 of the Saint of the day, or 4 and 6 if the Menaion service is of Polyeleos rank.

The Resurrection Stichera, in Tone VI:

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

Victorious over Hades, O Christ, * Thou didst ascend the Cross * that Thou mightest raise up with Thyself * those who sat in the darkness of death; * free among the dead, * Thou didst pour forth life from Thine own light. ** O All-powerful Savior, have mercy upon us.

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

Today Christ, having trampled on death, * hath arisen as He foretold, * granting joy to the world, * that we may all shout aloud the hymn and say: * O Source of life, O unapproachable light, * O All-powerful Savior, ** have mercy upon us.

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

Where shall we sinners escape Thee, O Lord, * who art present in all creation? * In heaven? Thou dwellest there. * In Hades? There Thou didst trample on death. * In the depths of the sea? Thy hand is also there O Master. * To Thee we flee and falling down before Thee we implore: ** O Lord risen from the dead, have mercy upon us.

Other Stichera by Anatolius:

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

We boast in Thy Cross, O Christ, * and we hymn and glorify Thy Resurrection; * for Thou art our God; ** we know none other besides Thee.

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

Ever blessing the Lord * we hymn His Resurrection; * for having endured the Cross, ** He hath destroyed death by death.

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.

Glory to Thy power, O Lord, * for Thou hast destroyed the one that held the might of death; * Thou hast renewed us through Thy Cross, ** granting us life and incorruption.

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

Thy burial, O Lord, * smashed and rent asunder the bonds of Hades; * Thy Resurrection from the dead hath enlightened the world. ** O Lord, glory be to Thee!

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 ..., Both now ..., Theotokion Dogmatic:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

After the Entrance and "O Joyous Light ...,"

Saturday Vespers Prokeimenon, in Tone VI:

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

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

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

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

On the Aposticha, these Stichera, in Tone VI:

Thy Resurrection O Christ our Savior, * The Angels in the heavens hymn; * grant also unto us who are here on earth ** to glorify Thee with pure hearts.

Verse: The Lord is King: He is clothed with majesty. * The Lord is clothed with strength and He hath girt Himself.

Thou as God all-powerful, hast smashed the gates of brass and shattered the bars of Hades, * and Thou hast raised the fallen human race. * Therefore with one accord we also cry out to Thee: ** O Lord, risen from the dead, glory be to Thee!

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

Wishing to restore us from our ancient fall, * Christ wast nailed to a Cross and placed in a tomb. * The Myrrh-bearing Women, as they sought Him with tears, said, lamenting: * Alas, O Savior of all, how is it that Thou deigned to dwell in a tomb? * How is it, that Thou who willingly dwelt there, hast been stolen? * How is it that Thou hast been moved? * What place hath hidden Thy life-bearing body?

* O Master, as Thou hast promised, * do Thou appear unto us, and bring to an end our grieving and our tears. * But as they lamented an Angel cried unto them saying: * End your lament! Go and tell the Apostles that the Lord hath risen, ** granting the world pardon and great mercy.

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

Thou wast willingly crucified O Christ, * and by Thy burial Thou hast despoiled death. * On the third day Thou didst rise as God in glory, ** granting the world everlasting life and Thy great mercy.

Glory from the Menaion, if appointed, otherwise:

Glory ..., Both now ..., Theotokion:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O most pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, O all-pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation for our souls!

"Now lettest Thou Thy servant depart ...," Trisagion. Then:

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: If it is a regular Sunday Vigil, we chant "O Theotokos and Virgin ...," (Thrice). If it is one of the 12 great feasts, we chant the Troparion of the feast (Thrice). If it is a Sunday coinciding with some other feast, we chant "O Theotokos and Virgin ...," (Twice), and the Troparion of the Feast (Once).

And the Dismissal.

If a Vigil is not served, we chant (Once):

Resurrection Troparion, in Tone VI:

The Angelic Hosts were before Thy tomb, * the guards became as dead men, * and Mary stood in the sepulcher looking for Thy pure Body. * Thou didst despoil Hades, for Thou wast not tempted by it. * Thou didst come and meet the Virgin to give life. ** O Lord, Who didst rise from the dead, glory be to Thee.

Glory ..., Both now ..., the Resurrection Theotokion, in Tone VI:

Gideon hath foretold of thy conception, * and David hath revealed thine ineffable child-bearing, * O Theotokos; * for the Word descended like a dew upon the fleece of thy womb, * and thou O Virgin full of grace, * like unto a holy and fertile earth, ** budded forth without seed our salvation, Christ God.

SATURDAY NIGHT: TONE VI
AT 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 ..., Both now ..., 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 VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

In that thou art possessed of abundant divine grace, O Mother unwedded, disdain not those who have recourse unto thee, ever saving them from misfortunes and tribulations.

Lo! the time of despair hath arrived for me. Arise, O most pure Lady, and extend unto me thy helping hand; for thou hast filled the world with divine gladness.

Glory ..., **A**s thou art our ally, O Birthgiver of God, quickly grant thy mighty protection unto me who am beset by perils, and preserve me unharmed by them.

Both now ..., **D**eath rusheth headlong upon my soul, and the temptations of those who hate me have surrounded me like adders, to destroy me; but do thou save me, O Theotokos.

ODE III

Irmos: My mouth hath been enlarged against mine enemies, * for in the Lord * hath my heart been established.

In that thou hast given birth to Life, O Theotokos, enliven my soul, which hath been slain by transgressions.

From every temptation preserve those who have recourse unto thee, O Theotokos, our hope.

Glory ..., **S**ave me from those perils which rise up bitterly against me, O most immaculate Mother of my Lord.

