

TONE TWO
SATURDAY EVENING
AT LITTLE VESPERS

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

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

Come let us worship God the Word, * begotten of the Father before all ages, * incarnate of the Virgin Mary; * for having endured the Cross, He was handed over for burial, * as He himself had willed, * and having risen from the dead He hath saved me, * the whole man, ** who hath gone astray.

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

Come let us worship God the Word, * begotten of the Father before all ages, * incarnate of the Virgin Mary; * for having endured the Cross, He was handed over for burial, * as He himself had willed, * and having risen from the dead He hath saved me, * the whole man, ** who hath gone astray.

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

Christ our Savior by nailing the record against us to the Cross * hath blotted it out, * and destroyed the might of death. ** We worship His Arising on the third day.

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

With the Archangels let us hymn the Resurrection of Christ; * for He is the Redeemer and the Savior of our souls; * and He is coming again * with great glory and mighty power ** to judge the world which He hath fashioned.

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

Contemplating the wonder of the great mystery! * I confess Thy Godhead. * For as the Lover of mankind Emmanuel hath opened the gate, yet as God hath not broken the seal of virginity, * rather he hath come forth from the womb in a manner similar to which he had entered, * becoming incarnate in a manner similar to his conception. * Impassibly hath he entered, and ineffably hath he come forth, * in accordance with the saying of the Prophet, * “This gate shall remain shut; that none may enter through it, * but only the Lord God of Israel, ** who hath great mercy”.

Then “O Joyous Light ...”:

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

After “Vouchsafe O Lord ...”:

On the Aposticha, the Stichera of the Theotokos, in Tone II:

Thy Resurrection, O Christ our Savior, * hath enlightened the whole inhabited world; * and by it Thou hast called back Thine own creation. ** O All-powerful Lord, glory be to Thee!

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, * O 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 protectress. ** 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 cast us not away; * do not put us to shame ** who with love hasten under thy shelter.

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

Who can worthily praise thee, and call thee blessed as is meet, * O Maiden Bride of God, * for through thee redemption hath come into the world? * Wherefore with thanksgiving we cry unto thee and say, * ‘Rejoice, thou who hast made Adam divine and brought together that which was separated. * Rejoice!, thou who hast enlightened mankind * by the radiant Resurrection of thy Son and our God; ** Wherefore we, the race of Christians, unceasingly magnify thee.

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

Resurrection Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried aloud: ** 'O Life-giver, Christ our God, glory be to Thee'.

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

And the Dismissal.

SATURDAY EVENING: TONE II

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 II:

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

Come let us worship God the Word, * begotten of the Father before all ages, * incarnate of the Virgin Mary; * for having endured the Cross, He was handed over for burial, * as He himself had willed, * and having risen from the dead He hath saved me, * the whole man, ** who hath gone astray.

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

Christ our Savior, by nailing the record against us to the Cross * hath blotted it out, * and destroyed the might of death. ** We worship His Arising on the third day.

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

With the Archangels let us hymn the Resurrection of Christ; * for He is the Redeemer and the Savior of our souls; * and He is coming again * with great glory and mighty power ** to judge the world which He hath fashioned.

Other Stichera, by Anatolius:

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

An Angel proclaimed Thee, the crucified and buried Master, * saying to the women; * ‘Come, see where the Lord lay. * For as He foretold, He hath arisen as all-powerful’. * Therefore we worship Thee, the only Immortal One. ** O Christ, Giver of life, have mercy on us.

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

By Thy Cross Thou hast destroyed the curse of the tree; * by Thy burial Thou didst slay the might of death; * by Thine Arising Thou hast enlightened mankind; * wherefore we cry out to Thee; * ‘O Christ, our God and Benefactor, ** glory be to Thee!’

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

The gates of death opened unto Thee in fear O Lord, * and the gate-keepers of Hades were terrified at the sight of Thee, * for Thou hast smashed the gates of brass, * and crushed the bars of iron to powder, * leading us out of the darkness and shadow of death ** rending asunder our bonds.

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

Singing a hymn of salvation, * let this song rise from our lips; * ‘O Come all ye people into the house of the Lord’, * let us fall down in worship saying; * ‘O Thou who wast crucified upon the Tree, * and didst rise from the dead and abidest in the bosom of the Father, * have mercy upon us ** and cleanse us of our iniquities!’

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

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

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

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

Glory from the Menaion, if appointed. Otherwise:

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

The shadow of the law hath passed now that grace hath come, * for as the Bush wrapped in flame was not consumed, * so didst thou bear a Child O Virgin * and remained a Virgin; * in place of a pillar of fire, the Sun of righteousness hath dawned, * instead of Moses, Christ is come, ** the salvation of our souls.

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 II:

Thy Resurrection, O Christ our Savior, * hath enlightened the whole universe; * and Thou hast called back Thine own creation. ** O All-powerful Lord, glory be to Thee!

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

Nullifying the curse of the tree through a Tree, O Savior, * Thou didst slay the might of death by Thy burial, * enlightening our race by Thine Arising; * wherefore we cry out to Thee; * ‘O Giver of life, Christ our God, ** glory be to Thee!’

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

Appearing nailed to the Cross, O Christ, * Thou hast altered the beauty of all created things; * and while the soldiers showed their inhumanity by piercing Thy side with a lance, * the Hebrews asked that Thy tomb be sealed, * not understanding Thy power; * but in Thy merciful compassion Thou didst accept burial and rise on the third day. ** O Lord, glory be to Thee!

