

ON SUNDAY MORNING

AT MATINS

Kathismata of the Resurrection.

Tone 1. Model Melody.

The soldiers watching your grave became as dead men at the lightning flash of the Angel who appeared and proclaimed to the Women the Resurrection¹. We glorify you, the destroyer of corruption; we fall down before you, risen from the grave and alone our God.

You were willingly nailed to the Cross, O Merciful one, and laid in a tomb as a mortal, O Giver of life. By your death, O Powerful one, you smashed its might; for Hell's gatekeepers² trembled before you; you raised with you the dead from every age, for you alone love humankind.

Glory. Both now. *Theotokion.*

All we who with longing flee for refuge to your goodness know you to be Mother of God and after childbirth still truly Virgin; for we sinners have you as protection; in temptations³ we have you as salvation, the only All-blameless one.

After the 2nd Psalter reading, Kathismata.

When the stone was sealed.

The women came to your tomb at dawn and when they saw a vision of an Angel they trembled⁴; the tomb blazed forth life; the marvel amazed them; and so going back to the disciples they proclaimed the Resurrection, 'Christ has despoiled Hell⁵, as alone mighty and powerful, and has raised up all those in corruption, dispelling the fear of condemnation by the power of the Cross'⁶.

O Life of all, you were nailed to the Cross. Immortal Lord, you were numbered among the dead⁷. You arose, O Saviour, on the third day, and raised Adam from corruption; therefore the heavenly Powers cried out to you,

¹ Cf. Matthew 28:3-6. In Greek the words 'tomb', 'watching', 'lightning flash', 'became [as] dead men' are all those used in the Gospel.

² An allusion to Job 28:17 (LXX), which reads, 'Do the gates of death open to you in fear, and did Hell's gatekeepers quail when they saw you?'. The Hebrew is quite different, 'Have the gates of death been shown to you, or have you seen the gates of darkness?'

³ Or 'trials'.

⁴ This and the two following verbs are Imperfect (τρέμω has no Aorist), though these are difficult to reproduce in English.

⁵ The despoiling of Hell is a frequent image in the liturgical texts. It is not without interest to note that in Isaiah 8:3, the name given to the first part of the virgin's child's name is 'Despoil-quickly'.

⁶ In theory this Kathisma is written to Τοῦ λίθου σφραγισθέντος, but the last part cannot, without serious distortion, be fitted to the melody.

⁷ An echo of Psalm 87:5.

Giver of life, 'Glory to your sufferings, O Christ; glory to your Resurrection; glory to your condescension, only lover of humankind'.

Glory. Both now. *Theotokion*.

Mary, holy vessel⁸ of the Master, raise us up who have fallen into the pit of dread despair, of offences and afflictions; for you are the salvation, the help and the mighty protection of sinners, and you save your servants.

The Υπακοῖ.

The Thief's repentance plundered⁹ Paradise, but the Myrrh-bearers' lament disclosed the joy that you had risen, Christ our God, granting the world your great mercy.

The Anavathmi.¹⁰ *1st Antiphon*.

When I am afflicted, I cry to you, O Lord, hearken to my pains.¹¹

For those who dwell in the desert the longing for God never ceases, for they are far from the world's vanity.¹²

Glory. Both now.

To the Holy Spirit, as to the Father and the Son, are due honour and glory; and so let us sing to the Trinity, a single might.

2nd Antiphon.