Both now ..., **O** thou who by thy divine birthgiving dost grant salvation to the world, deliver me from misfortunes.

ODE IV

Irmos: The prophet heard * of Thy coming, O Lord, * and he was afraid. * How wast Thou to be born of a virgin * and appear unto mankind? * and he said * "I have heard report of Thee and I am afraid"; * glory to Thy power, O Lord.

The strength of my soul hath grown weak through poverty, O Birthgiver of God, and the cruel darkness which ariseth from transgressions hath fallen upon me; but as thou art the lightbearing cloud of God, look down and illumine me, I pray.

As thou art a calm haven, O all-immaculate one, transform the storms of mine evil deeds and the tumult of my transgressions into the tranquility of salvation, for, roaring like lions, they seek to slay me. Deliver me from destruction by them, I pray.

Glory ..., As thou art steadfast salvation and invincible protection day and night, on land and at sea, and in every place, O Theotokos, save me; for after God it is in thee that we Christians truly place our trust.

Both now ..., From great and divers transgressions and dangers thou dost ever save me; wherefore, I entreat thee who hast given birth to the Lord, and I hasten to thee, the invincible aid of the sorrowful; By thy prayers lead me up from misfortunes!

ODE V

Irmos: O Christ Who shineth Thy light upon the world, * illumine my heart * for I cry out to Thee in the night, * and save me.

Unafraid of the assaults of men, we glorify thee, the shelter of salvation, O all-immaculate Mother of the Word.

Having thee as an unassailable rampart, O most pure one, we are delivered from the uprisings of temptations and grief.

Glory ..., Rescue me from the tongue of evil men, O pure one, for they have sharpened it like a razor, to wreak bitter destruction upon my soul.

Both now ..., Earnestly do I fall down before thee, praying: As thou art the Mother of my Creator, free me from the misfortunes which encompass me.

ODE VI

Irmos: Slain by the sea-monster of sin, * I cry unto Thee, O Christ: * Free me from corruption, * as Thou didst the prophet.

Tasting bitterness, I have become a stranger to divine sweetness, O most pure one; wherefore, I cry unto thee: Grant me thy help.

The darkness of the passions hath made me the slave of corruption; wherefore, free me, O Lady who hast given birth to the Light.

Glory ..., **W**ith harmonious faith I confess thee, O most pure one, and, delivered from sorrow by thee, I offer thee sacrifice.

Both now ..., **T**he mouths of the unjust have been opened against me, O Lady; wherefore, as thou art my helper, free me quickly from them.

Lord, have mercy, (Thrice).

Glory ..., Both now ..., Sessional Hymn, in Tone VI:

O unashamed intercession for Christians, sure mediation before the Creator: Disdain not the cries of entreaty of Christians, but, in that thou art good, come thou to the aid of us who cry out to thee with faith: Haste thou to supplication and speed thou to entreaty, O Theotokos, ever interceding for those who honor thee.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

O most holy Virgin, do thou thyself free my soul from the temptations which have now surrounded it like fat bulls.

Earnestly defending those in misfortune and grief, O Theotokos, ever grant them joy.

Glory ..., **A**s thou art an indestructible shelter for all, O Virgin, protect me who am wholly overcome by grief and despair for my deeds.

Both now ..., **B**y thine intercession are we delivered from misfortunes and sorrows, and we find great riches which are inexhaustible.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Consumed am I by the afflictions of men, O Theotokos, and I pray: Deliver me from their vain counsel.

1 have been vanquished in grief by my temptations, O Lady, and I pray: Preserve me unharmed by them.

Glory ..., **O** pure one, save me from the lying man, from his tongue, mouth and tyranny, and from all want.

Both now ..., **L**ed astray is my character, and, as I have no response, I cry to the Theotokos: Deliver me from all evils.

ODE IX

Irmos: O Virgin who received the angel's salutation * and hast given birth to thine own Creator, * save those who magnify thee.

Be thou merciful unto me amid the griefs of life, O Theotokos, and save me from misfortunes who now flee unto thee.

Truly thou, alone upon the earth and the sea, hast been shown to be an indestructible shelter for those who flee to thee with unwavering soul.

Glory ..., **B**y thine supplications, O all-hymned one, do thou grant freedom unto me who have mindlessly become a slave through all manner of evil falls.

Both now ..., **H**aving acquired thee as my hope and steadfast help, O pure one, I bring this hymn to an end with faith, magnifying thee as the Theotokos.

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

SUNDAY MORNING: TONE VI
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..., Both now..., 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 "I offer a sixth hymn unto Thee, O Godhead", the composition of Metrophanes, Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

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

We hymn the three divine Hypostases, the immutable form of the single nature, the good God and Lover of mankind, Who granteth us cleansing of our transgressions.

O Transcendent One, O Lord thrice-resplendent in Thy characters, Who art in a single Godhead: Grant us understanding, and grant us Thy divine radiance.

Glory ..., **P**aul, who adorned the Church of the nations as it were a bride, hath taught us to worship Thee, the one God in three Hypostases, by Whom, through Whom and in Whom all things have come into being.

Both now ..., **T**he noetic Sun issued forth from thy womb, O Theotokos, illumining us with the rays of the thrice-radiant Godhead; and hymning Him, we piously call thee blessed.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

Having adorned the ranks of heaven, O thrice-radiant God, Thou didst appoint them to hymn Thee with thrice-holy voices. With them accept us also, who hymn Thy goodness.

Hymning the one, immutable, threefold, single Godhead, possessing the same form, we pray fervently unto Thee, that Thou now send down upon us forgiveness of our many sins.

