

STONE THREE
ON SATURDAY EVENING
AT LITTLE VESPER

On "Lord, I have cried ...," 4 Stichera:
The Resurrection Stichera, in Tone III:

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

By Thy Cross, O Christ our Savior, * the dominion of death hath been abolished, * the devil's deception hath been dispelled, * while mankind, saved by faith, ** each evening offers hymns unto Thee.

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

By Thy Cross, O Christ our Savior, * the dominion of death hath been abolished, * the devil's deception hath been dispelled, * while mankind, saved by faith, ** each evening offers hymns unto Thee.

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

By Thy Resurrection, O Lord, * the universe hath been filled with light * and Paradise hath been opened again, * while all creation, singing Thy praise, ** each evening offers hymns unto Thee.

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

I glorify the power of the Father and the Son, * and I praise the authority of the Holy Spirit, * undivided, uncreated Godhead, * consubstantial Trinity, ** that reigneth from ages to ages.

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

O Greatest wonder: * a Virgin today giveth birth, * and that which is born is God before the ages. * Having revealed Thine ineffable birthgiving, * clearly that which was accomplished was beyond nature. * O fearsome Mystery! * What was apprehended remaineth ineffable, * and that which was contemplated remaineth incomprehensible. * Blessed art thou, O most pure Maiden, * daughter of Adam the earthborn, * and revealed as the Mother of the Most High. ** beseech Him that our souls be saved.

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 III:

By Thy passion, O Christ, * Thou didst darken the sun, * and by the light of Thy Resurrection * Thou hast made the whole universe radiant. * We beseech Thee to accept our evening hymn, ** O Lover of mankind.

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

O Pure Virgin, * we know thee to be the spiritual Ark * who for us bore the Tablets written by God, * the Lawgiver and Creator. ** Intercede with Him that our souls may be saved.

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

God the Word, who is by nature beyond understanding, * and who dwelt in thy womb taking flesh from thee, * hath revealed thee to be Heaven upon earth, O pure Virgin, * wherefore thou, who knewest not wedlock, ** doth bedew all with immortal dew.

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

By thine intercessions we have gained salvation, * because through them, O Virgin, we ever escape from dangers * and the tempests of temptations, * wherefore we entreat thee, ** cease not to intercede on our behalf, that our souls may be saved.

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

Through thee, O Mary most pure, * we have come to know regeneration * and a second life for our human nature: * for the Maker of creation who hath been kneaded within thy womb * and who hath raised us up from death and Hades, * hath granted us eternal life, * wherefore we cry out to thee, O Ever-virgin; * “Rejoice!, thou who hast joined together things below with those of heaven. * Rejoice!, the hope of all the ends of the earth, * our protection and intercession. * Rejoice!, thou who by the Resurrection of thy Son * maketh all things radiant ** granting unto the world His great mercy.”

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

Resurrection Troparion, in Tone III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

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 III:

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

By Thy Cross, O Christ our Savior, * the dominion of death hath been abolished, * the devil’s deception hath been dispelled, * while mankind, saved by faith, ** each evening offers hymns unto Thee.

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

By Thy Resurrection, O Lord, * the universe hath been filled with light * and Paradise hath been opened again, * while all creation, singing Thy praise, ** each evening offers hymns unto Thee.

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

I glorify the power of the Father and the Son, * and I praise the authority of the Holy Spirit, * undivided, uncreated Godhead, * consubstantial Trinity, ** that reigneth from ages to ages.

Other Stichera, by Anatolius:

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

We worship Thy precious Cross, O Christ, * and we praise and glorify Thy Resurrection, ** for by Thy wounds we have all been healed.

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

We praise the Savior who took flesh from the Virgin; * for he was crucified for us and arose on the third day, ** granting unto us His great mercy.

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.

Descending down unto those in Hades, * Christ proclaimed the good tidings, exclaiming, * “Be of good cheer; for now I have conquered! * I am the Resurrection; * I shall raise you up, ** abolishing the gates of death.”

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

We who stand unworthily in Thy most pure house * chant an evening hymn, * crying from the depths, * “O Christ God, who hath enlightened the world by Thy Resurrection on the third day, ** deliver Thy people from the hand of Thine enemies, O Lover of mankind.”

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:

How can we, O all-honored one, * not marvel at thine Offspring? * who is both God and man. * For without knowing a man, O all-immaculate One, * without a father thou hast given birth to a Son in the flesh, * who without a mother was begotten from the Father before all ages, * yet in no way undergoing change, fusion or separation, * but preserving fully the characteristics of both natures. * Wherefore, O Sovereign Lady, and Virgin Mother, * beseech Him to save the souls of those ** who with Orthodox faith confess thee to be the true Theotokos.

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 III:

By Thy passion, O Christ, * Thou didst darken the sun, * and by the light of Thy Resurrection * Thou hast made the whole universe radiant. * We beseech Thee to accept our evening hymn, ** O Lover of mankind.

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

O Gracious Lord, Thy life-bearing Rising hath enlightened the world, * and reclaimed Thine own fashioned after Thine image, * which had become corrupt. * And so, delivered from the curse of Adam, we cry aloud, ** “O All-powerful Lord, glory be to Thee!”

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

Howbeit, as God Thou art unchangeable, * yet by Thy suffering Thou hast undergone change in the flesh, * and creation, unable to bear seeing Thee hanging upon a cross, * was shaken with fear, * groaning as it sang the praise of Thy long-suffering; * and having descended into Hades, Thou didst arise on the third day, ** granting to the world life and great mercy.

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

In order to ransom our race from death, O Christ, * Thou didst suffer death; * and arising on the third day from the dead * Thou hast raised with Thyself those who acknowledged Thee as God, * and Thou hast enlightened the world. ** O Lord, glory be to Thee!

