

TONE SEVEN
ON SATURDAY EVENING
AT LITTLE VESPERS

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

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

O Come, let us rejoice in the Lord * who hath destroyed the dominion of death * and enlightened the race of mankind, * as we cry aloud with the Bodiless Powers: ** 'Our Creator and Savior, glory be to 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.

O Come, let us rejoice in the Lord * who hath destroyed the dominion of death * and enlightened the race of mankind, * as we cry aloud with the Bodiless Powers: ** 'Our Creator and Savior, glory be to Thee!'

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

Thou didst endure the Cross and burial * for our sake, O Christ, * but as God by Thy death Thou hast slain death; * wherefore we worship Thy Resurrection on the third day. ** O Lord, glory be to Thee!

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

The Apostles were struck with amazement when they saw the Creator's arising * and they cried aloud the angelic hymn of praise: * 'This is the glory of the Church, this is the wealth of the Kingdom. ** O Lord, who hath suffered for us, glory be to Thee!'

Glory ..., Now & Ever ..., Theotokion; in Tone VII:

Truly fearful and ineffable is the mystery * that hath been wrought in thee, O Most pure one; * for surpassing nature and telling Thou hast given birth to the Word, the cause of all things, * Who became incarnate by the holy Spirit, * taking flesh from thee, while preserving his own nature unchanged. * For when both natures had come together self-subsistent in a single hypostasis, * He came forth dual in nature, wholly God and wholly man, * displaying the fullness of both natures. * For having endured the passion in the flesh on the Cross, * he remained impassible in his divinity; * and having reposed as a man he returned to life on the third day as God, * destroying the dominion of death and redeeming the race of mankind from corruption. * O Mother of God, beseech him as the Redeemer and Savior of our race ** to send down upon us the great mercy of his compassion.

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 VII:

Thou didst arise from the tomb, * O Savior of the world, * and with Thy flesh
* Thou hast raised mankind. ** O Lord, glory be to Thee!

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

O Virgin, Thou hast become the Dayspring of the spiritual Sun, * that came
upon the sunset of our nature; * but as Thou hast boldness, * all-praised Mother
of God, ** beseech him to redeem our souls from our countless offences.

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

Like the rod from Jesse’s root, * thou hast been revealed, O Virgin, * as
budding forth with Him, Who wholly uprooted the weeds of deception, * as thou
hast boldness towards Him, pray thou ceaselessly, O all-praised one, * to root out
the passions of my heart, ** and to plant in it the fear of Him and save me.

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

O gate of God most holy, deliver me from the gates of Hades * and show me
also the way of repentance, * by which I may find the gate that leads unto life. * O
Guide of those who have gone astray, ** watch over the race of thy faithful
people and save our souls.

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

From thee, all-holy Virgin Theotokos, * Christ our God wast born, * He Who
is truly God before the ages, became a man; * Though God omniscient, He hath
appeared as man for our sakes. * For in Himself He preserveth the properties of
each nature, * causing the one to shine forth with wonders, and confirming the
other by sufferings, * wherefore he dieth as a man and riseth as God. * Implore
him, O pure one who knewest not wedlock, ** that our souls may be saved.

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

Resurrection Troparion, in Tone I:

Thou didst destroy death by Thy Cross, * Thou didst open paradise to the
thief. * Thou didst change the lamentation of the Myrrh-bearers, * and Thou didst
command Thine Apostles to proclaim * that Thou didst arise, O Christ God, **
granting the world great mercy.

Glory ..., Now & Ever ..., 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 VII:

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

O Come, let us rejoice in the Lord * who hath destroyed the dominion of death * and enlightened the race of mankind, * as we cry aloud with the Bodiless Powers: ** 'Our Creator and Savior, glory be to Thee!'

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

Thou didst endure the Cross and burial * for our sake, O Christ, * but as God by Thy death Thou hast slain death; * wherefore we worship Thy Resurrection on the third day. ** O Lord, glory be to Thee!

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

The Apostles were struck with amazement when they saw the Creator's arising * and they cried aloud the angelic hymn of praise: * 'This is the glory of the Church, this is the wealth of the Kingdom. ** O Lord, who hath suffered for us, glory be to Thee!'

Other Stichera by Anatolius:

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

Though Thou wast seized by lawless men, O Christ, * yet Thou art my God, and I am not ashamed; * Thy back was scourged, but I do not deny Thee; * Thou wast nailed to a Cross, but I do not hide from Thee. * I make my boast in Thine Arising; * for Thy death is my life. ** All-powerful Lord who lovest mankind, glory be to Thee!

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

Fulfilling David's prophecy Christ revealed his majesty * to his Disciples in Zion, * showing that he was praised and ever glorified with the Father and the Holy Spirit; * at first without flesh as the Word. * afterwards for our sake incarnate and put to death as a man, * and risen with authority ** as the Lover of mankind.

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.

By willingly descending into Hades O Christ, * Thou didst despoil death, * and by arising on the third day as God and Lord, * Thou didst raise together with Thyself from the bonds and corruption of Hades, * those who cried aloud: 'Glory to Thine all-powerful Resurrection. ** O Lord, glory be to Thee!'

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

Thou wast laid in a tomb, O Lord, as one who sleepeth * and who hast arisen on the third day as one mighty in strength, * raising with thyself Adam from the corruption of death, ** as One All-powerful.

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:

Thou hast been known to have become a Mother * in a manner surpassing nature O Theotokos, * and hast remained a Virgin in a manner beyond all telling and understanding; * no tongue can expound the wonder of thy birthgiving. * For while thy conceiving O Pure one, was most glorious, * the manner of thy birthgiving transcends comprehension; * for where God so willeth, the order of nature is overthrown. * Wherefore, we all, knowing thee to be the Mother of God, * do earnestly entreat thee: ** Pray thou that our souls be saved!

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 VII:

Thou didst arise from the tomb, O Savior of the world, * and with Thy flesh Thou hast raised mankind. ** O 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..

Come, let us worship Him Who hath arisen from the dead * and enlightened all things; * for he hath delivered us from the tyranny of Hades * through his Resurrection on the third day, * granting us life and great mercy.