Glory ..., **O** Father, beginningless Mind, O Word of God of like form with Him, and Thou, O Spirit, divine, good and upright: In that Thou art compassionate, preserve those who with faith hymn Thy might.

Both now ..., **H**aving become human in nature within thy womb, O pure one, my God destroyed the field of death. He alone hath freed our forefathers and mothers from their former condemnation.

Lord, have mercy! (Thrice)

Sessional Hymn, in Tone VI:

Spec. Mel.: "Fulfilling the dispensation concerning us ...":

Look down from heaven, O God our Master, and behold our lowliness; and in that Thou art compassionate, O supremely good One Who lovest mankind, take pity on us: for from nowhere else can we hope to receive the forgiveness of the evils which we have committed. Wherefore, be Thou with us, and no one shall be against us.

Glory ..., Both now ..., Theotokion:

O pure Lady Theotokos, look down and behold the pangs of our wounds; and take pity, most pure one, and heal the burning of our conscience, bedewing it with thy mercy, and crying out to thy servants: I am with you, and no one shall be against you!

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

Elevating the thoughts of those who hymn Thee, O thrice-radiant Unity, quickly uplift also their soul and heart, and grant unto them Thy radiance and effulgence.

Change and transform me from all evil unto virtue, O only undepictable and immutable Trinity, and enlighten me with Thy rays.

Glory ..., **T**aking thought before, Thou didst wisely form the ranks of the angels, the ministers of Thy goodness, O Unity in three Hypostases; and with them accept my praise.

Both now ..., **A**ssuming created human nature, God, Who by nature is uncreated and eternal, fashioned it anew in thy holy womb, O Ever-virgin Theotokos.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

Pondering the essence of the Godhead, which is providential and salvific for all, which is thrice-radiant and one, O Master, we rise early unto Thee, asking forgiveness for our falls into sin.

O God, consubstantial Trinity - beginningless Father, equally eternal Son, and Holy Spirit - make steadfast those who hymn Thee, and deliver them from all peril and affliction.

Glory ..., **S**etting me aright with divine radiances, and ever guiding me to please Thy Godhead in three Hypostases, O Sun. of glory, grant that I may share in the divine kingdom.

Both now ..., **O** immutable Word of God, Who beareth and preserveth all with Thine almighty arm, protect and preserve those who glorify Thee, through the supplications of the Mother of God, who gave birth to Thee.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Grant wisdom and understanding unto those who hymn Thee, O thrice-radiant Godhead, and grant that all may be illumined by the rays of Thine illumining beauty and goodness. (Twice)

Glory ..., **O** thrice-radiant, omnipotent and unapproachable Light, Who art indivisible in Thine essence, illumine the hearts of those who with faith praise Thy might, and give them wings to fly aloft to divine love.

Both now ..., **I**n thee did the Almighty Lord of all manifestly make His abode, O Ever-virgin; and He hath taught mankind to worship the one, thrice-radiant form of the Godhead.

Lord, have mercy! (Thrice)

Sessional Hymn, in Tone VI:

Spec. Mel.: "Fulfilling the dispensation concerning us ...":

O Father, Son and Holy Spirit, look down upon us who worship Thee with faith, and who, though we are clay, with the fiery beings glorify Thy might, O Compassionate One; for we know no other God than Thee. And do Thou cry out unto those who hymn Thee: I am with you, and no one shall be against you!

Glory ..., Both now ..., Theotokion:

Look upon us, O all-hymned Theotokos, let enlightenment shine upon the hearts of the darkened, and illumine thy flock, O most pure one; for whatsoever thou desirest, thou canst do, in that thou art the Mother of thy Creator. And do thou cry out unto those who pray to thee: I am with you, and no one shall be against you!

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

O thrice-radiant Unity of Hypostases, instill within me the firm resolve to keep and preserve Thy divine commandments, and to ever hymn Thee with faith, singing: O God of our fathers, blessed art Thou!

O ineffably single God, Who art hymned in the infinity of Thy nature, yet bearest the number of a trinity of Hypostases, preserve us all from divers temptations and evil circumstances.

Glory ..., **M**anifestly and simply setting forth that which is distinct within the immutable Form, we glorify Thee, O Trinity, the consubstantial and co-eternal God, Who art One in essence and uncommingled in the characteristics of Thy Hypostases.

Both now ..., **I**n His love for mankind, the transcendent God manifestly assumed our substance from thy womb, O most pure one, and hath taught all to cry: Blessed art Thou, O God of our fathers!

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Quickly grant me cleansing of transgressions and deliverance from multifarious passions, O Trinity one in nature, Unity in. three Hypostases, that I may glorify Thee throughout all ages.

O thrice-radiant Unity, supremely good Trinity, in that Thou art a merciful God and art known as One Who willeth mercy, have mercy upon those who glorify Thy majesty.

Glory ..., **W**ith faith let us glorify the Word, the equally eternal Light begotten of eternal Light of the Father, together with the Spirit, the Light which proceedeth from Light; and let us exalt Him throughout all ages.

Both now ..., **O** most pure one, thou hast given birth to the almighty Word, Christ the Lord, the Physician of all, Who healeth the wounds of the first parents of all of us who supremely exalt Him throughout the ages.

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

Unable to gaze upon the beauty of Thy glory, O Master, the ranks of the cherubim, covering themselves with their wings, unceasingly utter hymnody to the Trinity, glorifying the tri-hypostatic might of Thy single Godhead.

O never-setting Sun, impart Thine effulgence unto the hearts of Thy servants, and enlighten their souls, and deliver them from their many transgressions, O Thou Who alone art all-merciful and in three Hypostases; and grant unto us Thine incorrupt life.