Glory from the Menaion, if appointed, otherwise:

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

By the will of the Father and without seed * thou didst conceive through the divine Spirit the Son of God * Who hath existed from the Father without a mother from before the ages, * and Who for our sake came forth from Thee in the flesh without a father, * and Him hast thou suckled as a babe. * Wherefore, cease not to beseech Him, ** that our souls be delivered from tribulations.

Now Master, 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 III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

SATURDAY NIGHT: TONE III
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 III

ODE I

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

With pure hymns, O most pure Bride of God, we, the faithful, crown thee as her who, through the divine Spirit and at the good pleasure of the Father, wast revealed to be the Mother of God; and with the archangel we greet thee with hymns, unto our salvation.

Of old, Eve was formed from the side of Adam by God's creative action, and Christ, Who is our God, appeared out of the womb of the Theotokos and became immutably man: the Pre-eternal came under time.

Glory ..., He Who is our God condemned the womb of Eve to give birth amid grief and pain, yet He made His abode within thy womb, appeared in the flesh in a manner past all telling, and loosed the debt of our first mother.

Both now ..., Having fallen, heavy laden, into the abyss of despair, O Birthgiver of God, we earnestly cry out to thee: O Lady, help us who are drowning because of our deeds of wicked transgression! For thee alone do we have as our hope after God.

ODE III

Irmos: O Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

The staff of Aaron, which blossomed forth without being watered, showed thee forth, O most pure Theotokos, who without seed hast given birth to God Who became incarnate without undergoing change.

In the Spirit, O most pure one, the prophet foresaw thee as a lampstand bearing the divine Fire, conveying sweet fragrance and life everlasting to those in the world.

Glory ..., Let us approach the Archangel Gabriel, in hymns declaring to the Theotokos: Rejoice! for through thee the curse of our first parents' condemnation hath been loosed!

Both now ..., Having thee as a bulwark of salvation, O most holy Theotokos, we sinners are saved. O Lady, disdain not, neither spurn thou our supplications!

ODE IV

Irmos: Thou hast shown us steadfast love, O Lord, * for Thou gavest Thine only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * 'Glory to Thy power, O Lord!'

Of old, Habbakuk, perceiving thee with divine vision, O most pure one, proclaimed thee to be the noetic mountain, the tabernacle of the virtues, for the Word Who came forth from the south received flesh from thee.

In the Spirit Daniel beheld thee as a great and unquarried mountain, revealing the purity of thy virginity as remaining inviolate, O Lady, from whom Christ the Word, the Rock, was cut, casting down the falsehood of idolatry.

Glory ..., David foretold thee to be a wondrous and rich mountain; for the only-begotten Son of the Father was well-pleased to make His abode within thee, in the flesh. Wherefore, in the Spirit we cry out to thee: Rejoice!

Both now ..., As thou art the wholly good and fervent intercessor for the sinful and lowly, O most pure Lady and Birthgiver of God, save Thy servants from misfortunes, sorrows and sins.

ODE V

Irmos: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

The Virgin Mary, the rod of Jesse, without seed, through the divine Spirit of the Father, put forth the never-fading Blossom of the beginningless God, Who hath dominion over the mighty kingdoms of the nations, and upon Whom the gentiles set their hope.

Taking flesh from thee, O Theotokos, the Prince of peace hath come to reign upon the throne of David. O the wonder! He hath shown thee to be the Queen who gave birth to Him Who set warfare at naught, striking down the princes of Moab.

Glory ..., **R**evealing thine immaculate goodness, through which Christ was clad in the flesh without seed, O Virgin, Isaiah cried out, exclaiming: The Lord of glory cometh upon a light cloud, and dispelling the darkness of delusion, He hath bestowed light upon us!

Both now ..., **H**aving conceived by the Holy Spirit the Word Who is consubstantial with the Father, O Virgin, thou hast given birth to Him in two natures, perfect God and perfect man. His manifestation in the flesh do we honor with faith.

ODE VI

Irmos: **T**he uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do **Thou, O Master, stretch forth Thy lofty arm * and like Peter O Helmsman, * do Thou save me.**

In hymns the most wise one described thee beforehand, O all-hymned one, as the couch whereon God, Who was hypostatically incarnate from thee, did rest; and He Who was born from thee without commingling hath glorified thee.

O all-hymned Virgin, as one chosen thou didst become the chosen vesture of the Word, for, taking flesh from thee as it were a robe of divine purple, He hath reigned, arrayed in majesty.

Glory ..., **O** Bride of God, thou didst become the receptacle of the divine Union, more lustrous than gold; for through thee God became a man and conversed with mankind as a man.

Both now ..., **T**he evil of heresy hath brought death upon those who refuse to honor thee, O all-hymned Virgin; for in their malice they hide at the sight of the most glorious likeness of thine image.

Lord, have mercy, (Thrice).

Glory ..., **Both now ...**, **Sessional Hymn, in Tone III:**

In the fervor of faith I cry out to thee with unworthy lips and a defiled heart, O Theotokos: Save me who am drowning in sins! Take pity on one who is slain by despair, that, saved, I may cry aloud to thee: Rejoice, O Virgin, thou help of Christians!

ODE VII

Irmos: **O**f old the three children did not worship the golden image, * of the Persian idol, * but chanted in the midst of the furnace: * **O God of our fathers, blessed art Thou!**

Having been united conformably and been revealed to be incorrupt, the bush and the flame manifestly show thee forth, O Virgin; for thou hast given birth to God, yet remained a virgin.

The fleece and the dew, shown forth in change, prefigured thy birthgiving for Gideon; for thou alone hast borne the divine Word in thy womb, as though He were rain, O Virgin Mother.

Glory ..., **T**he fire of my sin created a flame surpassing that of Gehenna for me, O pure one. By thy mercy do thou quench it, guiding me to the light by repentance.

Both now ..., **V**enerating the appearance of thy countenance as the primal image, O most pure Theotokos, we all have thee as a helper and a right effective protection before God forever.