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

Having descended into Hades O Christ, Thou hast despoiled death, * and by rising on the third day, Thou hast raised us also together with Thyself, * wherefore we glorify Thine all-powerful Arising. ** O Lord, glory be to Thee!

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

Fearful didst Thou appear, O Lord, as Thou lay in the tomb as One sleeping; * and having arisen on the third day as All-powerful * Thou hast raised Adam together with Thyself, who cried aloud: ** 'Glory to Thy Resurrection, O only Lover of mankind.'

Glory from the Menaion, if appointed, otherwise:

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

Having recourse unto thy protection, O Lady, * all we born of earth cry aloud to thee: * O Theotokos, our hope, deliver us * from our countless transgressions, ** and save thou 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 VII:

Thou didst destroy death by Thy Cross, * Thou didst open paradise to the thief. * Thou didst change the lamentation of the Myrrh-bearers, * and Thou didst command Thine Apostles to proclaim * that Thou didst arise, O Christ God, ** granting the world great mercy.

Resurrection Theotokion; in Tone VII:

As thou art the treasury of our resurrection, * O all-hymned one, * lead up
from the pit and abyss of transgression * those who place their trust in thee, * for
thou who hast given birth to our Salvation * hast saved those who are subject to
sin. * Thou wast a Virgin before giving birth, * and a virgin during child-bearing,
** and thou didst remain a Virgin ** even after birthgiving.

SATURDAY NIGHT: TONE VII
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 ..., 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 VII:

ODE I

Irmos: Having crushed battles with His arm * and drowned the mounted captains * let us sing unto Him, as to our God and Redeemer, * for He hath been glorified.

In song we offer unto thee as an adornment, gifts of thanksgiving and the divine hymn, “Rejoice now, O pure one!”, for thou hast given us joy in place of grief.

We shall not remain silent concerning the grace of thy mercy and the might of thy protection, O most pure Virgin, for thou hast saved us from grievous misfortunes.

Glory ..., Delivered from divers trials and tribulations by thy maternal prayers, O most pure one, together we all fervently chant to thee hymns of thanksgiving.

Now & ever ..., Arrayed in the golden robes of the virtues and the grace of the Spirit, O most pure one, adorned as the Bride of the Father, thou wast truly shown to be the Mother of God.

ODE III

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word, * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Let us earnestly offer cries of thanksgiving, honoring as our intercessor her who is the magnitude of divine joy and our gladness from the beginning.

Delivered by thee from misfortunes, and having received joy because of thee, O Mother unwedded, we all glorify thee as a good bestower of gifts and a praiseworthy helper.

Glory ..., **R**eceiving release from transgressions and temptations by thy divine prayer, O Mother of Christ God, with cries of thanksgiving we faithfully hymn thee as the source of good things.

Now & ever ..., **T**he Mother of Christ God is the wellspring of joy which ever poureth forth streams of immortality; and she herself saveth all, for she is for us the bestowal of life everlasting.

ODE IV

Irmos: **T**he heavens hath been covered O Christ God * through Thy dispensation, * by virtue of Thine ineffable wisdom, * O Lover of mankind.

In gladness we offer thee the fitting hymnody of joy, O pure Virgin, having been delivered from misfortunes By thy prayers.

With the hands of our souls we thankfully raise hymnody unto thee, O pure Virgin, playing divine songs, having been delivered from great grief.

Glory ..., **T**he sinful passions have raised up many tribulations against us; but do thou deliver us by thy divine protection, O pure one.

Now & ever ..., **T**ruly blessed are those who honor thee, O most pure Theotokos, for through thee we have been delivered from sin and grief.

ODE V

Irmos: **N**ight is bereft of light * for those without faith, O Christ, * but for the faithful there is enlightenment * in the sweetness of Thy words; * wherefore, I rise early unto Thee * and hymn Thy Divinity.

O Virgin, thou hast given birth to Christ, the Destroyer of sin, by Whom the world hath been saved from perils and pain; wherefore, we who have been delivered from grief cry aloud unto thee: Rejoice!

Beset by divers perils, by grief and sorrow and adverse circumstances, O pure Lady, we who were bereft of gladness have found thee to be our hope.

Glory ..., **A**s the preservation of salvation for us, thy servants, O pure one, thou dispellest dangers, keeping us unharmed; wherefore, we who have shared in thy manifold good things give thanks to thee with hymns.

Now & ever ..., **D**elivered by thee from many sins, from sickness and pain, and from grievous illness, O most pure Lady, we give thanks unto thee; for thou art the sure hope of thy faithful servants.

ODE VI

Irmos: **H**aving fallen into the abyss of sin, O Good One, * like Jonah from the midst of the whale I cry unto Thee: * Lead my life up from corruption, * and save me, O Lover of mankind.

Even the tongues of the angels are unable to fittingly sing thy praises, O pure one; but, acting now as servants, we offer thee the salutation of Gabriel.

Having fallen into the abyss of grief and evil circumstances because of our sins, we are delivered by thee from want and danger, O pure Virgin Theotokos.

Glory ..., O pure one, the whole world is under debt to thank, praise and glorify thy grace with piety; for through thee we have been delivered from misfortunes and griefs.

Now & ever ..., Day and night, openly and secretly, we who glorify thee with faith flee beneath thy protection, O most pure Virgin.

Lord, have mercy, (Thrice).

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

O Lord, we are Thy people and the sheep of Thy pasture. Like a shepherd return us who have strayed, and gather us together who have been scattered by corruption. Have mercy upon Thy flock and take pity upon Thy people, through the prayers of the Theotokos, O Thou Who alone art sinless.

ODE VII

Irmos: Cast into the fiery furnace, * the venerable children transformed the fire into dew, * crying aloud thus in hymnody: * Blessed art Thou O Lord, the God of our fathers!

We offer thee the joy of thanksgiving, O Mother of God, for, truly delivered by thee from every evil power, we cry out to thee together: Blessed art thou!

We have come to dwell in the gloom of evening, in the tears of lamentation, in the expectation of evils; yet, deified by thy godly protection, O Virgin, we have found the joy of the morning: for thou hast saved us.

Glory ..., **H**aving acquired thy protection before God as a divine refuge amid perils, persecutions and sins, O most pure one, we all flee to thee, and through thee obtain release.