Glory ..., **O** Divinity Who art Light equal in honor, three-Sunned and luminous, illumine those who hymn Thee with faith, deliver them from dark transgressions, and grant unto them Thy most splendid habitations, in that Thou art supremely good.

Both now ..., **T**hy Son wisely formed man in the beginning, O Virgin, and through thee renewed him who had become corrupt, O all-hymned one; and with the never-waning radiance of His divine light He hath filled all those who with faith glorify thee as the true Theotokos.

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

On "God is The Lord ...," the Resurrection Troparion, in Tone VI:

The Angelic Hosts were before Thy tomb, * the guards became as dead men, * and Mary stood in the sepulcher looking for Thy pure Body. * Thou didst despoil Hades, for Thou wast not tempted by it. * Thou didst come and meet the Virgin to give life. ** O Lord, Who didst rise from the dead, glory be to Thee. (Twice)

Glory ..., the Troparion from the Menaion, otherwise Glory ..., Both now ..., The Theotokion, in Tone VI, (or in the Tone of that from the Menaion):

Gideon hath foretold of thy conception, * and David hath revealed thine ineffable child-bearing, * O Theotokos; * for the Word descended like a dew upon the fleece of thy womb, * and thou O Virgin full of grace, * like unto a holy and fertile earth, ** budded forth without seed our salvation, Christ God.

After the 1st chanting of the Psalter (Kathisma II), the Sessional Hymns of the Resurrection, in Tone VI:

While the tomb lay open and Hades lamented, * Mary, cried unto the Apostles who were in hiding saying: * "Come forth, ye workers of the vineyard, * proclaim unto the world the word of the Resurrection, * for the Lord is risen, ** granting the world His great mercy!"

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

Mary Magdalene stood by Thy tomb O Lord, * and mistaking Thee for the gardener, * weeping she cried aloud unto Thee: * "Where hast Thou hidden the Life eternal? * Where hast Thou placed He who sitteth on the Cherubic Throne? * For those who were guarding Him have become as dead-men through fear. * Either give me my Lord or cry out with me: * O Thou who wast numbered among the dead and hast raised the dead, ** glory be to Thee!"

Glory ..., Both now ..., Theotokion:

Gideon hath foretold of thy conception, * and David hath revealed thine ineffable child-bearing, * O Theotokos; * for the Word descended like a dew upon the fleece of thy womb, * and thou O Virgin full of grace, * like unto a holy and fertile earth, ** budded forth without seed our salvation, Christ God.

After the 2nd chanting of the Psalter (Kathisma III), the Sessional Hymns of the Resurrection, in Tone VI:

Life was laid in the tomb * and a seal was set upon the stone; * the soldiers stood guarding Christ like a sleeping King; ** and having invisibly struck His foes the Lord arose.

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

Jonah foretold of Thy tomb, and Symeon revealed Thy divine Arising, * O immortal Lord; * for Thou didst descend as One dead into the tomb, * and having smashed the gates of Hades, * Thou didst arise without corruption as Master, for the salvation of all the world, * O Christ our God, ** enlightening those lying in darkness.

Glory ..., Both now ..., Theotokion:

O Virgin Theotokos, entreat thy Son Christ our God, * Who was willingly nailed upon the Cross, * and hath freed the world from deception, ** that He have mercy upon our souls!

If a POLYELEOS is appointed, we chant: (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 chant Psalm 136: "By the rivers of Babylon ...,")

Then, the Megalynarion of the feast is chanted, if there is one, with the selected psalm verse. However, if it is a Sunday, in general parish practice the Megalynarion is chanted only once, without the psalm verse, unless it is a Great feast of the Lord, or the Theotokos.

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 and 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 small Litany and:

The Sessional Hymn:

By Thy voluntary and life-giving death, O Christ, * Thou hast shattered the gates of Hades, * and as God Thou hast opened unto us the Paradise of old; * and by arising from the dead, ** Thou hast delivered our lives from corruption.

The Songs of Ascent: 1st Antiphon:

Unto heaven I raise my eyes, * even unto Thee, O Word; * do Thou have pity on me, ** that I may live for Thee.

Have mercy upon us * who are filled with contempt O Word, * repairing Thy broken vessels ** that we may be found useful.

Glory ..., Both now ...,

In the Holy Spirit is the cause of all salvation, * if He seeth fit to breathe on one of His creatures, * He swiftly raiseth him from the things of this earth, and having given him wings, ** maketh him to flourish and raiseth him on high.

2nd Antiphon:

If the Lord had not dwelt among us, * none could have withstood the attacks of the enemy, * for those who are victorious ** are exalted by Him.

Let not my soul be taken like a sparrow by their teeth, O Word; * Woe unto me! * how shall I, the lover of sin, ** be delivered from the power of the enemy?

Glory ..., Both now ...,

In the Holy Spirit all find divine inspiration, * goodness, understanding, peace and blessing; * for He is equal in activity ** to the Father and the Word.

3rd Antiphon:

They that put their trust in the Lord * look upon high * and are thus fearful to their foes ** and wondrous to all mankind.

Unto the pursuit of iniquities * the righteous stretch not the hands, * having Thee, O Savior, ** as their helper.

Glory ..., Both now ...,

In the Holy Spirit is sovereignty over all creation; * Him the armies of hosts above worship * and by everything that hath breath below ** is He worshiped.

Prokeimenon, in Tone VI: O Lord, stir up Thy might * and come to save us.

The Verse: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

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.

Both now ..., 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 ...," Then the Canons:

Resurrection Canons Tone VI.