ODE VIII

Irmos: **The Babylonian furnace burnt not the children, * neither did the fire of the Godhead consume the Virgin, * wherefore with the faithful children we cry aloud: * 'Bless ye the Lord, all ye works of the Lord'.**

Finding thee as an all-radiant lily amid thorns, shining with the splendor of beauty through the divine Spirit, the Father desired thee, the Bride who knew not wedlock, as a habitation for His Son.

Without hesitation I manifestly glorify thee, the most immaculate Virgin, as more holy than the host on high; for thou didst bear in thy womb their Creator, Who in an uncommingled union received flesh from thee.

Glory ..., **H**aving preserved thy virginity intact, O Virgin, thou wast truly shown to be the Mother of the Son of God, becoming a Bride through the Father's good pleasure and the incorrupt receptacle of the Spirit of glory.

Both now ..., **G**od Who is immaterial and invisible by nature was ineffably and supra-naturally born as a man from the holy Virgin, becoming visible, two natures in a single hypostasis, wherein He is seen and depicted.

ODE IX

Irmos: **New is the wonder and befitting of God: * for the Lord clearly passes through the closed gate of the Virgin: * naked at His going in and God bearing flesh at His coming out, * while the gate remaineth closed. * As ineffably the Theotokos and Mother of our God we magnify her.**

A holy fruit sprang forth from the holy root of the barren and sanctified one: the Maiden Theotokos who, by the law of God the Father, hath blossomed forth never-withering and perfecting Life. And Anna rejoicing, receives in her old age a babe, the Mother of God, whom we glorify.

New and godly is the birthgiving of thy holy and God-bearing womb, O pure one; for therein the incarnate holy Son was depicted in human image by the finger of the Father and by the Holy Spirit. Him do we magnify as both God and man without commingling.

Glory ..., **A**ll judgment crieth out against me, for the deeds of my sinful actions lift up their voice to forbid me, and my whole soul knoweth those things whereby it will be condemned, and it trembleth before the flame of Gehenna. O Lady, before the end, from which do thou deliver me by thy prayers.

Both now ..., **A**fter giving birth thou wast shown to be incorrupt, O pure one, for in a manner transcending nature, O Theotokos, thou hast given birth immutably to the Creator of all as a man in the flesh, though He was not separated from the essence of the Father; and through the divine Spirit thou didst remain a Virgin. Wherefore, glorifying thee, we lift our voices in hymnody.

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

SUNDAY MORNING: TONE III
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 hymn Thee, O Trinity, the One Godhead,” the composition of Metrophanes, in Tone III:

ODE I

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

Refrain: O Most Holy Trinity our God, glory to Thee!

O sole unapproachable Dominion, Thou one Godhead of the Trinity, grant me Thy thrice-radiant light, that I may hymn Thee Who art unceasingly hymned with thrice-holy hymns by the angels.

All the immaterial ranks hymn Thee in sanctity as the one creative, thrice-radiant and clearly originate Cause; and with them we, the multitudes of peoples, likewise hymn and faithfully glorify Thee with our mouths of clay.

Glory ..., In symbolic manner the theologians fittingly call Thee Mind, and Word and Spirit, signifying the dispassionate begetting of the Son from the unbegotten Father, as well as the procession of the divine Spirit, O God Who art the sole source of all.

Both now ..., Having assumed human nature in that by nature Thou lovest mankind, O Word of God, Thou didst shine forth the Trinitarian light of the one Godhead, which is the sole and only source, pointing out to all the most pure and most glorious Virgin who gave birth to Thee.

ODE III

Irmos: O Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

Elijah of old, having commanded that water be poured forth on the split wood, mystically manifested the Trinitarian Hypostasis of the one divine dominion.

The corrupt nature of mortals hymneth Thee, the one, thrice-radiant and immutable Creator; and cries out unto thee, O Master: Deliver and save me from every manner of uncertainty.

Glory ..., Uttering the same words as the prophets, the glorious apostles and the preachers of the Faith., we, the faithful, glorify Thee, the Trinity equal in activity, O God of all.

Both now ..., Through thee, O most pure one, Christ descended from His exalted throne, elevating mankind, in that He is the Lover of mankind; and He hath shone forth the three-Sunned light upon all.

Lord, have mercy. (Thrice)

Sessional Hymns, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

O Christ, our only transcendent Lord, Scion of the beginningless Father, and Thou, O most divine Spirit, have mercy upon Thy servants: for we all have sinned, yet have we not turned away from Thee. Wherefore, we beseech Thee, O Lord in three Hypostases: In that Thou hast authority, save Thy creation from every evil circumstance.

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

In His goodness, the transcendent God and Lord became incarnate from thee, assuming our essence; and He dwelt among us. Wherefore, honoring His divine manhood, we proclaim thee to be the Theotokos O all-pure one who knew not wedlock, glorifying the supreme wonder of thy seedless birthgiving.

ODE IV

Irmos: Thou hast shown us steadfast love, O Lord, * for Thou gavest Thine only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * ‘Glory to Thy power, O Lord!’

A double branch sprouted forth from the Father, as from a root: the Son and the upright Spirit, consubstantial offshoots divinely planted, blossoms equally without beginning. For there are the three Lights of the Godhead. **(Twice)**

Glory ..., The multitudes of noetic intelligences unceasingly hymn thee, the inconceivable God; and with them we render glory, saying: O transcendent Trinity, save Thy servants, in that Thou lovest mankind.

Both now ..., Thou hast set us afire with Thy love, O greatly merciful Word of God Who for our sake became incarnate without undergoing change, mystically teaching us about the one thrice-radiant Godhead. Wherefore, we glorify Thee.

ODE V

Irmos: In a vision Isaiah saw upon a throne, * God lifted up on high * borne aloft by angels of glory; * and he cried: 'Woe is me! * For I have foreseen God made flesh, * the Lord of the never-setting light * and the King of peace.'