Now & ever ..., **W**ith mouth and spirit we proclaim the grace of thy prayer, O pure and glorious one; for because of thee we are all delivered from danger and tempest, from grievous sorrows and the sin of the passions.

ODE VIII

Irmos: Unto Him before whom the cherubim are in awe, * and the seraphim filled with wonder, * the Fashioner of the world: * O ye priests and servants and spirits of the righteous, * hymn ye, bless ye, and supremely exalt * throughout the ages.

As one delivered By thy prayers from the tempest of sin, from passions and perils, O good Theotokos, with a voice of thanksgiving we cry aloud unto thee: “Rejoice!”; for through thee have we passed from grief to joy.

O good one, disdain not those who are beset by sickness and danger; but, hearkening unto our poor supplication, free us from great sorrows, that we may hymn thine intercession with faith, O pure one.

Glory ..., **O** thou who hast caused our transgressions to be wiped away, raise us up now from griefs and perils, from human passions and unseemly temptations; and by thy divine supplications, O Theotokos, most gloriously deliver us therefrom.

Now & ever ..., **T**ruly Thy compassions ever rain down upon everyone, O Christ, through the grace and entreaties of her who gave birth to Thee; for through Thee do we Christians receive Thy mercy, O merciful Savior.

ODE IX

Irmos: O ye faithful, with hymns let us magnify the Theotokos, * who in a manner transcending nature became a mother, * and is a Virgin by nature, * she alone is blessed among women!

Delivered from, divers temptations By thy prayers, O Theotokos, with the Angel Gabriel we now offer unto thee joy and a cry of jubilation, as is meet.

Joy and gladness and divine rejoicing have been multiplied upon us, O Virgin who knewest not a man; for, lo! we who sorely weep rejoice through thy prayers.

Glory ..., **W**ith tongue and voice I shall offer unto thee a sacrifice of praise, O Virgin, and shall earnestly utter a hymn of thanksgiving unto thee that, praying to thee, I may be delivered by thee on the day of grief.

Now & ever ..., **W**e piously rejoice together in thy divine birthgiving, O most pure one; for thou hast poured forth joy upon us in the midst of perils and griefs. Wherefore, with thanksgiving we who faithfully praise thee chant hymnody unto thee.

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

SUNDAY MORNING: TONE VII 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 praise Thee, O Trinity, Thou sole reigning Essence”, the composition of Metrophanes, in Tone VII:

ODE I

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

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

The noetic mouth of my heart and my material lips do Thou open that I may praise Thee, O only thrice-radiant God of all, and that I may chant hymnody of thanksgiving unto Thee, the Bestower of light.

That Thou mightest show forth the abundance of Thy goodness, Thou didst create man, who is the mere image in clay of Thy ruling image, O Creator, Trinity infinite in power.

O beginningless Mind, Who didst beget the coeternal Word and shine forth the equally-beginningless Spirit: Grant that we may worship the one God in three Hypostases, alike in essence.

Theotokion: O Word of God, Thou didst appear to Moses in the bush as a purifying fire which in no wise consumed it, prefiguring Thine incarnation from the Virgin, whereby Thou didst refashion mankind.

ODE III

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Hymning Thee, the one, thrice-radiant and all-accomplishing Master, O God infinite in power, we beg deliverance from sins and temptations. Disdain not those who with faith glorify Thy goodness.

God the Word appeared from the Father as doth an offshoot from a beginningless root, and He is equal in might with the conjoined and divine Spirit; wherefore, O ye faithful, let us glorify the Trinity of Hypostases, the one Dominion.

O ye faithful, let us all glorify the one reigning Trinity, the Essence in three Hypostases, indivisibly and indistinguishably equal in glory and conjoined; and rendering worship, let us ask forgiveness offenses.

Theotokion: **O** Word of God, having immutably taken on the likeness of man, Thou didst manifestly issue forth from the pure Maiden, and didst show unto all the thrice-radiant Godhead of the immutable Hypostases one in essence.

Lord, have mercy! (Thrice)

Sessional hymns, in Tone VII:

Spec. Mel.: "He Who for my sake ...":

Have mercy on Thy servants who have sinned, O Holy Trinity; accept those who repent before Thee, O Compassionate One, and grant unto them forgiveness.

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

Bless thou our souls, which are afflicted by sins, O all-pure Theotokos, and from transgressions deliver those who hymn thee, O Bride of God.

ODE IV

Irmos: **H**aving never left the bosom of the Father, * Thou didst descend to earth O Christ God, * I have heard of the mystery of Thy dispensation, * and I have glorified Thee, * O only Lover of mankind.

O sustaining and thrice-radiant Unity, divine and salvific for all, protect now those who hymn Thee, and save them from tribulation, sufferings and every affliction.

Perplexed by the sayings which signify Thine unapproachable and thrice-radiant Divinity, we hymn Thee, O Lord Who lovest mankind, and glorify Thy power.

With the incorporeal choirs in the heavens, we on earth distinguish between Thy Hypostases, O Unity and Trinity, and with love we glorify Thee as He Who alone hath dominion over all.

Theotokion: **W**ithout leaving the glory of the Father, of Thine own will Thou didst condescend to assume our lowliness, becoming incarnate, O Transcendent One; and Thou didst raise it up to divine glory, in that Thou art full of loving-kindness.

ODE V

Irmos: Night is bereft of light * for those without faith, O Christ, * but for the faithful there is enlightenment * in the sweetness of Thy words; * wherefore, I rise early unto Thee * and hymn Thy Divinity.

O Trinity of Hypostases, light-creating Essence, Unity in counsel, glory and worship: Establish us in Thy love. (Twice)

Glorifying the Mind, the Word and the Spirit, the divine, Three-Sunned Essence, we beg deliverance from temptations and all tribulations.

Theotokion: Taking form in human nature through the holy Virgin, O Word of God, Thou didst teach all to hymn the Trinity in Unity, sharing the same form and co-enthroned.

ODE VI

Irmos: Sailing in the tempest of the cares of life, * together with the ship I have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like Jonah I cry to Thee, O Christ: * Lead me up from the deadly abyss.