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

For the sake of mortal mankind, * O Christ Giver of life, * Thou didst willingly endure the Passion; * and as all-powerful Thou didst descend into Hades, * snatching from the hand of the mighty one * the souls of those who awaited Thy coming therein * granting them to dwell in Paradise instead of Hades, * grant also unto us who glorify Thine Arising on the third day ** the pardon of our iniquities and Thy great mercy.

Glory from the Menaion, if appointed, otherwise:

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

O new wonder greater than all the wonders of old! * For who hath ever known a mother to give birth without having known a man, * and to bear on her arm Him Who sustaineth all creation? * Yet it was the will of God to be born, * O most pure one, * who carried Him as an infant in thine embrace * and before Whom thou hast a mother's boldness: * cease not to pray on behalf of those who honor thee, ** that He have compassion and save 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 II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried aloud: ** O Life-giver, Christ our God, glory be to Thee.

Glory ..., Now & ever ..., the Resurrection Theotokion, in Tone II:

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

SATURDAY NIGHT: TONE II

COMPLINE

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

Canon of Supplication to the Most Holy Theotokos, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

O good Theotokos, who dost readily hear all in tribulation and helpst those in grief: grant grace unto those who make bold to hymn thee, O Lady, thou joy of those who sorrow.

Having acquired an abundance of rich grace, O Lady, by thy bold supplication most gloriously rescue me, thy poor servant, from temptations, O joy of those who sorrow.

Glory ..., From enemies visible and invisible deliver us who have recourse to thee, we pray, O Theotokos, and confound every counsel of those who war against us.

Now & ever ..., Take from me the reproach of men and the false accusations of the traitorous, I pray thee, O Theotokos, that I may eagerly glorify the Lord Whom thou didst nourish.

ODE III

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

Scatter the vain plots of the enemy, O all-hymned Theotokos, and by thy supplications fail not to keep us safe who praise thee.

With thy merciful eye, O pure one, look upon me, and deliver me from every plot of enemies, visible and invisible, blinding their eyes.

Glory ..., With the dew of thy prayers, O Virgin, quench the evil assault, burning like fire, of the enemies who ever seek to destroy us.

Now & ever ..., O inextinguishable lamp, ever-shining ray, who hast given birth to Christ, the Sun of glory: By thy supplications illumine me who am beset by the night of afflictions.

ODE IV

Irmos: I heard, O Lord, Thy voice, * which Thou didst call the voice of one crying in the wilderness, * for Thou didst thunder over the multitude of waters, * bearing witness to Thy Son. * And, wholly filled with the Spirit which had descended, * He cried aloud: * Thou art Christ, the Wisdom and Power of God!

We entreat thee, thou bridge of salvation, tireless entreaty and steadfast help: Have pity and behold our unbearable grief, our pangs, afflictions and sufferings, O Mother of God, and visit us for the better, granting us speedy joy.

We are not without a share of thine aid amid afflictions, O Lady; wherefore, quickly help us now, who are grievously tempest-tossed, stretching forth thy hand, O pure one. Be thou merciful to our pain, O Mother of God, granting us speedy joy.

Glory ..., They who are iniquitous, who roar to shed unjustly the blood of their neighbor, have not set their hope on thee, O Lady, but have trusted in a boastful tongue, the tongue of man, which ever poureth forth jealousy; but do thou, O pure one, break their jaws.

Now & ever ..., O Lady, humble thou the haughty neck of the boastful enemy, their counsels and wicked ways, and their hearts which daily meditate evils against me; and give strength and victory to those who call upon thee, O Mother of God, granting us speedy joy.

ODE V

Irmos: The burning Ember was revealed to Isaiah, * and the Sun hath shone forth from the Virgin's womb, * granting the enlightenment of the knowledge of God * to those who in darkness have gone astray.

O true supplicant, hope of Christians, O joyous one, accept the entreaties of us who earnestly call upon and pray to thee.

Acknowledging thee to be the well-spring of Life, pouring forth the waters of immortality, O pure one, we, the earthborn, call thee blessed.

Glory ..., The enemy hath wickedly armed himself against us, desiring to destroy us with his tongue, as with a sword; but go before us, O Birthgiver of God, in thy might.

Now & ever ..., Who can measure the abyss of the assistance of thy power, O pure one? Wherefore, quickly go before us who are in need.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

As the mediatrix of chastity, reveal thyself now to those who call upon thee, and deliver them from all misfortunes and perils, O Bride of God.

Destroy the evil works of the enemy and scatter the false accusations of the unjust, O most pure and blessed one, delivering the innocent from tribulation.

Glory ..., Surrounded by grievous sins and drowning in perilous misfortunes, O Mother of Christ God, we flee beneath thy divine protection.

Now & ever ..., Having given birth to the Lord without knowing a man, thou wast revealed to remain a virgin, even after giving birth. O the most glorious wonder that was wrought within thee, O Bride of God!

Lord, have mercy, (Thrice).

Glory ..., Now & ever ..., Sessional hymn, in Tone II:

We earnestly cry out to thee, O Lady Theotokos, thou fervent supplication, unassailable rampart, wellspring of mercy and refuge for the world: Go before us, and deliver us from perils, O thou who alone dost speedily intercede.

ODE VII

Irmos: That Thou mightest prefigure * Thy most glorious nativity from a virgin, O Christ, * Thou didst preserve unconsumed in the furnace * the youths who chanted to Thee with hymns: * Blessed art Thou O God of our fathers!

O thy compassion, O pure Virgin! For thou dost loose immeasurable griefs and misfortunes for those who cry out in need and adverse circumstances. Wherefore, O blessed one, even now help those who praise thee.