When Isaiah mystically beheld God, the one Sovereign Lord, glorified in three Hypostases by the most pure voices of the seraphim, whereupon he was straightway sent to proclaim the thrice-radiant Essence, the three-Sunned Unity. (Twice)

Glory ..., O three-Sunned Unity Who in the beginning created the essence of all things, visible and invisible, out of nothing, and Who hast delivered from all temptations those who with faith hymn Thee as the one God: grant unto us Thy glory.

Both now ..., With love we hymn and bless thee, O Virgin, Who hast become the radiant and pure bridal-chamber of God; for from thee Christ Who is One of the Trinity and the Lord of glory, was born in two natures and wills.

ODE VI

Irmos: The uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter O Helmsman, * do Thou save me.

As a sojourner, Abraham was deemed worthy to mystically to receive the one Lord in three Hypostases, made manifest in the forms of men. (Twice)

Glory ..., Guide the hearts of Thy servants to the unapproachable light, O three-sunned Lord, and grant the effulgence of Thy glory unto our souls, that we may be illumined by Thine ineffable goodness.

Both now ..., Open unto me the portals of the light of Him Who was born of thy womb, O most pure one, that I may behold the thrice-brilliant rays of His divinity and glorify thee, O most radiant Lady.

Lord, have mercy. (Thrice)

Sessional Hymns, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

We hymn the three-Sunned dominion of the consubstantial divine nature, and with thrice-holy voices we cry: Holy art Thou, O beginningless Father! Holy art Thou, O equally-beginningless Son, and Thou, O Holy Spirit, O our only God Who art indivisible, O Creator of all, Who lovest mankind!

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

O supreme wonder! How did the Infinite One come to be contained within thy womb, and become incarnate, and appear as a man, without enduring change or separation from the divine and immutable Divinity, O all-pure Maiden? Wherefore with faith, we ever proclaim and glorify thee, the Theotokos.

ODE VII

Irmos: As of old Thou didst bedew * the three pious children in the Chaldean flames, * so also with the radiant fire of Thy divinity * illumine us who cry to Thee, * 'Blessed art Thou, the God of our fathers!'

Through Thy light-giving radiance, O Master, show me to be a splendid temple of Thy thrice-radiant godhead, far above the cruel darkness of sin and the passions. Blessed art Thou, O God of our fathers!

We proclaim the one face of the Godhead in three Hypostases and individual characteristics: the Father, the Son and the Spirit; crying aloud: Blessed art Thou, the God of our fathers!

Glory ..., Of old, God in three Hypostases appeared to Abraham at the Oak of Mamre, mercifully giving him Isaac as a reward for his hospitality. Him do we now glorify as the God of our fathers.

Both now ..., The Creator of all appeared on earth, divinely becoming a man through thy virginal and all-pure womb; and He hath deified us, O blessed, all-pure and most pure Theotokos.

ODE VIII

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord and supremely exalt Him throughout all ages.

The Word and the Spirit Who are equally without beginning came from the root of the beginningless Father, and as offshoots of the transcendent Godhead they have shown forth the one glory and power of the Trinity, Whom all of us, the faithful, hymn forever. (Twice)

Glory ..., By Thine effulgences Thou dost direct the ranks of heaven to continually chant thrice-holy divine hymns to the thrice-radiant Dominion, equal in power, O Father, O Word of like form with Him, and Thou, O Spirit. Wherefore, we hymn Thee throughout all ages.

Both now ..., Perceiving thy birthgiving from afar, the sayings of the prophets praised it as being without seed, O Theotokos, and praised Him Who was born from thee in a manner transcending nature, O Lady. And with them, we also sing to Him as Lord and supremely exalt Him throughout all ages.

ODE IX

Irmos: New is the wonder and befitting of God: * for the Lord clearly passes through the closed gate of the Virgin: * naked at His going in and God bearing flesh at His coming out, * while the gate remaineth closed. * As ineffably the Theotokos and Mother of our God we magnify her.

The God-beholding ranks of the incorporeal ones desire to mount on high with their wings, to see clearly the thrice-radiant glory; yet they are in exceeding great awe of the unapproachable Light, and unceasingly cry out hymns. And together with them we glorify Thee, the only Trinity. *(Twice)*

Glory ..., **H**aving received from Thee a noetic and reason-endowed soul with insatiable love, O Master, God of all, with our whole heart we hymn Thee, Who art truly the one Essence, the Trinity of Hypostases. Wherefore, as Thou art greatly merciful, O Compassionate One, have pity on us.

Both now ..., **S**how me to be a splendid temple of Thy thrice-radiant Godhead Which alone is the source of all, that I may serve Thee, the Creator of all, in purity, and noetically behold Thine ineffable glory: through the supplications of the only Theotokos, whom we fittingly magnify as most glorious.

*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 a godly manner hymn the Father, the Son and the Spirit divine, the one Might in three Hypostases, the 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 immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who ineffably became incarnate of 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 III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy. (Twice)

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

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

After the 1st chanting of the Psalter (Kathisma II), the Sessional Hymns of the Resurrection. In Tone III:

Christ hath arisen from the dead, * the first fruits of those that sleep. * The First-born of creation * and Creator of all that hath come to be, * hath renewed in Himself the corrupted nature of our race. * Death, no longer art thou lord, ** for the Master of all things hath destroyed thy dominion.

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

Having tasted death in the flesh, O Lord, * Thou hast blotted out the bitterness of death by Thine arising * strengthening mankind against it, * and announcing the abolition of the ancient curse. ** Defender of our lives, O Lord, glory be to Thee!

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

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

Awed by the beauty of thy virginity * and the exceeding radiance of thy purity, * Gabriel called out unto thee, O Theotokos: * What worthy hymn of praise can I offer unto thee? * And what shall I name thee? * I am in doubt and stand in awe. * Wherefore as commanded, I cry to thee: ** Rejoice, O Full of Grace.