We glorify the Dominion one in glory, the sole reigning Godhead in three Hypostases which are immutably joined One with Another, distinguished only as to the origin of Each. (Twice)

The noetic ranks of the beauties of the angels praise Thee, O Three-Sunned Godhead; and with mouths of clay we also faithfully hymn and glorify Thee as the one Creator of all.

Theotokion: At the strange words of the archangel the Word Who was begotten before the ages as another Sun, of the Father Who is the Sun, shone forth from the Virgin in the latter times, and preached the incomprehensible God Who is One in three Hypostases.

Lord, have mercy! (Thrice)

Sessional hymns, in Tone VII:

Spec. Mel.: “Brighter than fire ...”:

O consubstantial Trinity, Unity of all in three Hypostases, have mercy upon those Whom Thou hast created, O Immortal One, burning up the evils of transgressors and enlightening the hearts of those who sing to Thy loving-kindness: O our God, glory be to Thee!

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

More brilliant than light is the mercy of thy grace, O Lady, burning up the sins of all and bedewing the thoughts of those who praise thy mighty works, O most immaculate Theotokos.

ODE VII

Irmos: Cast into the fiery furnace, * the venerable children transformed the fire into dew, * crying aloud thus in hymnody: * Blessed art Thou O Lord, the God of our fathers!

O Thrice-radiant God, unapproachable and transcendent Unity, ever shining with the splendors of rays of light, save those who piously believe on Thee and worship Thee, O Master.

Following the sayings of the divine prophets, Thee only, the one God of all in three Hypostases, do we glorify, crying out thus: Blessed art Thou, O Lord God of our fathers!

With lips of dust, O Holy Trinity, we, together with the immaterial ranks, hymn Thee with songs crying out to the Unity of Essence: Blessed art Thou, O Lord God of our fathers!

Theotokion: That He Who fashioned Adam might fashion him anew, He clearly became incarnate from thee, O all-pure one, deifying mankind, which crieth out thus: Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Irmos: Unconsumed by fire, the bush on Sinai spake unto Moses, * slow of speech and stammering, * and revealed God unto him; * and zeal for God showed forth the three Children who chanted hymns * to be unvanquished by the fire. * O all ye His works, praise ye the Lord * and supremely exalt Him throughout all ages.

Grant that those who hymn Thee may be enlightened with the illuminating rays of the thrice-radiant Sun, and may now behold Thy beauty, O Trinity and Unity. And grant this ever, as far as is possible, unto all who with fitting faith hymn Thy greatness throughout all ages.

Thou dost hold all things, O beginningless Dominion in Trinity and Unity, and dost direct heaven and the earth. Wherefore, keep me ever drawn by Thy love, that I may chant unto Thee: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Make me a temple of Thy thrice-radiant effulgence, O Benefactor and Lover of mankind, and show me to be immune to communion and fellowship with the invisible foe and the carnal passions, O my God, sole Ruler and Lord of glory, that I may hymn Thee throughout all ages.

Theotokion: The divine Light Who shone forth from thy womb, O most pure Mother of God, hath illumined the whole world with the light of the threefold Sun, and shown the earth to be another heaven, which singeth: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

ODE IX

Irmos: O Mother of God and Virgin, * thou hast given birth and yet remained a virgin, * not in accordance with nature, * but by the condescension of God | * but by the condescension of God; * wherefore, we ever magnify thee, * who alone wast deemed worthy * of the wonders of God.

We who are clay are unable to worthily hymn Thee with exalted speech, Whom the seraphim unceasingly hymn in the highest; yet we dare to magnify Thee as the Master of all Who art full of love for mankind.

Deliver those who hymn Thee from illness of body and the passions of the soul, O Trinity one and indivisible; and grant that we may be preserved unharmed by all the trials of life.

O dominion equal in power, divine, thrice-radiant and omnipotent, immutable Beauty of essential goodness: Grant remission of transgressions unto Thy servants, and deliver us from temptations and sufferings.

Theotokion: **R**eceiving mind and soul and fleshly substance from thy most pure womb, O Theotokos, God the Word truly became a man; and He manifestly showed mankind to share in the divine nature.

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

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day. With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one King- ship 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 the beginningless God the 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, Thou 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 became ineffably 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 VII

AT MATINS

At "God is The Lord ...," the Resurrection Troparion, in Tone VII:

Thou didst destroy death by Thy Cross, * Thou didst open paradise to the thief. * Thou didst change the lamentation of the Myrrh-bearers, * and Thou didst command Thine Apostles to proclaim * that Thou didst arise, O Christ God, * granting the world great mercy. (Twice)

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

As thou art the treasury of our resurrection, * O all-hymned one, * lead up from the pit and abyss of transgression * those who place their trust in thee, * for thou who hast given birth to our Salvation * hast saved those who are subject to sin. * Thou wast a Virgin before giving birth, * and a virgin during child-bearing, ** and thou didst remain a Virgin ** even after birthgiving.

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

When Life was laying in the tomb * and a seal laid upon the stone, * the soldiers guarded Christ as a sleeping King * and the Angels glorified Him as immortal God; * while the women cried aloud: ** 'The Lord is risen, 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.

By Thy burial for three days Thou didst despoil death, * and by Thy life-bearing Arising Thou didst raise corrupted mankind, O Christ Lord, ** as the Lover of mankind. Glory be to Thee!

Glory ..., Now & Ever ..., Theotokion;

O Virgin Theotokos * unceasingly entreat Christ our God, * who wast crucified for us * and arose again destroying the dominion of death, ** that He save our souls.

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

While the grave was sealed, O Christ God, * Thou, the Life, didst shine forth from the tomb; * and while the doors were shut, Thou, the Resurrection of all, * didst appear unto Thy Disciples, and through them renewed a right Spirit within us, ** according to Thy great mercy.

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

Bringing sweet spices with their tears, * the women ran to the tomb, * and while the soldiers guarded Thee, the King of all, * they spake one to another: * 'Who will roll away the stone for us? * The Angel of great Counsel hath risen, trampling down death.' ** O All-powerful Lord, glory be to Thee!

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

Rejoice Virgin Theotokos, full of grace, * haven and protection of the race of mankind, * for from Thee the Redeemer of the world hath taken flesh, * for thou alone art a Mother and Virgin, * ever blessed and exceedingly glorified; * intercede with Christ God ** to grant peace unto all the world.