Show forth thy speedy assistance; show it forth, as thou art able, in that thou art the Mother of God. We call upon thee with all our heart, falling down in tears: Quickly ease the affliction and pain of thy servants.

Glory ..., The mouths of men, like those of ferocious lions, have opened wide more terribly than the grave, to bitterly swallow me; but as thou hast been revealed to be the hope of the hopeless, O blessed Theotokos, cast down their strength.

Now & ever ..., **L**et the enemy behold and be ashamed, and let them understand and see thy power, which warreth for us against them. Cast them down into the nethermost depths, O blessed one, thou hope of the hopeless.

ODE VIII

Irmos: **I**n Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

O Birthgiver of God, our refuge, joy of the world: hasten thou to take pity, and quickly grant thy grace unto us who are afflicted, O good one, and help thy servants.

The vain council of the assembly of the ungodly took counsel wickedly against us, like Ahitophel of old. Yet we cry aloud: Scatter it by thy supplications, O Theotokos, casting down their strength!

Glory ..., **Q**uickly hearken, O Theotokos, to those who truly call upon thee from their soul amid every tribulation and divers pangs and grievous perils, ever delivering them by thy supplications, O Lady.

Now & ever ..., **T**hat thy name might be glorified on the earth, O Theotokos, He Who shone forth from thee hath given thee to sinners as a mighty hope and rampart; for through thee doth everything that hath breath hasten to God.

ODE IX

Irmos: **E**very tongue is at a loss to praise thee as is due: * even a spirit from the world above is filled with dizziness, * when it seeketh to sing thy praises, O Theotokos. * But since thou art good, accept our faith: * Thou knowest well our love inspired by God, * for thou art the Protector of Christians and we magnify thee.

Let every tongue which meditates evils be stopped; and let false lips and mouths, which unjustly speak iniquity against the righteous man with pride and hostile envy, fall silent, through the supplications of the Theotokos and the saints of Christ.

Afflicted with pain and sorrow, we all call upon the pure Theotokos, who is vigilant in prayer, crying: O pure Lady, ever deliver thy servants quickly from besetting pain, for, after God, we have none other helper.

Glory ..., **O** Theotokos, thou art a great refuge for the despairing, a calm haven for the tempest-tossed; wherefore, we have recourse unto thee, crying: Let us not be put to shame, O Mother of the true Life, but let us magnify thee, giving thanks with fervor.

Now & ever ..., O most pure Maiden, accept our divine hymn, imparting grace unto those who trust in thee, and ask that peace ever be sent upon the churches of God and victory and triumph to the Orthodox, that the tongue of every Christian may magnify thee.

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

SUNDAY MORNING: TONE II

AT NOCTURNS

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

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is “I hymn Thee, the threefold light of the Godhead”, the composition of Metrophanes of Smyrna, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

With songs let us hymn the essence of the Godhead which is threefold yet one in rule, saying: As Thou hast an essential and inexhaustible depth of mercy, preserve and save those who worship Thee, in that Thou lovest mankind.

O Thou Who as the Father art the Source and Root, and the Origin of the unified Godhead in the Son and Thy Holy Spirit: Pour forth upon my heart the Three-Sunned light, and illumine me through participation in deifying effulgence.

Glory ..., O thrice-radiant and divine Unity, dispel all the darkness of my sins and passions by the most sweet partaking of Thy brilliant rays, and make me a temple and most pure tabernacle of Thine unapproachable glory.

Now & ever ..., The ancient course of our nature, which suffered because of evil and fell headlong into corruption, hath the Word of God, Who became incarnate within thy womb, O most pure one, illumined in His love for mankind, mystically teaching us of the thrice-radiant Godhead.

ODE III

Irmos: Thou hast established me on the rock of faith, * and my mouth hath been emboldened against mine enemies. * For my spirit rejoiceth when I sing: * There is none as holy as our God * and none more righteous than Thee, O Lord.

I glorify Thee, O Godhead one in honor and equal in essence as to Thy Hypostases; for Thou art our one God: Life Who issued forth incorruptibly from Life: and there is none holier than Thee, O Lord.

Thou didst create the immaterial ranks of heaven as reflections of Thy goodness, O only indivisible Trinitarian Godhead, that they may hymn Thee unceasingly. Accept now also the praise which we offer Thee with mouths of clay.

Glory ..., O three-Sunned Unity, establish the hearts and minds of Thy servants upon the rock of faith, and enlarge them by the depth of Thy love; for Thou art our God, in Whom we set our hope. Let us not be put to shame.

Now & ever ..., He Who in the beginning brought every form of creature into being, in His boundless goodness took our form within thy womb, O Theotokos, and hath shone forth upon all the three-Sunned light of the one Godhead and Dominion.

Sessional hymn, in Tone II:

Spec. Mel.: “Of the loving-kindness ...”:

When Thou didst form Adam in the beginning, O loving Lord, Thou didst exclaim to Thy hypostatic Word: “Let Us create him according to Our likeness.” And the Holy Spirit was also present as Creator. Wherefore, we cry unto Thee: O God our Creator, glory be to Thee!

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

When God was well pleased to come unto us, He made His abode within thy most precious womb, O most pure one, and through thee saved humanity, granting the kingdom of heaven unto all. Wherefore, we cry unto thee, O pure Theotokos: Rejoice, O Lady!

ODE IV

Irmos: I hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * O greatly Merciful One.

Even the ranks of the immaterial angels are unable to comprehend Thee, O Beginningless Unity and Trinity; wherefore, with faith we hymn and glorify Thine essential goodness with tongues of clay.