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

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

With Thy hands stretched out upon the Cross, O most compassionate Jesus, Thou hast filled all things with the Father's good-will; wherefore we all sing to Thee a song of victory.

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

As a bidden slave, death approached Thee with fear and trembling, for Thou, O Sovereign Lord of life, hast granted unto us eternal life and resurrection.

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

Theotokion: **H**aving received thy Maker ineffably incarnate within thy seedless womb, as He Himself hath willed, thou hast been revealed, O pure one, as truly the Sovereign-Lady of all creation.

Another, of the Cross and Resurrection:

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

Standing voluntarily before Pilate's judgment-seat, the Judge is unlawfully accused, and is smitten upon the face by a wicked hand as one condemned, He who is the God before Whom tremble both things on earth and those of heaven.

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

Stretching Thy divine hands upon Thine incorrupt and life-bearing Cross, O Savior, Thou hast gathered together the nations who adore Thy glorious crucifixion, O Lord, unto a perfect knowledge of Thee.

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

Theotokion: **A**t Thy Cross, O Savior, the all-immaculate one stood beholding the drops of blood falling from Thy side, and shedding fountains of tears she glorified Thine incomparable compassion, O Christ.

Another, of the Theotokos:

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

Partaking of the forbidden fruit in the garden, Eve brought about the curse, but O pure one, thou hast undone this by giving birth to Christ, the Origin of all blessings.

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

O pure one, having given birth to Christ, the brightness of the divine lightning, disperse thou by the light of thy radiance, the foggy mist of my passions and the confusion wrought by my transgressions.

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

God, the Hope of all the nations, whom Jacob contemplated with the noetic eyes of his mind, hath become incarnate of thee, delivering us by thine intercessions.

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

The princes of the tribe of Judah have disappeared, for thy Son and God, O most pure one, hath descended as Lord, and hath been truly enthroned as King over all the ends of the earth.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

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

Seeing God crucified in the flesh, all creation quaked from fear, but was held fast by the sustaining hand of Him Who was crucified for our sake.

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

Death, having been despoiled by death, doth lie miserably breathless, for unable to endure the revelation of Divine Life, the mighty-one hath been slain and resurrection hath been bestowed upon all.

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

Theotokion: **T**he wonder of thy divine child-birth, O pure one, surpasseth all that is natural, for above nature hast thou conceived God in thy womb, and in giving birth remained Ever-virgin.

Another, of the Cross and Resurrection:

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

Remaining three days in the grave, Thou didst raise with Thy life-giving arising those that were slain from all ages, and now freed from condemnation, they

Joyously exult and cry aloud: "Behold, Thou O Lord hast come as our Redeemer".

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

Glory to Thine awaking, O our Savior, for as All-powerful Thou hast delivered us from Hades, corruption, and death, wherefore hymning Thee we cry aloud: "There is none as holy as Thee, O Lord, Lover of mankind".

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

Theotokion; **S**eeing Him who was born of thee pierced through with a lance, O most holy all-immaculate one, thy heart was also pierced, wherefore thou didst exclaim in bewilderment: "What hath this most wicked people rendered unto Thee, O Child?"

Another, of the Theotokos:

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

Having ineffably taken my temporal and mortal flesh from thy womb, O all-pure Theotokos, the Good One hath made it incorruptible, forever uniting it unto Himself.

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

Seeing God becoming incarnate of thee, O Virgin, the choirs of angels were amazed, and honor thee as the Theotokos in never-silent hymns.

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

The prophet Daniel was astonished when contemplating thee O Theotokos, the spiritual mount from which a stone hath been cut without hands, and which mightily despoileth the temples of the demons.

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

Neither the word, nor tongue of man, can worthily praise thee, O Virgin, for from thee, O most pure one, Christ the giver of Life hath deigned to become incarnate without seed.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.

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

The Tree hath blossomed forth with true life, O Christ, for the Cross hath been raised and soaked with the blood and water from Thine incorruptible side, sprouting forth life unto us.

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

No longer doth the serpent deceitfully entice me with false deification, for Christ, the Divine Creator of human nature, hath now opened unto me without restriction the path of life.

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

Theotokion: **T**ruly unutterable and incomprehensible are the mysteries of thy Divine birth-giving, O Theotokos, both unto those on earth and those in heaven, O Ever-virgin.

Another, of the Cross and Resurrection:

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

We venerate Thine honorable Cross and nails, O Christ, and the holy spear, with the reed and the crown of thorns, by which we were delivered from the corruption of the Hades.

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

O Savior, the grave didst accept Thee, Who for our sake didst willingly endure death, but it was not possible for it to hold Thee, O Word, for as God Thou hast arisen, saving our race.

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

Theotokion: **O** Ever-virgin Birthgiver of God, thou who hast brought forth Christ the Savior for mankind's sake, do thou deliver from dangers and torments those who in faith have recourse to thy divine protection.

Another, of the Theotokos:

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

Thee do we hymn, O most pure one, for having been saved by thee, we sing unto thee crying aloud: "Blessed art thou, O Ever-virgin, who hath given birth to God".

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

O most blessed Virgin, who hath brought forth unto those lying in the gloomy darkness of life, the never-fading Light resplendent in the flesh, do thou grant unto those who hymn thee, O Ever-virgin, ever-flowing gladness.

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

Grace hath blossomed forth, and the law hath ceased through thee, O all-holy one; for thou art pure, and hast given birth to the Lord Who granteth us forgiveness, O Ever-virgin.

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

Partaking of the forbidden fruit in the garden brought death to me, O most pure one, but the tree of life that issued forth from thee hath raised me up again, and made me an heir of the sweet things of paradise.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.