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,
bemoaning, * 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:

O Christ God, * who took upon Thyself our form * and endured the Cross in
the body, * save me by Thy Resurrection, ** as Thou alone lovest mankind.

The Songs of Ascent: 1st Antiphon:

Having turned back the captivity of Zion from error, * quicken me also O
Savior, ** and deliver me from slavery to the passions.

He who soweth tribulations in the south with tears of fasting, * will reap with
joy the sheaves of nourishment ** of eternal life.

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

In the Holy Spirit is the source of divine treasures, * from Him cometh
wisdom, intelligence, and fear; ** and to Him belongeth praise, glory, honor and
worship.

2nd Antiphon:

Unless the Lord buildeth the house of the soul, * in vain do we labor; ** for
without Him no deed or word can be perfected.

Of the fruit of the womb the Saints, * moved by the Spirit, ** sprout forth the
Father's teachings of filial adoption.

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

By the Holy Spirit all things have their being; * in the presence of all He is God, * the sovereign of the universe, * Light unapproachable, ** Life of all.

3rd Antiphon:

Those who fear the Lord and find the ways of life, * now and always are blessed ** with immortal glory.

As thou beholdest thine offspring like shoots around thy table, * rejoice, and be glad, bringing them to Christ ** the Chief Shepherd of all.

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

In the Holy Spirit there be an abundance of grace, * riches of glory and a great depth of judgments; * for He is to be served * as identical in glory and honor ** with the Father and the Son.

Prokeimenon, in Tone VII: Arise, O Lord my God, let Thy hand be lifted high; * forget not Thy paupers to the end.

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

Let every breath ...,

The Sunday Resurrection Gospel. Then:

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

Psalm 50, Then:

Glory ..., in Tone VI:

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

Now & Ever ..., in Tone VI:

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

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

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

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

Resurrection Canons Tone VII.

ODE I

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

Refrain: Glory to Thy holy Resurrection O Lord.

The tyranny of death was judged through a tree, O Lord, when Thou wast condemned to an unjust death; and so the prince of darkness having no power over Thee was rightfully cast out.

Refrain: Glory to Thy holy Resurrection O Lord.

Hades drew nigh to Thee and in vain strove to crush Thy body with its teeth, breaking its jaws upon Thee; wherefore, O Savior, putting aside the pangs of death, Thou didst arise on the third day.

Refrain: Most holy Theotokos save us.

Theotokion: The sorrows of the foremother Eve have been done away with, for having escaped those sorrows, thou hast given birth without wedlock; and so knowing thee to be truly the Theotokos we all glorify thee.

Another, of the Cross and Resurrection:

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

From His pierced side on the Cross the Savior hath poured forth two life-bearing fountains from Himself unto us. Let us sing unto Him, for He hath been glorified.

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

By dwelling in a tomb and arising on the third day Christ hath granted mortals a pledge of incorruption. Let us hymn Him, for He hath been glorified.

Refrain: Most holy Theotokos save us.

Theotokion: Alone thou wast revealed a virgin even after child-birth; for thou hast given birth to the Creator of the world in the flesh. Wherefore we all cry to thee, ‘Rejoice!’

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Thou who hast brought forth the depths of divine compassion, O Virgin, illumine my soul with thine effulgent radiance, that I may worthily hymn the depths of thy wonders.

Refrain: Most holy Theotokos save us.

Seeing that we have been wounded by the arrow of sin, the Word, our benefactor, hath taken pity on us. Wherefore the most divine One, ineffably united Himself to flesh from thee, O all-pure one.

Refrain: Most holy Theotokos save us.

The corrupt and mortal nature of mankind hath become subject to death, O Sovereign Lady. But having conceived life, O most pure one, thou hast led it back from corruption to life.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Refrain: Glory to Thy holy Resurrection O Lord.

Ascending the Tree, O compassionate Savior, and willingly suffering pangs for our sake, Thou didst endure Thy wounds, O cause of peace and through them bring the faithful to salvation, O Merciful One, whereby we all have been reconciled to Thy Begetter.

Refrain: Glory to Thy holy Resurrection O Lord.

My soul having been wounded by the bite of the serpent, hath been cleansed of its wounds by Thee O Christ, Who hath revealed Thy light to me, who of old lay in darkness and corruption; for through the Cross Thou didst descend into Hades and hast raised me up together with Thyself.

Refrain: Most holy Theotokos save us.

Theotokion: By the supplications of Thy Mother who knew not a man, bestow peace upon the world, O Savior; and grant victory over their adversaries to all Orthodox Christians, deeming them who glorify Thee, worthy of Thine ineffable glory.

Another, of the Cross and Resurrection:

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

Thou didst endure sufferings on the Cross and thus opened Paradise to the Thief, as benefactor and God; establish my mind to do Thy will, O only Lover of mankind.

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

Thou didst arise from the tomb on the third day making life dawn forth upon all the world, as the giver of life and as God; do Thou establish my mind to do Thy will, O only Lover of mankind.

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

Theotokion: **O** Virgin-mother Mary, having conceived God without seed and delivered Eve from the curse, entreat God who became incarnate from Thee, to save thy flock.

Another, of the Theotokos:

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

The serpent crawling out of Eden hath enticed me with the desire to be Godlike and hurled me down to the earth, but He who is by nature compassionate and merciful, hath taken pity upon me, and having dwelt in thy womb, became like me O Virgin-Mother, making me divine.

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

Blessed is the fruit of thy womb, O Virgin Theotokos, the joy of all; for thou hast brought forth unto all the world the wellspring of joy and gladness, Who scattereth the sorrow of sin, O Bride of God.

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

O Virgin Birthgiver of God, thou hast given birth to Peace for our sake, calming the ancient enmity between mankind and God his Father, and through faith granting us to know grace.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: **Having never left the bosom of the Father, * Thou didst descend to earth O Christ God, * I have heard of the mystery of Thy dispensation, * and I have glorified Thee, * O only Lover of mankind.**

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

The innocent Master, incarnate of the Virgin, having delivered His own back to the scourges of a fallen slave, and enduring maltreatment, hath thereby done away with the charges laid against me.