As the Maker of human nature, as the Seer of all, O Almighty, Thou now beholdest all mine infirmity; wherefore, have pity on Thy servant and lead me up again to the higher life.

Glory ..., Let us hymn the three uncommingled Hypostases of the primal Unity as possessing individual and separate Hypostases, yet unified and indivisible in counsel, glory and divinity.

Now & ever ..., The Maker of all found thee alone, from among all the ages, to be a pure and immaculate temple, O Ever-virgin Theotokos; and having made His abode within Thee, He formed human nature anew, in that He is the Lover of mankind.

ODE V

Irmos: **O** Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee **O King of Peace**, * enlighten me with Thy radiance, * for I know no other God than Thee.

In that Thou dost in every way extend the pacifying and salvific rays of Thy providence upon all, **O King of peace**, maintain me in Thy peace, for Thou art the life and peace of every creature.

When Thou didst appear unto Moses in a vision of fire in the bush, Thou didst call Thyself an angel, **O Word of the Father**, revealing beforehand Thy coming unto us, whereby Thou hast openly proclaimed unto all the might of the one Godhead in three Hypostases.

Glory ..., **O** Holy Trinity one in rule, Thou settest forth essential and equally eternal glory. Grant that those who hymn Thee with Orthodox faith may behold the one beginningless and three-Sunned radiance of Thy glory.

Now & ever ..., **G**od the Word, Who in His essence governs all the ages, was ineffably contained within thy womb, **O Virgin Mother**, calling all to the oneness of the sole dominion.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, **O God**.

O three-Sunned God Who willest mercy, have mercy upon those who believe on Thee, and deliver Thy servants from transgressions, sufferings and perils. (Twice)

Glory ..., **I**n the ineffable abyss of goodness grant unto me the incomprehensible and light-giving radiance of the effulgence of Thy thrice-radiant divinity.

Now & ever ..., **T**he Most High ineffably became man through thee, **O Virgin**, clothing Himself wholly in our nature, and illumining me with the light of the threefold Sun.

Sessional hymn, in Tone II:

Spec. Mel.: “Of the loving-kindness ...”:

O Merciful One, beginningless Trinity and Unity, Who hast extended unto us the depth of Thy loving-kindness, accept us, look upon the people who glorify Thee, and accept the hymnody of those who petition Thee; for on Thee, the God of all, do we set our hope, that Thou mayest grant us forgiveness of transgressions.

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

Thou art merciful, O good Theotokos, having given birth to the Wellspring of loving-kindness; for thou art the only help of the faithful and consolation of the sorrowful. Wherefore, we all now fall down before thee with faith, that, enriched by thy help alone, we may find remission of evils.

ODE VII

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Thou dost ever appoint the angelic armies to be immutable, O Lord Who alone art immutable and of three Hypostases. Wherefore, show forth my heart as ever immutable, that I may fervently glorify Thee and hymn Thee with piety. (Twice)

Glory ..., **T**he noetic choirs of the immaterial beings are illumined by Thy rays, O three-Sunned God, Thou sole Ruler, and by their position they become secondary luminaries. Through their effulgence and fellowship show me forth as light, in that Thou art the thrice-radiant Giver of light.

Now & ever ..., **F**ail not to guide and lift us who love Thee up to the heavens, O Thou Who, in thine ineffable love for mankind, didst become man in the Virgin's womb and, having deified man, sittest with the Father on the throne of glory.

ODE VIII

Irmos: Disdaining the golden image, the thrice-blessed children, * beholding the immutable and living image of God, * chanted in the midst of the flame: * Let all existing creation hymn the Lord * and supremely exalt Him throughout all ages!

O Lord of all, unapproachable, equally eternal Trinity, equally without beginning, divine, immutable in all things, except for Thy light-bearing characteristics: Set at naught every evil counsel of the adversaries and the vexations of the demons, ever preserving me unharmed. (Twice)

Glory ..., **O** uncircumscribable, three-Sunned sole Ruler, Who most wisely and omnipotently fashioned the world and preservest it in perfect, intact order: Abide in my heart, that with the angelic choirs I may hymn and glorify Thee unceasingly throughout all ages.

Now & ever ..., O Wisdom of the Father, unapproachable, ineffable Word of God, without changing Thine immutable nature Thou didst mercifully assume human nature; and as the Lord of all ages, Thou hast taught all to worship the single Trinity.

ODE IX

Irmos: Thee do we magnify, O blessed and all-pure Theotokos, * who through thy virginal womb ineffably brought forth * God incarnate, * the Luminary Who shone forth before the sun * and hath come to us in the flesh.

The Son Who is equally without beginning shone forth as Light from the beginningless Light, and the Spirit issued forth as consubstantial Light ineffably and divinely, assuring us of Their incorrupt generation and ineffable procession.

Thy thrice-radiant light, O three-Sunned Godhead, do Thou shine forth in the hearts of those who hymn Thee, and grant them the intelligence to understand and do Thy good and perfect will in all things, and to magnify and glorify Thee.

Glory ..., As God Who art incomprehensible in nature, possessing an incalculable depth of compassions, O Trinity, Thou didst have pity in the beginning. Wherefore, have pity now upon Thy servants, and deliver them from transgressions, perils and evil circumstances.

Now & ever ..., O my God, Who art ineffably hymned in three Hypostases, and Who alone art God almighty, save me from all temptation and oppression, and preserve Thy flock through the supplications of the 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 a 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 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.