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

Now the cherubim hinder me not, and the flaming-sword, O Master, hath been turned back, since they saw Thee, the true God, O Word of God, making a way into paradise for the thief.

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

No longer do I fear returning unto the earth, O Master Christ; for in Thy great compassion Thou hast led me, the utterly forgotten one, from the lowest earth to the heights of incorruption, through Thy resurrection.

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

Theotokion: **O** blessed Sovereign-Lady of the world, save those who from their soul confess thee to be the Theotokos; for in thee we possess an invincible protection, O true Mother of God.

Another, of the Cross and Resurrection:

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

Tempted with the fruit of the tree in Eden, O exceedingly-good Lord, and disobeying Thy commandment, the forefather hath slid into corruption, but through Thy Cross Thou hast raised him up again to blessedness, O Savior, having been obedient to the Father.

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

By Thy death, O Good One, the dominion of death hath been destroyed, and the source of life hath issued forth, bestowing immortality upon us; wherefore in faith we adore Thy burial and resurrection, by which Thou, as God, hast enlightened the whole world.

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

Theotokion: **A**biding in the heavens the Lord and Maker of all that is, ineffably entered thy womb, O all-immaculate one, glorifying thee as incomparably higher

than the heavens and holier than all the bodiless powers; therefore we on earth, bless thee.

Another, of the Theotokos:

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

Radiant with purity O all-hymned one, thou didst become the divine dwelling of the Master, for thou alone hath been revealed as the Mother of God, having carried Him as an infant in thine arms.

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

Filled with the spiritual adornments of thine exceedingly comely soul, thou wast revealed as the bride of God, sealed with the modesty of thy virginity and enlightening the world with the brightness of thy purity.

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

Let the assembly of the wicked lament, those who do not openly proclaim thee as the pure Mother of God, for thou hast appeared unto us as a radiant gate of divine light scattering the darkness of sins.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: Beholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

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

Crucified O Master, by the nails Thou hast annulled the curse that weighed upon us, and pierced with the lance in Thy side, Thou hast torn up the charges laid against Adam, thereby freeing the world.

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

Smitten deceitfully, Adam was led down to the bowels of Hades, but Thou Who by nature art both God and Compassionate, in Thy desire to recall him, didst carry him upon Thy shoulders, raising him up together with Thyself.

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

Theotokion: **O** most holy Sovereign-Lady, who hath brought forth the Lord Pilot for the sake of all mankind, do thou calm the ever-changing and frightful surging of my passions and grant peace to my heart.

Another, of the Cross and Resurrection:

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

The Hebrew multitude have been revealed as slayers of Christ and the prophets, for just as of old, they feared not to kill the prophets who revealed the

mysterious emanations of truth, so now, carried away by envy, they have slain the Lord, Whom the Prophets once preached, however His death hath become for us our life.

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

Thou wast confined but not detained in the tomb, O Savior, for though willingly suffering death, O Word, Thou didst arise as God immortal, awakening together with Thee those held captive in Hades, and unto the women, exchanging their former sorrow for gladness.

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

Theotokion: **A**t the time of Thy passion Thy bodily nature appeared more shameful and disdainful than that of any man, but Thy Divine nature wast revealed unto David as the fairest of all in comeliness, saying: "With the scepter of Thy Kingdom the strength of thine enemies hath been destroyed"; wherefore the most pure one spake unto Thee saying: "O my Son and God, arise from the grave".

Another, of the Theotokos:

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

Moses, the greatest amongst the prophets, described thee beforehand as an ark and table, a candlestick and golden pot, symbolizing the incarnation of the Most High from thee, O Virgin Mother.

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

As a consequence of their attack upon thine Offspring, O Sovereign-Lady, death hath been slain, and corruption, the curse of Adam, hath been abolished, for thou hast given birth to the Life that delivereth from corruption those who hymn thee.

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

The law becometh powerless and the shadow of the law passeth away when, above all understanding and comprehension, the grace of the childbirth of our God and Savior hath appeared unto me, O greatly hymned Virgin,

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone VI:

Having raised all the dead from the valleys of darkness * by His life-giving hand, * Christ our God hath granted resurrection to the race of mankind. * For He is the Savior of all, * the Resurrection and the Life ** and the God of all.

Ikos: **W**e the faithful hymn and adore Thy Cross and burial, O Life-giver, for Thou, O Immortal One, as God All-powerful hast bound Hades and raised the dead together with Thee, shattering the gates of death and laying low the power of Hades; wherefore we, the earth-born, with love glorify Thee Who, as God of all, hath arisen, overthrowing the destructive dominion of the enemy, and raising all those who believed in Thee, delivering the world both from the darts of the serpent and the wiles of the adversary.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

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

Lamenting Thy passion, O Master, the sun wrapped itself in darkness casting gloom upon all the earth, which cried aloud: "O God of our fathers, blessed art Thou".

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

At Thy descent, O Christ, the lowest depths of Hades were encompassed with light, and the forefather, exalting and full of joy, sprung up crying: "O God of our fathers, blessed art Thou".

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

Theotokion: **T**hrough thee, O Virgin Mother, the effulgent light hath appeared unto all the world, for thou hast brought forth God the Creator of all; entreat Him, O most pure one, to send down upon us the faithful, great mercy.

Another, of the Cross and Resurrection:

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

O strange spectacle! He Who hath delivered Israel from Pharaoh's bondage is now of His own will crucified by them, loosing the bonds of sin; unto Him do we in faith sing: "O God the Redeemer, blessed art Thou".