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

Standing before the judgment seat of lawless judges, He who as God fashioned mankind and justly judgeth the whole universe, is examined as a lawbreaker and struck by a hand of clay.

Refrain: Most holy Theotokos save us.

Theotokion: As truly the Mother of God, implore thy Creator and Son to direct me, O all-immaculate one, to the saving haven of His glorious will.

Another, of the Cross and Resurrection:

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

Not knowing sin, and becoming what Thou wast not, O Lord, by assuming the form of what was another's, Thou hast saved the world, for by luring the tyrant (to slay Thee) Thou hast thereby slain him.

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

Thou wast hung upon the Cross, O Lord, and, having done away with the sin of our forefather Adam, Thou hast filled our foremother Eve with joy; for Thou art come to save all of Thine anointed ones.

Refrain: Most holy Theotokos save us.

Theotokion: Born from a Virgin, Thou didst suffer death, but granted life to Adam, who by His own will hath been led astray, for death trembled at thy strength, seeing Thee saving those who had suffered corruption.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Thou hast appeared before God to be above all creation, wholly chosen and fair, by the splendor of the light that doth pour forth from thee, wherefore we beseech thee to enlighten those who sing thy praises.

Refrain: Most holy Theotokos save us.

From thy pure blood, O Pure Virgin Mother, thou hast given birth to God in the flesh, Who hath redeemed us from our many sins, wherefore with love we glorify thee, hymning thy praises.

Refrain: Most holy Theotokos save us.

Rational nature, now initiated into the ineffable mystery of thy child-bearing, ministers as priest to the One who dawned from thee, O All-praised One.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: Night is bereft of light * for those without faith, O Christ, * but for the faithful there is enlightenment * in the sweetness of Thy words; * wherefore, I rise early unto Thee * and hymn Thy Divinity.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou art sold on behalf of Thy slaves, O Christ, and endurest blows, O cause of freedom for those who sing to Thee. I rise to Thee at dawn and sing the praises of Thy Divinity.

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

By Thy divine power, O Christ, through the infirmity of the flesh Thou hast overpowered the strong one and through Thy Resurrection declared me a victor over death, O Savior.

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

Theotokion: **I**n a manner befitting God, O most praised Mother, thou hast given birth to God who become incarnate from thee, since thou hast not known union in wedlock, the conception was by the Holy Spirit.

Another, of the Cross and Resurrection:

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

When Thou wast lifted upon Calvary, and numbered with the malefactors, the lights of the firmament hid themselves, the earth trembled, and the splendor of the Temple was rent in twain, thereby revealing the apostasy of the Jews.

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

With hymns we glorify Thee Who hath destroyed the entire dominion of the tyrant through the incomprehensible strength of Thy Divinity and thus raised the dead by Thy Resurrection.

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

Theotokion: **O** all-praised Theotokos, Mother of the King and God, by thine intercessions send down the pardon offences, to those who with faith and love ever glorify thee in hymns.

Another, of the Theotokos:

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

When Jacob saw the ladder reaching up to the heavens he fathomed an image of thy virginity; for through thee, O all-pure Sovereign Lady, God hath been united with mankind.

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

Having found eternal redemption through thee, O Virgin, we cry unto thee with fervor, 'Rejoice, O Bride of God!' And rejoicing in thy light we praise thee in song, O All-hymned one.

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

The Bridegroom found thee, O Virgin, as an only lily among the thorns, effulgent with the brightness of purity and the light of virginity, O all-immaculate one, wherefore He hath made thee His Bride.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: Sailing in the tempest of the cares of life, * together with the ship I have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like Jonah I cry to Thee, O Christ: * Lead me up from the deadly abyss.

Refrain: Glory to Thy holy Resurrection O Lord.

The souls of the righteous, who were held in bondage and forsaken in Hades, remembered Thee and prayed for salvation from Thee, which Thou didst grant unto them through Thy Cross, O Christ, when in Thy compassion Thou didst descend into the nether regions of the earth.

Refrain: Glory to Thy holy Resurrection O Lord.

The choir of Apostles despaired of ever gazing again upon Thy living temple not made with hands, which had been destroyed by the passion, but praying beyond hope they were granted to proclaim everywhere that Thou art Risen.

Refrain: Most holy Theotokos save us.

Theotokion: Who can explain the manner of thine ineffable child-bearing for our sake, O most immaculate Virgin, Bride of God? For God the Word, who is uncircumscribable, uniting with thee, became flesh from thee.

Another, of the Cross and Resurrection:

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

Willingly lifted up upon the Cross, O Savior, Thou didst take prisoner the dominion of the enemy. For upon it, O loving Lord, Thou hast nailed the record of our sins.

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

Having risen from the dead with authority, O Savior, Thou hast raised up together with Thyself the race of mankind, granting us life and incorruption, O Lover of mankind.

Refrain: Most holy Theotokos save us.

Theotokion: O Theotokos, cease not to entreat our God, to whom thou hast ineffably given birth, that those who hymn thee, O pure ever-Virgin, may be delivered from all dangers.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Prototypes in the Law and the sayings of the Prophets clearly foretold that thou, O most pure Virgin, would give birth to the Benefactor of all creation, Who hath in many and varied ways bestowed wondrous benefits upon those who with faith hymn thee.

Refrain: Most holy Theotokos save us.

Adam, the first-formed, was of old exiled from the delights of Paradise by the wiles of the man-slayer, but thou, O Virgin who knew not wedlock, hast led him back again, by giving birth to Him who hath delivered us from transgression.

Refrain: Most holy Theotokos save us.

He who by His divine will and creative power hath brought the universe into being from nothing hath come forth from thy womb, O most pure Virgin, shining with the effulgence of divine lightning upon all those in the shadow of death.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone VII:

No longer does the might of death * have power to keep mortals captive; * for Christ hath come down, smashing it and destroying its power. * Now that Hades is bound, the Prophets with one voice joyously declare, * 'The Savior hath appeared to those with faith. ** Come out O ye faithful, to adore the Resurrection!'