SUNDAY MORNING: TONE II

AT MATINS

On “God is The Lord ...,” the Resurrection Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried aloud: ** O Life-giver, Christ our God, glory be to Thee. (Twice)

Glory ..., the Troparion from the Menaion, otherwise Glory ..., Now & Ever ..., The Theotokion, in Tone II, (or in the Tone of that from the Menaion):

All of thy most glorious mysteries are beyond comprehension, * O Theotokos; * for, thy purity sealed and thy virginity intact, * thou art known to be a true Mother, having given birth unto God. ** Him do thou entreat, that our souls be saved.

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

The noble Joseph having taken down Thy most pure Body from the tree, * wrapped it in a fine linen shroud * covering it with fragrant spices * and placed it in a new sepulcher; * but on the third day Thou didst arise, O Lord, ** granting the world great mercy.

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

The Angel standing by the tomb cried unto the myrrh-bearing women, * ‘Myrrh is fitting for the dead, * but Christ hath been revealed a stranger to corruption. * rather Cry aloud: The Lord is risen, ** granting the world great mercy!’

Glory ..., Now & Ever ..., Stavrotheotokion:

Thou art highly glorified, O Virgin Theotokos, * and we sing thy praise, * for through the Cross of thy Son Hades hath been overthrown, * Death hath been slain, * and we who were dead have arisen and been granted life. * We have received Paradise, our ancient delight, * therefore with thanksgiving we glorify Christ our God ** as mighty and alone plenteous in mercy.

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

Thou didst not prevent the grave stone from being sealed, * and having arisen Thou didst grant unto all * the rock of the Faith. ** O Lord, glory be to Thee!

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

The choir of Thy Disciples rejoices in harmony with the Myrrh-bearing women; * for with them we celebrate a common feast * to the glory and honor of Thy Resurrection. * Through them, O Lord who lovest mankind, ** grant Thy people Thy great mercy.

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

Thou art highly blessed, O Virgin Theotokos, * for through Him who was incarnate of thee * Hades hath been taken captive, Adam recalled, the curse slain, and Eve set free, * death hath been put to death and we have been given life; * therefore with hymns we cry unto Thee: ** Blessed art Thou O Christ our God who hath been thus well-pleased, glory be to Thee!

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

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

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

Then the little Litany and:

The Sessional Hymn:

The women coming to Thy grave after the Passion * to anoint Thy body, O Christ God, * saw Angels in the tomb and were affrightened, * for they heard a message from them, ** ‘The Lord hath arisen, granting the world His great mercy’.

The Songs of Ascent: 1st Antiphon:

I raise the eyes of my heart to Thee in heaven, O Savior. ** Save me by Thy radiance.

Have mercy, O my Christ, on us who fail Thee every hour * and in many ways, * and grant unto us the means to return unto Thee ** in repentance before the end.

Glory ..., Now & Ever ...,

To the Holy Spirit belongeth sovereignty, * sanctification and the quickening of creation, * for He is God, one in essence with the Father ** and the Word.

2nd Antiphon:

If the Lord was not amongst us, * who could be kept safe * from the one who is both our foe ** and a manslayer?

Do not hand Thy servant over to destruction, * O my Savior. * For like a lion they come up against me, ** they who are my foes.

Glory ..., Now & Ever ...,

To the Holy Spirit belongeth the source of life and its honor, * for, being God, He preserveth all creation * by His power ** in the Father through the Son.

3rd Antiphon:

Those who trust in the Lord * are like unto the holy mountain: * they are utterly unshaken ** by the assaults of the enemy.

Let not those who live for God * stretch out their hands in iniquity; * for with the rod of His word ** Christ forbideth such things.

Glory ..., Now & Ever ...,

By the Holy Spirit all wisdom doth flow forth, * grace unto the Apostles, * crowns unto the Martyrs, ** and unto the Prophets, prophetic vision.

Prokeimenon, in Tone II: Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, * and a congregation of peoples shall surround Thee.

The Verse: O Lord my God, in Thee have I put my hope. Save me from all them that pursue me and do Thou deliver me.

Let every breath.

The Sunday Resurrection Gospel. Then:

Having beheld the Resurrection of Christ, * let us worship the holy Lord Jesus, * the only sinless One. * We venerate Thy Cross, O Christ, * and Thy holy Resurrection we hymn and glorify. * For Thou art our God, * and we know none other beside Thee; * we call upon Thy name. * O come, all ye faithful, * let us worship Christ's holy Resurrection, * for, behold, through the Cross joy hath come to all the world. * Ever blessing the Lord, * we hymn His Resurrection; * for, having endured crucifixion, ** He hath destroyed death by death.

Psalm 50, Then:

Glory ..., in Tone VI:

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

Now & Ever ..., in Tone VI:

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

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Jesus having risen from the grave, * as He foretold, * hath given us life eternal,
** and great mercy.

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

Resurrection Canon, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

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

The ruler of the world, O Good One, to whom we were enslaved by not obeying Thy commandments, hath been condemned by Thy Cross; for having attacked Thee as a mortal He hath fallen by the might of Thine authority, exposing his feebleness.

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

Thou camest into the world as the Redeemer of the race of mortals and prince of the life without corruption; for Thou didst tear apart death's winding sheets by Thy Resurrection, which we all glorify; for gloriously hath It been glorified.

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

Theotokion: **T**hou hast appeared higher than all creation, visible and invisible, O Pure Ever-Virgin; for thou hast given birth to the Creator, since He was well pleased to become incarnate within thy womb; by thy boldness of supplication implore Him that our souls be saved.