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

The children of the wicked one have crucified on Calvary the Savior who hath smashed the door-posts and gates of brass, for the salvation of us who sing: "O God the Redeemer, blessed art Thou".

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

Theotokion: **H**aving wrought the deliverance of Eve, O pure Virgin, thou hast freed Adam from the ancient curse; wherefore together with the angels we hymn thee and thy Son, crying aloud: "O God the Redeemer, blessed art Thou".

Another, of the Theotokos:

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

The furnace did not harm the three youths, thus prefiguring thy child-birth; for the divine Fire dwelt within thee without consuming thee, teaching all to cry aloud: "O God of our fathers, blessed art Thou".

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

As thou didst prophesy, O all-pure Mother, the ends of the universe call thee blessed; for enlightened with the luminous beams of thy comeliness and grace, they make melody singing: "O God of our fathers, blessed art Thou".

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

The most cunning serpent hath plunged its destructive teeth into me, O Theotokos, but thy Son hath smashed them and given me the strength to cry aloud: "O God of our fathers, blessed art Thou".

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

Thou art the cleansing of our nature, O blessed of God, for having carried in thine arms God, Who sitteth on the shoulders of the cherubim, thou dost cry aloud: "O God of our fathers, blessed art Thou".

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

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

The Jewish people who slew the prophets of old, from envy hath now made themselves slayers of God, raising upon the Cross O Word of God, Thee Whom we exalt throughout all ages.

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

Abandoning not the Heavenly realms, while descending into Hades, O Christ, Thou hast raised together with Thyself fallen mankind, who exalteth Thee throughout all ages.

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

From Light thou hast conceived the giver of Light, the Word of God, ineffably bringing Him forth, for the Divine Spirit dwelt within thee, wherefore thou art glorified O Maiden, and we magnify thee throughout all ages.

Another, of the Cross and Resurrection:

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

Every ear doth tremble upon hearing how the Most High, by His Cross and burial, willingly descended to earth to destroy the dominion of Hades, awakening all therein that they may cry aloud: "O ye youths bless, ye priests hymn, and ye people, supremely exalt Him throughout all ages".

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

The tyranny of Hades hath ceased and its dominion is now scorned, for the God of all having been set upon the earth on the Cross, hath laid low its power; "O ye youths bless, ye priests hymn, and ye people, supremely exalt Him throughout all ages".

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

How ineffable is Thy love for mankind, O Christ, and how unutterable Thy loving-kindness! For seeing me imprisoned and perishing in Hades, Thou dost endure the passion thereby setting me free. Wherefore we bless Thee, O Master of all, and supremely exalt Thee throughout all ages.

Another, of the Theotokos:

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

With the illumination of the Spirit rendering thee resplendent as a Sovereign in golden vestments, thy Son hath placed thee, O most pure one, on His right hand; Him do we supremely exalt throughout all ages.

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

He who by His own will established the world, hath taken flesh from thine undefiled womb, fashioning it from above; Him do we supremely exalt throughout all ages.

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

Through the union of the Word with my nature, thou hast become an abode of the Divinity, O most pure one, shining resplendently with the radiance of virginity, wherefore we hymn thee throughout all ages.

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

The candlestick resplendent with gold prefigured thee who didst ineffably receive the Light unapproachable which illumineth all things with His knowledge. Wherefore we hymn thee, O pure one, throughout all ages.

After the Troparia from the Menaion for ODE VIII, we chant:

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

And then the appointed Katavasia:

After which we chant the Hymn of the Most Holy Theotokos (the Magnificat)
Note: on great feasts special Megalynarion are chanted in place of the Magnificat:

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

And after each Verse:

Refrain: **M**ore 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: **F**or He hath looked upon the lowliness of His handmaiden; * for behold, from henceforth all generations shall call me blessed.

Refrain: **M**ore honorable …

Verse: **F**or 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: **M**ore honorable …

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

Refrain: **M**ore honorable …

Verse: **H**e 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: **M**ore honorable …

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

Refrain: **M**ore honorable …

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate become a man * and with the Heavenly Hosts * Him we magnify and thee we call blessed.

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

Thou, O Word of God, didst remain dispassionate while dwelling in the passionate flesh, thereby freeing mankind from the passions, being Thyself a passion unto the passions, O our Savior, for Thou alone art passionless and All-powerful.

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

Suffering the corruption of death, O Master, Thou hast preserved Thy body from corruption, and leaving not Thy life-giving divine soul in Hades, Thou didst arise as from sleep, raising us up also.

Refrain: **W**e bless the Lord; Father, Son and Holy Spirit.

Trinitarian: **W**e, the race of mankind with pure lips glorify and honor God the Father, the Co-beginningless Son, and the ineffable and most glorious power of the all-holy Spirit; for Thou alone art All-powerful, O Trinity indivisible.

Another, of the Cross and Resurrection:

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

Although Thou didst descend into the grave as one dead, O Life-giver, Thou didst destroy the power of Hades, Thou didst raise together with Thyself, O Christ, those who were in bondage therein, and as God Thou dost grant resurrection unto all who with faith and love magnify Thee.

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

Let creation rejoice, delighting and blossoming forth like a lily, for as God, Christ is risen from the dead; wherefore let us cry aloud: "Death! where is thy sting? and Hades where thy victory? For the Compassionate One Who hath exalted our horn, hath cast thee to the ground".

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

Theotokion: **T**hou hast borne Him Who doth bear everything, O most pure Sovereign-Lady, and held in thine arms as an infant, Him Who delivereth us from the hand of the warring enemy, and beheld lifted upon the Tree of the Cross Him Who hath raised us up from the pit of corruption.