Ikos: All that is beneath the earth, Hades and death, today doth tremble before one of the Trinity; the earth quaked, the gate-keepers of Hades, upon seeing Thee, trembled; all creation, rejoicing with the prophets, doth sing to Thee a song of victory, O our Redeemer and God. Thou hast destroyed the power of death, Let us therefore shout with joy and cry aloud unto Adam and his descendants, 'Come out, O ye faithful, to the adoration of the Resurrection!'

ODE VII

Irmos: Of old the Children were shown to be * bedewed in the fiery furnace, * chanting and praising the one God saying, * 'supremely exalted and exceedingly glorified is the God of our Fathers'.

Refrain: Glory to Thy holy Resurrection O Lord.

Adam having by his own will committed disobedience was slain by a tree, but by Christ's obedience he was renewed. Because for my sake the most glorious Son of God hath been crucified.

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

When Thou, O Christ, didst arise from the tomb, all creation sang Thy praises; for Thou hast blossomed forth with life; The resurrection of the dead unto those in Hades, and the most glorious light unto those lying in darkness.

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

Theotokion: **R**ejoice!, O daughter of Adam, who hath fallen into corruption! Rejoice!, O only Bride of God! Rejoice!, for thou hast given birth to God the Word and through Him banished corruption! Entreat Him, O most pure Virgin that we all may be saved.

Another, of the Cross and Resurrection:

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

On the Tree of the Cross Thou hast blunted the sting of sin, and by the lance in Thy side Thou hast abolished the record of Adam's transgressions; Blessed art Thou, O Lord, the God of our Fathers.

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

Thou wast pierced in Thy side and with the sprinkling of Thy divine Blood Thou hast cleansed the earth which was polluted with the bloodshed of the folly of idolatry; Blessed art Thou, O Lord, the God of our Fathers.

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

Theotokion: **O** Birthgiver of God, thou hast dawned forth upon world the illumination that existed before the sun, Christ, Who hath delivered us from darkness and illumined with the knowledge of God, all who cry: 'Blessed art thou, O Lord, the God of our Fathers.'

Another, of the Theotokos:

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

Thou O Virgin, doth possess like an adornment of many colors wrought in gold, love for thy Creator and Lord; the supremely exalted and exceedingly glorified God of our Fathers.

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

When Isaiah of old received the coal and was cleansed, He saw in it the symbol of the birth of thine Offspring, O Maiden, the supremely exalted and exceedingly glorified God of our Fathers.

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

When the divine Prophets of old saw the symbols of thy divine child-bearing they raised their voices in harmony O Virgin, praising thee and crying: 'O supremely exalted and exceedingly glorified God of our Fathers.'

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: **U**nconsumed by fire, the bush on Sinai spake unto Moses, * slow of speech and stammering, * and revealed God unto him; * and zeal for God showed forth the three Children who chanted hymns * to be unvanquished by the fire. * O all ye His works, praise ye the Lord * and supremely exalt Him throughout all ages.

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

The most-pure spiritual Lamb, slaughtered for the sake of the world, brought to an end offerings made in accordance with the Law, and as God Who alone is without transgression, purified the world which ever crieth aloud, 'All ye works of the Lord, praise ye the Lord, and supremely exalt Him throughout all ages'.

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

The Creator assumed our flesh, which was not incorruptible before the Passion, but after His Passion and His Rising was rendered inaccessible to corruption, and thus reneweth mortals as they cry, 'All ye works of the Lord, praise ye the Lord, and supremely exalt Him throughout all ages'.

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

Theotokion: **T**hy total purity and lack of blemish, O Virgin, hath purified the inhabited world from all filth and pollution, and thou hast become, O most pure one, the means by which we have been reconciled with God. Wherefore, O Virgin, we bless and supremely exalt thee throughout all ages.

Another, of the Cross and Resurrection:

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

Unto Him Who hath willingly endured the Passion and of His own will was nailed to a Cross, thereby abolishing the powers of Hades, hymn, O ye Priests, and supremely exalt Him, O ye peoples, throughout all ages.

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

Unto Him Who hath abolished the dominion of death and arisen from the tomb in glory, saving mankind, hymn, O ye Priests, and supremely exalt Him, O ye peoples, throughout all ages.

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

Theotokion: **U**nto the Word, Who is alone compassionate and pre-eternal, and Who became incarnate in the latter times from the Virgin, abolishing the ancient curse, hymn, O ye Priests, and supremely exalt Him, O ye peoples, throughout all ages.

Another, of the Theotokos:

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

By the splendor of thy child-bearing, O Birthgiver of God, thou hast wondrously enlightened all the inhabited world. For in thine arms thou didst carry the true God, Who hath rendered radiant the faithful who ever cry: ‘All ye works of the Lord, praise ye the Lord, and supremely exalt Him throughout all ages’.

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

O Pure Virgin, we devoutly sing the praises of thy womb, which ineffably contained our God in the flesh, Who hath bestowed the illumination of the knowledge of God upon all the faithful who ever cry: ‘All ye works of the Lord, praise ye the Lord, and supremely exalt Him throughout all ages’.

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

With the brilliance of thy light, O pure Theotokos, thou who hast borne the light, rendered resplendent those who sing thy praises; for thou hast appeared as a tabernacle of light, enlightening those who ever cry: ‘All ye works of the Lord, praise ye 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: **M**ore honorable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

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

Refrain: **M**ore 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: Conceiving without knowing corruption, * and lending thy flesh to the Word, * O Mother unwedded and Virgin Theotokos, * thou art the vessel of the Uncircumscribable One, * and dwelling place of thy Creator, * thee do we magnify.

Refrain: Glory to Thy holy Resurrection O Lord.

Cease your babblings, all ye who with errant minds put forward the notion that the Godhead endured the passion, for the Lord of glory, crucified in the flesh, could not be crucified in His divine nature, wherefore we magnify Him as one Hypostasis in two natures.

Refrain: Glory to Thy holy Resurrection O Lord.

All ye that do not believe the Resurrection of the flesh hasten now to the grave of Christ, and there learn that the flesh of the Giver of life was slain and arose again, in confirmation of the final Resurrection, in which we have placed our hope.

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

Trinitarian: As we honor not a Trinity of Deities but of Hypostases, not a Unity of persons but of the Godhead, we cut off those who divide It, and confound those who dare to confuse the true understanding of the Trinity, Whom we magnify.