Another, of the Cross and Resurrection:

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

O Christ Thou hast become the strength of the infirm, the resurrection of the fallen and the incorruption of the dead, by the suffering of Thy flesh: for gloriously hast Thou been glorified.

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

God the Creator and Refashioner hath taken pity upon His fallen image and hath raised It up from whence It was crushed, having Himself been put to death; for gloriously hath He been glorified.

Another, of the Theotokos:

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

Of old an immaterial ladder and a path in the sea wondrously made dry revealed thy birth-giving, O Pure One. Wherefore we all sing its praise, for gloriously hath It been glorified.

Refrain: Most holy Theotokos save us.

The Power of the Most High, the supreme essence and Wisdom of God, became incarnate from thee, O Immaculate one, and conversed with mortals; for gloriously hath He been glorified.

Refrain: Most holy Theotokos save us.

The Sun of righteousness came through the sealed and un-trodden gateway of thy womb, O Pure One, and hath thus shone upon the world: for gloriously hath He been glorified.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Refrain: Glory to Thy holy Resurrection O Lord.

At Thy passion creation was changed when it saw Thee, who doest all things by Thy divine bidding, humbled in form and derided by lawless men.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou didst fashion me from dust by Thine own hand in accordance with Thine image, and when I through sin, was crushed back to the dust of death from whence I came Thou didst descend with me into Hades, O Christ, and raise me up again with Thyself.

Refrain: Most holy Theotokos save us.

Theotokion: The Angelic Orders were astonished, and the hearts of mortals trembled at thy birth-giving, O Most pure one; wherefore in faith we honor thee as the Mother of God.

Another, of the Cross and Resurrection:

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

Christ, who is above all, hath become a little lower than the Angels by His suffering in the flesh.

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

As one dead Thou wast numbered with the lawless, O Christ, but Thou didst appear to the Women shining with the crown of the glory of Thy Resurrection.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

The One who is beyond all time, as the Creator of time, was fashioned of His own will as a babe from thee, O Virgin.

Refrain: Most holy Theotokos save us.

Let us, the faithful, hymn the womb that is wider than the heavens; for through it Adam, rejoicing, hath become a citizen of heaven.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Refrain: Glory to Thy holy Resurrection O Lord.

As one condemned, O my God, Thou didst stand before the tribunal but did not cry out, O Master, with a pronouncement of judgment upon the nations. Rather Thou hast wrought salvation for the world through Thy passion, O Christ.

Refrain: Glory to Thy holy Resurrection O Lord.

The swords of the enemy failed at Thy passion; and by Thy descent into Hades the cities of Thine adversaries were destroyed and the arrogance of the tyrant was brought to naught.

Refrain: Most holy Theotokos save us.

Theotokion: All we believers know thee to be a safe haven of salvation and an unshakeable rampart, O Sovereign Lady Theotokos, for by thine intercessions thou dost deliver our souls from all dangers.

Another, of the Cross and Resurrection:

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

Beholding Thee nailed to the Cross, O Christ, the Virgin who didst bear Thee without pain, endured the anguish of a Mother.

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

Death hath been vanquished, and one dead hath despoiled the gates of Hades; for now that the all-devouring one hath been rent apart, all that is above nature hath been bestowed upon me.

Another, of the Theotokos:

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

Come and See, for the Theotokos, the divine mountain, is now made the dwelling-place of the Lord, and is exceedingly exalted above all the Powers of the heavens.

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

O Virgin, who alone surpassing the laws of nature hath borne the Master of creation, and been made worthy of a divine appellation.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: **O** Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

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

Like a cedar, O Christ, Thou didst crush the insolence of the nations, since of Thine own will Thou wast well-pleased, O Master, to be raised up in the flesh, on cypress, pine and cedar.

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

They laid Thee, O Christ, as a lifeless corpse in the nethermost pit, but by Thine own stripes, O Savior, Thou hast raised with Thyself the slain who slept forgotten in the tombs.

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

Theotokion: **B**eseech Thy Son and Lord, O pure Virgin, to grant deliverance from hostile circumstances to prisoners, and peace to those who put their trust in Thee.

Another, of the Cross and Resurrection:

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

The former Adam, refusing to fast, tasted of the tree that brought death; but the Second, by being crucified, hath blotted out the former's sin.

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

O Christ, impassible in Thine immaterial Godhead, Thou hast become passable and mortal in nature. Granting incorruption to those dead, raising them from the vaults of Hades.

Another, of the Theotokos:

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

O Ye clouds, rain down the sweetness of joy upon us here on earth, for a Child hath been given, who is our God before all ages, incarnate from the Virgin Mary.

Refrain: Most holy Theotokos save us.

In the last times, the Most High hath become incarnate without seed from the Virgin, shining light upon my life and my flesh, vanquishing the gloominess of sin.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Refrain: Glory to Thy holy Resurrection O Lord.

The Just One is judged as a malefactor and nailed with the lawless ones to the Tree, by His own blood granting remission of sins to the guilty.

Refrain: Glory to Thy holy Resurrection O Lord.

Of old, through one man, the first Adam, death entered the world; and through one man, the Son of God, Resurrection hath been revealed.

Refrain: Most holy Theotokos save us.

Theotokion: Without knowing a man thou didst bring forth a child, O Virgin, yet thou remainest ever-virgin, revealing thereby, proof the Divinity of thy Son and God.

Another, of the Cross and Resurrection:

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

Thou didst place the Cherubim as guards of the tree of life against fallen mankind; but upon seeing Thee they opened the gates; for Thou didst appear guiding the Thief into Paradise.