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

Awed by Thine immutable Godhead * and by Thy voluntary passion, O Lord, * Hades lamented, “I tremble at Thy body’s essence, which remaineth incorrupt. * I behold Thee, the One who is invisible, mystically making war against me; * wherefore those whom I hold cry out”: ** “Glory, O Christ, to Thy Resurrection!”

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

We the faithful contemplate an ineffable mystery: * Thine incomprehensible Crucifixion and Thine inexplicable Arising. * For today Death and Hades have been despoiled, * but mankind hath been clothed in incorruption. * Wherefore with thanksgiving we cry aloud unto Thee, * “Glory, O Christ, to Thy Resurrection!”

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

Mystically didst thou contain in thy womb * the Incomprehensible and Uncircumscribed One, * consubstantial with the Father and the Spirit; * and we acknowledge in thine Offspring one unconfused energy of the Trinity Who is glorified in the world. * And so with thanksgiving we cry unto thee, ** “Rejoice, thou full of grace!”

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:

A Cause of amazement by his appearance, * and source of refreshment by his speech, * the radiant Angel spake unto the myrrh-bearing women saying, * “Why do ye seek the living in a grave? * He hath arisen, emptying the graves. * Know that the unchangeable One hath changed corruption. * Wherefore cry unto God saying: * How fearful are Thy works! ** For Thou hast saved mankind.”

The Songs of Ascent: 1st Antiphon:

Thou, O Word, didst deliver the captivity of Zion from Babylon, * Deliver me also ** from the passions unto life.

Those who sow in the South * with tears inspired by God, ** shall in joy reap sheaves of everlasting life.

Glory ..., Both now ...,

By the Holy Spirit, together with the Father and the Son * shineth forth the reflection of every good gift, ** In Him all things live and have their being.

2nd Antiphon:

Except the Lord build the house of the virtues, * in vain do we labor. ** While He doth protect our soul no one layeth waste our city.

The Saints, O Christ, fruits of the womb, * are by the Spirit, always sons to Thee, ** as Thou art to the Father.

Glory ..., Both now ...,

The Holy Spirit is the inspiration of all that is holy and wise; * for He doth quicken every creature. ** Let us worship Him together with the Father and the Son, for He is God.

3rd Antiphon:

Those who fear the Lord are blessed * as they walk along the paths of His commandments; * for they partake of the life-giving fruit.

Be glad, Chief Shepherd, * beholding Thine offspring around Thy table * bearing the branches of good works.

Glory ..., Both now ...,

In the Holy Spirit is a superabundance of glory; * for from Him proceedeth forth grace and life into all creation; * wherefore He is praised together with the Father and the Word.

Prokeimenon, in Tone III: Say among the nations that the Lord is king; * for He hath established the universe which shall not be shaken

The Verse: O Sing unto the Lord a new song. Sing unto the Lord all the earth.

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 III.

ODE I

Irmos: He who of old gathered the waters * into one by His divine decree, * divided the sea for the people of Israel. * For He is our God and supremely glorious, * to Him alone let us sing, for He hath been glorified.

Refrain: Glory to Thy holy Resurrection O Lord.

He who sentenced the earth to bring forth thorns as the fruit of the sweat of the transgressor, hath accepted in the body a crown of thorns from a lawless hand, abolishing the curse. He is our God, wherefore He is glorified.

Refrain: Glory to Thy holy Resurrection O Lord.

Our God hath been shown to be a Triumphant victor and vanquisher of death, for death was smitten with fear when our God, having taken living flesh subject to suffering, wrestled with the tyrant and raised all with Himself, wherefore He hath been glorified.

Refrain: Most holy Theotokos save us.

Theotokion: All the nations glorify thee as the true Theotokos, O thou who hast given birth without seed; for having come into thy hallowed womb, our God assumed that which was according to our nature, and as both God and man He was born from thee.

Another, of the Cross and Resurrection:

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

By His divine blood, Christ hath redeemed the race of mankind, enslaved to the sin-loving tyrant, and making us divine He hath renewed us, wherefore He hath been glorified.

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

Christ, the guardian of life, as a mortal willingly tasted death; while by nature being immortal He hath granted life to the dead, wherefore He hath been glorified.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Every order of heavenly beings fittingly bends the knee, O Virgin, to Him who was incarnate from thee, and together with them, those below the earth, and those upon the earth, for He hath been glorified.

Refrain: Most holy Theotokos save us.

O the mysteries which took place within thee! For God, who abundantly bestoweth all good things, hath given us the divine Spirit, and taken flesh from thee, O Maiden, wherefore He hath been glorified.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: O Most High, Ruler of all, * who out of nothing hath established all things, * fashioned by Thy Word, * perfected by the Spirit, * confirm me in Thy love.

Refrain: Glory to Thy holy Resurrection O Lord.

Through Thy Cross the wicked one hath been shamed, for he hath fallen into the pit which he himself hath dug; while the horn of the humble, O Christ, hath been exalted in Thy Resurrection.

Refrain: Glory to Thy holy Resurrection O Lord.

The preaching of true religion hath covered like flowing waters the seas of the nations, O Lover of mankind; for by arising from the tomb Thou hast revealed the light of the Trinity.

Refrain: Most holy Theotokos save us.

Theotokion: Glorious things are spoken of thee, O living city of Him who is king forever; for through thee, O Sovereign Lady, God dwelt among those on earth.

Another, of the Cross and Resurrection:

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

O Immaculate Cross, thou wast revealed to be a purification from the abominations of idols, for Jesus, supremely divine, stretched out His arms upon Thee.

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

May we the faithful worship thee, O Life-bearing tomb, for Christ, who is truly our God, hath been buried in thee and arose from thee.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

A rod from the root of Jesse hath budded forth, as the Prophet said, for the Virgin blossomed forth with a flower for us - Thee O Christ; Holy art Thou, O Lord.

Refrain: Most holy Theotokos save us.