Another, of the Theotokos:

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

A star resplendent with the radiance of the Godhead hath arisen from Jacob unto those who were held in darkness, for through thee, O all-pure one, Christ God hath now become the incarnate Word; enlightened by Him, we, with the heavenly hosts, call thee blessed.

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

Strengthened by thy power and grace, I have set forth this hymn to thee from a fervent heart; do thou accept it, O pure Virgin, sending down in return from thine imperishable treasures, thy grace, O blessed one of God.

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

Thou, O Virgin, hast been revealed as a divine loom, upon which the Word hath woven a covering of flesh, making my nature God-like, and putting it on He hath saved all those who with a pure mind magnify thee.

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

Resurrection hath now been bestowed upon the dead through thine unspeakable and ineffable birth-giving, O all-pure Theotokos, for having assumed flesh from thee, Life hath shone forth unto all, revealing the destruction of the corruption of death.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Then, "Holy is our God ...,": (Thrice)

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 appointed Theotokion, are taken from the Menaion.

On 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, with the appointed verses.

On the Aposticha, the Resurrection Stichera, in Tone VI:

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

Thy Cross, O Lord, * is the life and resurrection of Thy people, * and trusting in it we sing Thy praises: ** O our risen God, have mercy upon us.

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

Thy burial, O Master, * hath opened Paradise to mankind, * and thus delivered from corruption we sing Thy praises: ** O our risen God, have mercy upon us.

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

With the Father and the Spirit * let us hymn Christ risen from the dead, * and let us cry out to Him: ** "Thou art our life and resurrection, have mercy upon us."

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

On the third day Thou didst arise from the tomb, O Christ, * as it was written, * raising together with Thyself our Forefather; ** therefore the race of mankind doth glorify Thee, and hymn Thy Resurrection.

Other Stichera by Anatolius:

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

O Lord, great and fearful is the mystery of Thy Resurrection; * for Thou camest forth from the tomb * like unto a bridegroom from His marriage chamber, * overcoming death by death, * and redeeming Adam. * Wherefore Angels exult in heaven * and mankind here on earth ** doth glorify Thy compassion towards us, O Lover of mankind.

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

O ye wicked Jews!, where are the seals, * and the pieces of silver that you handed to the watchmen? * The treasure was not stolen, but hath arisen as One almighty; * and Ye have been put to shame, who denied Christ, * the Lord of glory, who suffered and was buried * and arose on the third day; ** Him let us worship and glorify.

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

While the stone was sealed, how were you robbed, O Jews? * Since you set guards and placed seals. * Yet while the doors were shut the King came forth. * Either bring forth His body, or worship Him as God, * and along with us chant: ** "Glory, O Lord, to Thy Cross and holy Resurrection!"

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

The Myrrh-bearing Women came lamenting to Thy life-bearing grave, O Lord, * carrying sweet smelling spices, * seeking to anoint Thy most pure Body; * but instead they found a radiant Angel seated upon the stone, * and He addressed them saying. * "Why weep ye for the One who hath poured forth life from His side for world's sake? * Why seek ye the Immortal One as a mortal in a grave? * Rather run ye, and tell His Disciples the universal joy of His glorious Resurrection; * with which Thou hast enlightened us also, O Savior, ** grant unto us pardon and 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.

Both now ..., 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:

Having risen from the tomb, and having burst the bonds of Hades, * Thou hast destroyed the sentence of death, O Lord, * delivering all from the snares of the enemy. * Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; * and through them hast granted Thy peace to the world, ** O Thou Who alone art greatly merciful.

AT LITURGY

Typika and Beatitudes.

Remember me, O God my Savior, when Thou comest in Thy kingdom, and save me, for Thou alone lovest mankind.

Through a tree Adam was deceived; through the tree of the Cross Thou hast saved Him again, the Thief who cried, "Remember me, O Lord, in Thy kingdom".

Thou hast smashed the gates and bars of Hades, O Giver of life, and Thou hast raised all the dead, O Savior, as they cried, "Glory to thine Arising".

Thou didst despoil death by Thy burial and fillest all things with joy by Thy Resurrection. Remember me O Lord, as Thou art compassionate.

Myrrh-bearing women came to the grave and heard an Angel cry aloud, "Christ hath risen, enlightening all things".

Let us all with one accord praise Christ, who was nailed to the tree of the Cross and delivered the world from error.

We glorify the Father and the Son and the Holy Spirit, chanting, "O Holy Trinity, save our souls!"

Theotokion: **O** Virgin, who didst conceive ineffably in the last times, and hast given birth to thine own Creator, save those who magnify Thee.

Troparion of the Resurrection, in Tone VI:

The Angelic Hosts were before Thy tomb, * the guards became as dead men, * and Mary stood in the sepulcher looking for Thy pure Body. * Thou didst despoil Hades, for Thou wast not tempted by it. * Thou didst come and meet the Virgin to give life. ** O Lord, Who didst rise from the dead, glory be to Thee.

Kontakion of the Resurrection, in Tone VI:

Having raised all the dead from the valleys of darkness * by His life-giving hand, * Christ our God hath granted resurrection to the race of mankind. * For He is the Savior of all, * the Resurrection and the Life ** and the God of all.

The Prokeimenon, in Tone VI: Save, O Lord, Thy people; and bless Thine inheritance.

The Verse: To Thee, O Lord, will I cry; O my God, keep Thou not silent toward me.

Alleluia, in Tone VI: He that dwelleth in the help of the Most High, under the shelter of the God of heaven shall abide.

The Verse: He shall say to the Lord, Thou art my succor, and my refuge, my God, and I shall hope in Him.