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

By the death of one man Hades hath been despoiled and overthrown, for the great wealth that Hades had amassed, Christ hath emptied on behalf of us all.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Human nature enslaved through sin found freedom through thee, O pure Lady; for like a lamb thy Son was sacrificed on behalf of all.

Refrain: Most holy Theotokos save us.

We all call upon thee the true Mother of God, to deliver thy servants who ever provoke thy Son to anger; for thou alone hast acquired great boldness towards Him.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone II:

Thou didst arise from the tomb, * O all-powerful Savior, * and seeing the marvel Hades was struck with fear, * the dead arose, and creation with Adam seeing this rejoiceth with Thee, ** therefore the world doth glorify Thee, my Savior.

Ikos: **O** Savior, Thou art the light of those lying in darkness, and the resurrection and the life of all mortals. Since Thou hast raised up all mankind with Thyself, despoiling the might of death, and smashing the gates of Hades, O Word, all creation, marveling at the wonder, rejoiceth in Thy Resurrection. O Lover of mankind, we therefore glorify and hymn Thy condescension, and the world ever praiseth Thee, O my Savior.

ODE VII

Irmos: **T**he godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

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

O Master through Thy compassion Thou couldest not bear to see mankind tyrannized by death, but, becoming man, Thou hast come and saved it by Thine own blood; O All-powerful One, Who art the blessed and supremely glorious God of our Fathers.

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

O Christ, the gate-keepers of Hades, Beholding Thee clothed in the robe of vengeance, trembled; for Thou didst come, O Master, to destroy the foolish tyrant; O All-powerful One, Who art the blessed and supremely glorious God of our Fathers.

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

Theotokion: **W**e acknowledge thee as the Holy of Holies, O Virgin undefiled, Mother without bridegroom, as her who alone hath given birth to the immutable God; for by thy divine child-bearing thou hast become the source of incorruption for all the faithful.

Another, of the Cross and Resurrection:

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

Of old disobedience condemned the Forefather in Eden; but willingly Christ was condemned, absolving the charge against the transgressor: 'O supremely divine and supremely glorious God of our fathers.'

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

Thou hast saved him who was wounded by the envious tongue of the manslayer in Eden; for Thou didst cure the bite by willingly incurring Thy passion: 'O supremely divine and supremely glorious God of our fathers.'

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

Thou hast called me back to the light as once I walked in the shadow of death when Thou didst strike the shadowy darkness of Hades with the splendor of Thy Divinity: 'O supremely divine and supremely glorious God of our fathers.'

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Jacob in the night, as if in a riddle, saw God incarnate from thee; and He hath clearly appeared from thee unto those who sing: 'O supremely divine and supremely glorious God of our fathers.'

Refrain: Most holy Theotokos save us.

He wrestleth with Jacob, foreshadowing the signs of the ineffable mingling that took place within thee, O pure one, through which the supremely divine and supremely glorious God of our fathers hath been willingly united with mankind.

Refrain: Most holy Theotokos save us.

Profane is he who doth not proclaim Thee, the Virgin's Son, as one of the Trinity, nor crieth with unwavering mind and tongue: 'O supremely divine and supremely glorious God of our fathers.'

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Refrain: Glory to Thy holy Resurrection O Lord.

When they saw the robe of Thy flesh, O Christ, made scarlet with Thine own blood, the ranks of Angels stood trembling with awe as they beheld Thy great long-suffering and cried aloud: 'Bless ye the Lord all ye works of the Lord.'

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

O merciful one, by Thine Arising Thou hast clothed my mortality in immortality; therefore O Christ, Thy chosen people rejoicing sing to Thee, and cry: 'Death is truly swallowed up by Thy victory'.

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

Theotokion: **W**ithout seed didst thou conceive and ineffably bear him who though inseparable from the Father, dwelt in thy womb as both God and man, O most pure Birthgiver of God; therefore we all acknowledge thee as the salvation of us all.

Another, of the Cross and Resurrection:

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

O Lover of mankind, who art rich in mercy, Thou wast seen nailed to the Cross, and willingly buried and didst arise on the third day, redeeming all mortal mankind who singeth unto Thee in faith: 'Let all creation hymn the Lord, and supremely exalt him throughout all ages.'

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

O Word of God, Thou didst descend to the nethermost regions of the earth to deliver from corruption him whom Thou didst fashion by Thy power, O my Christ, and when Thou didst make him incorruptible Thou didst make him a partaker in Thine eternal glory, that he may cry aloud: 'Let all creation hymn the Lord and supremely exalt him throughout all ages.'

Another, of the Theotokos:

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

Through thee, He who is incomparable in goodness and power was seen on earth and lived amongst mortal mankind, to whom all we faithful sing as we cry: Let all creation, to whom life hath been granted, hymn the Lord, and supremely exalt him throughout all ages.

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

Rightly proclaiming thee O pure one, we glorify thee O Theotokos, for thou didst bring forth incarnate, one of the Trinity, to whom together with the Father and the Spirit we sing: Let all creation hymn the Lord, 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: **The** Son of the Beginningless Father, God and Lord, * hath
appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and
to gather the dispersed; * therefore the all-hymned Theotokos do we
magnify

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

O Savior, the thrice-blessed Tree of Thine immaculate Cross was planted on
Calvary as if in Paradise, and watered by the divine blood and water which flowed
from Thy divine side, O Christ, it hath blossomed forth for us with life.