That Thou mightest make those born of earth partakers of the divine nature, Thou didst impoverish Thyself in assuming our flesh from the Virgin; Holy art Thou, O Lord.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: Thou hast shown us steadfast in love, O Lord, * for Thou gavest Thy Only-begotten Son over to death for our sake. * Wherefore with thanksgiving we cry unto Thee, * 'Glory to Thy power, O Lord!'

Refrain: Glory to Thy holy Resurrection O Lord.

In Thy compassion, O Christ, Thou didst bear marks and wounds, bravely bearing the injurious blows and with long-suffering even endured being spat upon, wherewith Thou hast wrought salvation for me; Glory to Thy power, O Lord!

Refrain: Glory to Thy holy Resurrection O Lord.

In a mortal body, O Life, Thou hast partaken of death, for the sake of the wretchedness of Thy needy and the sighing of Thy poor, and having despoiled the seducing destroyer, Thou hast raised all with Thee, O Glorious One, gloriously hast Thou been glorified.

Refrain: Most holy Theotokos save us.

Theotokion: Remember, O Christ, the flock which Thou hast procured by Thy Passion. Accept the compassionate supplications of Thy most blessed Mother and watching over it in its affliction, deliver it by Thy power, O Lord.

Another, of the Cross and Resurrection:

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

O Lover of mankind, Who hath fashioned mankind according to Thine image, when it was slain by sin through transgression, Thou didst save it by Thy crucifixion on Calvary.

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

Death hath given up the dead whom it had swallowed, while the dominion of Hades, which brought forth corruption, was destroyed when Thou didst arise from the tomb, O Lord.

Refrain: Most holy Theotokos save us.

Theotokion: **O** Mary, thou art like a pure golden censor filling the world with the sweetest fragrance, for without commingling, one of the Holy Trinity, the Incarnate Word of God, hath made His abode in Thee.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Thou, O Master, Who hath established the mountains in accordance with the ordinances of divine knowledge, art the stone which, without hands, hath been hewn from the Virgin. To Thy power be glory, O Lover of mankind.

Refrain: Most holy Theotokos save us.

O Word, Thou hast healed our diseased nature, by uniting with it in the Virgin, the most effectual medicine of Thine immaculate Godhead, O Master.

Refrain: Most holy Theotokos save us.

O Lord, Thou art my portion and my most desired heritage; for, Thou O Word, hast from the Virgin united with me thine own Hypostasis, having been manifest a person in the flesh.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: **I rise at dawn unto Thee, * the Creator of all, * surpassing all worldly understanding; * for Thy commandments are light, * wherein do Thou guide me.**

Refrain: Glory to Thy holy Resurrection O Lord.

Handed over to an unjust judge by the envy of the Jews, Thou the All-seeing one who justly judgest all the earth, didst deliver Adam from the ancient condemnation.

Refrain: Glory to Thy holy Resurrection O Lord.

O Christ, who arose from the dead, grant peace to Thy Churches, and by the invincible power of Thy Cross, save our souls.

Refrain: Most holy Theotokos save us.

Theotokion: Thou alone hast appeared, O Ever-Virgin, as a Holy Tabernacle wider than the Heavens, for thou hast received the Word of God, whom all of creation cannot contain.

Another, of the Cross and Resurrection:

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

O Christ, when Thy side was pierced by the lance, Thou didst deliver from the curse her who was formed from man's side and who had become the agent of ruin for all mankind.

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

Christ, our Savior, equal in being with the Father, hath raised from the dead the sacred temple of His most pure and all-honored body.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

The Word of God, O Virgin, thy Son, and the Creator of Adam the first-formed, is not a creature, though He hath fashioned for Himself living flesh from thee.

Refrain: Most holy Theotokos save us.

Equal to the Father, is thy Son O Virgin, the Word of God, a perfect person in two natures, Jesus the Lord, perfect God and perfect man.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: The uttermost depths of sin have surrounded me, * and my spirit perisheth. * but do Thou, O Master, stretch forth Thy lofty arm * and like Peter save me, * O my Helmsman.

Refrain: Glory to Thy holy Resurrection O Lord.

By Thy gracious descent, an abyss of mercy and compassion hath surrounded me; for becoming incarnate and taking the form of a servant, O Master, Thou hast made me divine and glorified me together with Thyself.

Refrain: Glory to Thy holy Resurrection O Lord.

The man-slayer became as one dead when he saw the one who had been put to death restored to life. These are the tokens of Thy Resurrection, O Christ, and the rewards of Thine immaculate Passion.

Refrain: Most holy Theotokos save us.

Theotokion: O Most pure one, who beyond understanding art alone the mediatrix between the Creator and mankind, beseech thy Son to be merciful to thy sinful servants and make thyself their protectress.

Another, of the Cross and Resurrection:

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

Tried by stripes, and by the Passion of Thy Cross, Thou hast raised with Thee, those who lay slain in Hades; therefore I cry unto Thee, “Raise up my life up from corruption, O Lover of mankind.”

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

The gates of Hades now open to Thee in fear, O Christ, and the enemy’s possessions are ravished, wherefore the Women met Thee receiving gladness instead of sorrow.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

He who by nature hath no part in any created form, hath taken our form from the undefiled Maiden, becoming a man in form and substance, yet unchanged in His Divinity.

Refrain: Most holy Theotokos save us.

From an abyss of sins and from the tempest of the passions do thou deliver me, O Pure one, for thou art a safe haven and an abyss of wonders for those who in faith have recourse to thee.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone III:

Spec. Mel.: “Today the Virgin ...”:

Thou didst arise today, O Merciful One, * and hast led us out from the gates of death. * Adam danceth today, and Eve rejoiceth. * The Prophets also, along with Patriarchs, ** ceaselessly praise the divine might of Thine authority.