Another, of the Cross and Resurrection:

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

Light from light, the radiance of the Father's glory, illumining agelessly, Christ hath shone forth for the life of mortal mankind lying in gloom, dispelling the persecuting darkness, wherefore we the faithful unceasingly magnify Him.

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

Let those who contemplate the sufferings of Christ in the flesh, and the strength of the Godhead in Christ, as accomplished in one compound nature, be confounded; for Christ died as a man, but rose again as the Creator of the universe.

Refrain: Most holy Theotokos save us.

Theotokion: 'Besides Thee I know no other God', The Holy Church crieth out to Thee O Word, 'Who chose me as Thine own bride from among the unbelieving nations.' by the prayers of her who gave birth to Thee grant salvation to the faithful, for thou art compassionate and lovest mankind.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Ever-virgin maiden, for our sake thou wast revealed to be the cause of eternal joy and gladness, having carried in thy womb the Redeemer, who delivereth those who in truth and by the inspiration of the divine Spirit honor Him as God.

Refrain: Most holy Theotokos save us.

David, Thy forefather, in a Psalm names Thee the ark of divine holiness, O Most pure one, who didst contain in a manner surpassing nature, God seated in the bosom of the Father, Whom without ceasing we the faithful magnify.

Refrain: Most holy Theotokos save us.

Thou art truly higher than all creation, O Maiden; since for our sake thou hast given birth in the flesh to the Creator of all things; therefore, as Mother of the only Master, thou hast majestically brought about victory for us against all adversaries.

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.

Resurrection Stichera, in Tone VII:

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

Christ is risen from the dead, loosing the bonds of death; * O earth! proclaim the good tidings of great joy; ** and ye heavens praise the glory of God.

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

Having seen the Resurrection of Christ, * let us worship the holy Lord Jesus, ** the only sinless one.

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

We cease not to worship the Holy Resurrection of Christ, * for He hath saved us from our iniquities, ** Holy is the Lord Jesus who hath shown us the Resurrection.

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

What shall we render unto the Lord for all that He hath rendered unto us? * For our sake God dwelt among us; * for our corrupted nature the Word became flesh and dwelt within us; * unto the ungrateful He is the Benefactor; * unto prisoners He is the Liberator; * unto those in darkness He is the Sun of justice; * the path unto the Cross; * the Light unto Hades; Life unto death; * Resurrection for the fallen: * to Him we cry aloud: ** 'Our God, glory be to Thee!'

Others, by Anatolius:

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

By Thy mighty power, O Lord, * Thou hast destroyed the gates of Hades and abolished the dominion of death; * raising with Thyself the dead who slept therein from eternity in darkness, * by Thy divine and glorious Resurrection, ** as King of the universe and as God All-powerful.

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

Come, let us rejoice in the Lord * and be glad in His Resurrection; * for He hath raised the dead with Himself * from the indestructible bonds of Hades, ** and as God hath bestowed upon the world eternal life and great mercy.

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

A radiant Angel sat on the stone of the grave that held Life, * and announced the good tidings to the Myrrh-bearing women saying: * 'The Lord is risen, as He foretold to you; * announce to His Disciples that He goeth before you into Galilee; ** while to the world He granteth eternal life and great mercy.'

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

O ye exceedingly wicked Jews, why did you reject the Cornerstone? * This is the stone which God hath placed in Zion, * God Who in the wilderness made water spring forth from the rock, * and for us poured forth immortality from His side; * this is the stone which was hewn from the Virginal mountain, by the will of the Son of man, * who cometh again on the clouds of heaven * before the Ancient of days, as Daniel hath said, ** and His Kingdom is everlasting.

Glory ..., The Eothinon of the Resurrection Gospel

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

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

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

Then the Great Doxology and after it the Resurrection Troparion.

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

AT LITURGY
Typika and Beatitudes.

The fruit which slew me was beautiful and good to eat; but Christ is the Tree of life, and eating of Him I do not die, but cry out with the thief: Remember me, O Lord, in Thy kingdom!

O Compassionate One, Who wast lifted up upon the Cross, Thou hast erased the record of Adam's ancient sin, and hast saved the whole human race from deception. Wherefore, we hymn Thee, O Lord and Benefactor.

Thou didst nail our sins to Cross, O compassionate Christ, and by Thy death Thou didst slay death, O Thou who didst raise up the dead from among the dead. Wherefore, we worship Thy holy resurrection.

The serpent once poured its venom into the ears of Eve; but on the tree of the Cross, Christ poured forth the sweetness of life upon the world. Wherefore, we cry out: Remember us, O Lord, in Thy kingdom!

Thou wast laid in the tomb as one dead, O Christ, Thou Life of all; and Thou didst break down the gates of Hades; and having risen again in glory on the third day as One almighty, Thou hast illumined all. Glory to Thine arising!

Having risen from the dead on the third day, the Lord bestowed His peace upon His disciples; and having blessed them, He sent them forth saying: Lead all into My kingdom!

The Father is light; the Son and Word is light; and the Holy Spirit is light. Yet the Three are one Light, for they are one God in three Hypostases, One in nature and origin, indivisible, uncommingled and pre-eternal.

Theotokion; For our sake thou didst give birth in the flesh to the Son and Word of the Father, as thou hast declared, O Theotokos. Wherefore, O Virgin Mother, we who are deified through thee cry out to thee: Rejoice, O hope of Christians!

Resurrection Troparion, in Tone VII:

Thou didst abolish death by Thy Cross, * Thou didst open Paradise to the Thief, * Thou didst transform the Myrrh-bearers' lament * and ordered Thy Apostles to proclaim: * that Thou had arisen, O Christ God, ** granting the world Thy great mercy.

Resurrection Kontakion, in Tone VII:

No longer does the might of death * have power to keep mortals captive; * for Christ hath come down, smashing it and destroying its power. * Now that Hades is bound, the Prophets with one voice joyously declare, * 'The Savior hath appeared to those with faith. ** Come out O ye faithful, to adore the Resurrection!'

The Prokeimenon, in Tone VII: The Lord will give strength unto His people; * the Lord will bless His people with peace.

The Verse: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Alleluia, in Tone VII: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High.

The Verse: To proclaim in the morning Thy mercy, and Thy truth by night.