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

Being crucified, O All-powerful One, Thou hast laid low the mighty, exalting human nature which lay below in the strongholds of Hades, and placed it upon Thy Father's throne: since Thou art coming again in that nature, we worship and magnify Thee.

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

Trinitarian: With a right Orthodox belief we the faithful hymn the triune Unity, the consubstantial Trinity, glorifying the inseparable nature, supremely divine triple light, never-setting radiance and only incorruptible one, that doth shed forth light upon us all.

Another, of the Cross and Resurrection:

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

Thou wast hung like a lamb, O Christ, In the midst of those condemned on the Cross on Calvary, Thy side pierced by a lance. In Thy goodness Thou hast granted life unto us who are fashioned of dust but who in faith honor Thy divine Resurrection.

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

Let us the faithful all worship God, who by His own death hath destroyed with might the power of death; for He hath raised with him the dead of all ages, and to all doth He grant life and Resurrection.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

A staff of strength hath been given to our corrupt nature: the Word of God in thy womb, O Pure One, and He hath raised it up after it had slid into the depths of Hades; therefore, O all-pure one, as the Mother of God we magnify thee.

Refrain: Most holy Theotokos save us.

O Master receive with compassion as an ambassador on our behalf, Thy Mother whom Thou hast chosen, and all things will be filled with Thine own goodness, that we may all magnify Thee as our benefactor.

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 II:

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

Everything that hath breath and every creature doth glorify Thee, O Lord, * for through Thy Cross Thou hast destroyed death * and thus shown the multitude of peoples Thy Resurrection from the dead, ** as Thou alone lovest mankind.

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

Let the Jews tell how the soldiers lost the King they were guarding. * Why then did the stone not guard the rock of life? * Either let them give up the one who was buried or adore Him as risen, * exclaiming together with us: * 'Glory to the multitude of Thy mercies: ** O Savior, glory be to Thee!'

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

Rejoice O ye peoples and be glad! * for an Angel sat upon the grave stone * and hath given us good tidings saying: * 'Christ is risen from the dead * and hath filled the universe with sweet fragrance. ** Rejoice O ye peoples and be glad!'

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

Before Thy conception, O Lord, * an Angel brought the greeting 'Rejoice' to the one full of grace: * at Thy Resurrection an Angel rolled away the stone from Thy glorious grave. * The one revealed the signs of joy instead of sorrow; * the other instead of death hath proclaimed to us the Master, and giver of life. * Wherefore we cry unto Thee, * 'O Benefactor of all mankind, ** Lord, glory be to Thee!'

Other Stichera of Anatolius:

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

The women sprinkled sweet spices * mingled with their tears upon Thy grave, * but their mouths were filled with joy as they exclaimed, ** 'The Lord hath arisen!'

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

Let the nations and the peoples praise Christ our God, * who willingly endured the Cross for us and suffered three days in Hades; * let them worship His Resurrection from the dead, ** through which all the ends of the world have been enlightened.

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

Thou wast crucified, and Thou wast buried, O Christ, * as Thou didst will; * Thou hast despoiled death as God and Master, ** granting the world eternal life and Thy great mercy.

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

In truth, O wicked ones, * by sealing the tomb you have granted us a greater wonder; * for the guards having complete knowledge of that which took place were compelled by you to say * “while we slept the Disciples came and stole him”. * And who would steal a corpse, especially one that is naked? * But He hath arisen by His own authority as God, * leaving behind His grave-clothes in the tomb. * Come, O ye Jews, * see that He did not burst the seals, * the One who hath trampled on death * and granted mankind life without end ** and His great mercy.

Glory ..., The Eothinon of the Resurrection Gospel

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

Now & Ever ..., Theotokion, in Tone II:

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

Then the Great Doxology and after it the Resurrection Troparion:

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 plenteous in mercy.

SUNDAY MORNING: TONE II
AT LITURGY

Typika and Beatitudes.

We bring unto Thee the prayer of the Thief, and we cry: Remember us, O Savior, in Thy Kingdom.

We bring unto Thee, for the pardon of our offences, the Cross, which Thou didst accept for our sake, O Lover of mankind.

We worship Thy burial and Thine Arising, O Master, through which Thou didst redeem the world from corruption, O Lover of mankind.

By Thy death, O Lord, death hath been swallowed up, and by Thy Resurrection, O Savior, Thou hast saved the world.

Those who slept in darkness, O Christ, seeing Thee the Light in the lowest depths of Hades, did arise.

On rising from the grave Thou didst meet the Myrrh-bearers and ordered them to tell Thy Disciples of Thine Arising.

Let us all now glorify the Father, worship the Son and praise with faith the Holy Spirit.

Theotokion: **R**ejoice throne formed of fire; Rejoice Thou Bride without bridegroom; Rejoice O Virgin who hath born God for mankind!

Resurrection Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, * then didst Thou slay Hades with the radiant brilliance of Thy Divinity. * And when Thou didst also raise the dead out of the nethermost depths, * all the Hosts of the heavens cried aloud: ** O Life-giver, Christ our God, glory be to Thee.

Resurrection Kontakion, in Tone II:

Thou didst arise from the tomb, * O all-powerful Savior, * and seeing the marvel Hades was struck with fear, * the dead arose, and creation with Adam seeing this rejoiceth with Thee, ** therefore the world doth glorify Thee, my Savior.

The Prokeimenon, in Tone II: The Lord is my strength and my song, * and He is become my salvation.

Verse: With chastisement hath The Lord chastened me; but He hath not given me over unto death.

Alleluia, in Tone II: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Verse: O Lord, save the king and hearken unto us, in what day whatsoever we shall call upon Thee.