Ikos: Let heaven and earth dance today, and with one accord sing the praises of Christ our God, for He hath raised the prisoners from the tombs. All creation rejoiceth together as it offers fitting songs to the Creator of all things and our Redeemer. For today, as Giver of life, He draweth mortals out of Hades raising them to heaven. He layeth low the uprisings of the enemy and hath destroyed the gates of Hades by the divine might of His authority.

ODE VII

Irmos: As of old Thou didst bedew * the three pious children in the Chaldean flames, * so also with the radiant fire of Thy divinity * illumine us who cry to Thee, * ‘O God of our fathers, blessed art Thou!’

Refrain: Glory to Thy holy Resurrection O Lord.

The shining veil of the Temple was rent in twain by the Crucifixion of the Creator, revealing the truth hidden in the scriptures to the faithful who cry, “O God of our fathers, blessed art Thou!”

Refrain: Glory to Thy holy Resurrection O Lord.

When Thy side was pierced, O Christ, drops of Thy life-bearing blood, flowed by the divine dispensation of God, and fell upon the earth refashioning those who cry, “O God of our fathers, blessed art Thou!”

Refrain: We bless the Lord; Father, Son, and Holy Spirit.

Trinitarian: Let us believers glorify the good Spirit, along with the Father and the only-begotten Son, as we honor one Principle and one Godhead in three Hypostases and cry, “O God of our fathers, blessed art Thou!”

Another, of the Cross and Resurrection:

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

The sun is not darkened for a mere man hanging upon a Cross, but rather, upon beholding God incarnate, to whom we also sing, “O God of our fathers, blessed art Thou!”

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

Cowardly Hades, trembling before Him who is strong in His Godhead and who granteth incorruption, spewed forth the souls of the Just, who cried out, “O God of our fathers, blessed art Thou!”

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

Theotokion: O Most pure one, thou art a precious treasury of blessings for those who, with a pure heart, confess thee to be the Mother of God; for from thee the God of our fathers became incarnate.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O Lord of glory and ruler of the powers on high, Thou who art seated with the Father and wast carried in the arms of the Virgin; “Blessed art Thou, O Lord, the God of our fathers.”

Refrain: Most holy Theotokos save us.

Death is bold, but when it battled with Thee, O God, made flesh from the Virgin as a man, Thou didst destroy it; “Blessed art Thou, O Lord, the God of our fathers.”

Refrain: Most holy Theotokos save us.

We all acknowledge thee to be the Theotokos who didst bear God in thy womb; for thou hast given birth to one of the Trinity, incarnate from thee. Blessed, O Most pure one, is the fruit of thy womb.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: United together in the unbearable fire, * yet not harmed by the flame, * the children, champions of godliness, sang a divine hymn: * O all ye works of the Lord, * bless ye the Lord, and supremely exalt Him throughout all ages.

Refrain: Glory to Thy holy Resurrection O Lord.

The radiance of the Temple was shattered when Thy Cross was set upon Calvary, and all creation was shaken as it sang in fear; “All ye works of the Lord, bless ye the Lord, and supremely exalt him throughout all ages.”

Refrain: Glory to Thy holy Resurrection O Lord.

Thou didst rise from the tomb, O Christ, and by Thy divine power, the Tree hath restored him who had fallen through temptation as he cried aloud; “All ye works of the Lord, bless ye the Lord, and supremely exalt him throughout all ages.”

Refrain: Most holy Theotokos save us.

Theotokion: Thou hast been declared a living Temple of God, and a spiritual Ark; for thou, O most pure Birthgiver of God, didst reconcile the Creator to mortal mankind, wherefore we, all His works, fittingly praise thee and supremely exalt thee throughout all ages.

Another, of the Cross and Resurrection:

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

The Word was not subject to suffering, for in His Godhead He cannot suffer; but it was in the flesh that God suffered, to Whom we also sing; “All ye works of the Lord, bless ye the Lord, and supremely exalt him throughout all ages.”

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

Having fallen asleep as a mortal, Thou wast raised up as immortal, O Savior, delivering from death those who sing; “All ye works of the Lord, bless ye the Lord, and supremely exalt him throughout all ages.”

Refrain: We bless the Lord; Father, Son, and Holy Spirit.

Trinitarian: Devoutly do we worship the Godhead, united in three Hypostases, and we sing without ceasing, “All ye works of the Lord bless ye the Lord, and supremely exalt him throughout all ages.”

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O Blessed Virgin Mother, who hath been raised above the spiritual powers and set next to God, we bless thine Offspring, and supremely exalt Him throughout all ages.

Refrain: Most holy Theotokos save us.

Thou hast revealed thy natural comeliness to be most fair when Thou hast given birth to the Godhead in the flesh, O Blessed Virgin, wherefore we bless thine Offspring, and supremely exalt Him throughout all ages.

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

Verse: We 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: 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: New is the wonder and befitting of God: * for the Lord clearly passes through the closed gate of the Virgin: * naked at His going in and God bearing flesh at His coming out, * while the gate remaineth closed. * As ineffably the Theotokos and Mother of our God we magnify her.

Refrain: Glory to Thy holy Resurrection O Lord.

Fearful it is, O Word of God, to behold Thee the Creator elevated upon the Tree, suffering in the flesh on behalf of Thy servants, and lying lifeless in a grave, and yet releasing the dead from Hades. Wherefore, O Christ, as all-powerful we magnify Thee.

Refrain: Glory to Thy holy Resurrection O Lord.

By being placed as one dead in a tomb, O Christ, Thou hast saved the Forefathers from the corruption of death, and Thou didst make life blossom forth by Thine arising from the dead, leading mortal nature to the light and clothing it with divine incorruption. Wherefore as the source of the ever-living light we magnify Thee.

Refrain: Most holy Theotokos save us.

Theotokion: Thou wast revealed, O all-pure one, as the Temple and throne of God, in which He who liveth in the highest made His abode, born without a man, and in no way opening the gates of thy flesh. Therefore by thine unceasing prayers, O Holy One, finally defeat the tribes of the barbarians and subject them to our King.

Another, of the Cross and Resurrection:

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

O Christ our Savior, Thou hast become a source of glory for mortals by a dishonorable death, which Thou didst taste through crucifixion in Thy mortal nature, and by which Thou hast granted unto me incorruption, for Thou lovest mankind.

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

By rising from the tomb, O Christ, Thou hast saved me, and for the sake of Thy compassionate mercy, Thou hast exalted me and brought me to the Father, Thy Begetter, at Whose right hand Thou hast taken Thy seat, O Lord.

Another, of the Theotokos.

Refrain: Most holy Theotokos save us.

For the devout faithful, who experience the ever-increasing spiritual and divine desire that cometh from singing praises in honor of thee, O Virgin, there can never be enough; wherefore we ever magnify thee as the Mother of God.

Refrain: Most holy Theotokos save us.

Thou hast enthroned her who bare Thee, O Christ as an unfailing intercessor for us. By her supplications, O Merciful one, grant unto us the Spirit who giveth freely of His goodness, and who proceedeth through Thee from the Father.

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 III:

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

Come all ye nations, * acknowledge the power of the dread mystery; * for Christ our Savior, the beginningless Word, * was crucified for us and was willingly buried * and arose from the dead * to save the whole universe. ** Him let us worship.

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

Thy guards recounted all the marvels, O Lord, * but, by filling their right hands with money, * the Sanhedrin of folly thought to conceal Thy Resurrection, * which the world doth glorify; ** have mercy upon us.

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

All things have been filled with joy on receiving proof of the Resurrection. * For Mary Magdalene having come to the tomb, * found an Angel seated upon the stone, * radiant in shining raiment, saying, * “Why dost Thou seek the living among the dead? * He is not here, but He hath arisen, as He foretold, ** and goeth before Thee into Galilee.”

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

In Thy light, O Master and Lover of mankind, * shall we see light. * For Thou didst rise from the dead, * granting salvation unto the race of mankind, * wherefore all creation doth glorify Thee, the only sinless one; ** have mercy upon us.

Other Stichera by Anatolius:

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

As a morning hymn, O Lord, * the Myrrh-bearing Women offered Thee their tears. * For bringing perfumes of sweet fragrances, they came to Thy grave, eager to anoint Thy most pure Body. * An angel seated upon the stone declared unto them the good tidings, * “Why seek ye the living among the dead? * For He hath trampled down death, He hath arisen as God, ** granting unto all His great mercy.”

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

A radiant Angel seated by Thy life-giving tomb * spake to the Myrrh-bearing women saying, * “The Redeemer hath emptied the tombs, * He hath despoiled Hades ** and hath arisen on the third day as alone God and all-powerful.”

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

On the first day of the week Mary Magdalene came to the tomb seeking Thee. * When she did not find Thee, she lamented and cried out with grief, * “Alas, my Savior, how hast Thou, the King of all, been stolen?” * But a pair of radiant Angels from within the sepulcher cried out, * “Why dost thou weep, woman?” * “I weep,” she said, “because they have taken my Lord from the tomb * and I know not where they have laid him.” * Whereupon, turning back and seeing Thee, she at once cried out, ** “My Lord and my God, glory be to Thee!”

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

The Hebrews shut Life within the tomb; * but the Thief opened the Paradise of pure delight with His voice when he cried aloud saying, * “The One who wast crucified with me and who wast hung with me upon the tree * also appeareth to me seated upon a throne together with the Father. ** For He is Christ our God, 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.

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.

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.

At The Liturgy Beatitudes, in Tone III

From paradise didst Thou drive our forefather Adam, who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying out: “Remember me, O Savior, in Thy kingdom!”

With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: “Remember us also in Thy kingdom!”

In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Savior. Wherefore, with faith we cry out to Thee: “Remember us also in Thy kingdom!”

O Thou who as God grantest life, by Thy three days in the tomb Thou didst raise up with Thyself the dead in Hades, and as One Who is good Thou hast poured forth incorruption upon all of us who with faith ever cry out: “Remember us also in Thy kingdom!”

Risen from the dead, O Savior, Thou didst first appear to the myrrh-bearing women, crying out: “Rejoice!” and through them Thou didst announce Thy resurrection to Thy friends, O Christ. Wherefore, with faith we cry out to Thee, “Remember us also in Thy kingdom! “

Moses, stretching out his arms on the mountain, prefigured the Cross and thus conquered Amalek. And, receiving it with faith as a mighty weapon against the demons, we all cry out: “Remember us also in Thy kingdom!”

O ye faithful, let us hymn the Father, Son, and Holy Spirit, the one God, the one Lord, as from a single Sun; for the Trinity is thrice-luminous and enlightening all who cry out: “Remember us also in Thy kingdom! “

Theotokion: Rejoice, O portal of God, through which the incarnate Creator passed without breaking thy seal! Rejoice, thou illumined cloud which bore Christ, the divine Rain! Rejoice, ladder and throne of heaven! Rejoice, honored mountain of God, fruitful and unquarried!

Resurrection Troparion, in Tone III:

Let the heavens be glad; let earthly things rejoice; * for the Lord hath wrought might with His arm. * trampling down death by death; * becoming the first-born of the dead, * delivering us from the belly of Hades, ** and granting the world great mercy.

Resurrection Kontakion, in Tone III:

Thou didst arise today, O Merciful One, * and hast led us out from the gates of death. * Adam danceth today, and Eve rejoiceth. * The Prophets also, along with Patriarchs, ** ceaselessly praise the divine might of Thine authority.

The Prokeimenon, in Tone III: Chant unto our God, chant ye; * chant unto our King, chant ye.

The Verse: Clap your hands all ye nations; shout unto God with a voice of rejoicing.

Alleluia, in Tone III: In Thee, O Lord, have I hoped; let me never be put to shame.

The Verse: Be Thou unto me a God to defend me, and a House of refuge to save me.