Having lifted me up to the mountains of your laws, make me shine, O God, with virtues, that I may sing your praise.¹³

Take me with your right hand, O Word, guard me and keep me, lest the fire of sin scorch me.¹⁴

⁸ This image for the Mother of God occurs in Gregory of Nyssa's *De tridui inter mortem et resurrectionem*, ὅτε ἦλθεν ἐπὶ τὴν παρθένον τὸ πνεῦμα τὸ ἅγιον καὶ ἡ τοῦ ὑψίστου δύναμις αὐτῇ ἐπεσκίασεν ἐπὶ τῷ τὸν καινὸν ἄνθρωπον ἐν αὐτῇ συστήναι (τὸν διὰ τοῦτο καινὸν ὠνομασμένον, ὅτι κατὰ θεὸν ἐκτίσθη οὐ κατὰ ἀνθρωπίνην συνήθειαν ὥστε γενέσθαι θεοῦ δοχεῖον ἀχειροποιήτον· οὐ γὰρ κατοικεῖ ἐν χειροποιήτοις, τοῖς ὑπὸ ἀνθρώπων λέγω κατασκευαζομένοις, ὁ ὑψίστος) [Vol. 9, p.292]; in a homily on the Annunciation, attributed to Gregory of Nyssa, Τοιοῦτον μυστήριον ἡ ἁγία παρθένος ἐζητεῖ τὸ ἀκατάληπτον καὶ τῶν θείων μυστηρίων δοχεῖον γέγονε, τοῦ ἁγίου πνεύματος ἐπισκιάσαντος. It is also found in a number of prayers to the Mother of God in the Greek Ephrem.

⁹ Perhaps with a suggestion of 'cheat', 'fleece', 'burgled', hence contrasted with 'disclose' in the parallel clause.

¹⁰ The Anavathmi are attributed to St Theodore the Studite and are reflections on the Gradual Psalms (119-133) applied to monastic life.

¹¹ Psalm 119:1. The tense is Present, rather than Aorist.

¹² Psalm 119:4-5. The verses are applied to the monastic life. There is nothing about being 'far from the world's vanity' in the psalm.

¹³ Psalm 120:1

¹⁴ Psalm 120:5-7. The heat of the sun has become that of sin.

Glory. Both now.

In the Holy Spirit all creation is made new and hastens back to its first condition; for he is equal in strength to the Father and the Word.

3rd Antiphon.

With those who said to me: Let us journey to the courts of the Lord, my Spirit was glad and my heart rejoices.¹⁵

Over the house of David is great fear; for there when thrones are placed, all the tribes and tongues of the earth will be judged.¹⁶

Glory. Both now.

To the Holy Spirit must be offered honour, worship, glory and might, as befit also the Father and the Son; for the Trinity is a Unity, in nature, but not in persons.

Prokeimenon.

Now I shall arise, says the Lord, I shall set him in safety, and speak boldly in him.¹⁷

Verse: The Lord's words are pure words, silver tried by fire, tested in earth, seven times refined.

Resurrection Canon.

Ode 1. Tone 1. The Irmos.

Your triumphant right hand, in a manner fitting God, has been glorified¹⁸ in strength, O Immortal; for in its infinite strength it broke in pieces the enemy, and made a strange new way for the Israelites in the deep.

Troparia

Working as God, with immaculate hands, you fashioned me in the beginning from dust,¹⁹ stretched out those hands on the Cross,²⁰ calling back from the earth my corruptible body, which you had taken from the Virgin.

He, who by divinely breathing placed a soul in me,²¹ submitted to being slain for me and delivered his soul to death; and having freed it from eternal bonds and raised it with himself, he glorified it with incorruption²².

¹⁵ Psalm 121:1.

¹⁶ Psalm 121:5. The verse is applied to the Last Judgement. There is no suggestion of 'fear' in the psalm.

¹⁷ Psalm 11:6. Six out of the eight Prokeimena that precede the Resurrection Gospels include one of the words for 'arise'. The verse is Verse 7 of the Psalm. This is somewhat unusual, since these verses are normally the first verse of the Psalm.

¹⁸ Cf. Exodus 15:6.

¹⁹ The word used at Genesis 2:7.

²⁰ The opening of this troparion echoes John Damascene's *Homily on Holy Saturday*, 'Ο θείας χειρὶ πλαστοργήσας τὸν ἄνθρωπον, ὅλην τὴν ἡμέραν τὰς ἀχράντους διεπέτασε χεῖρας (PG 96:620).

²¹ Genesis 2:7.

Theotokion.

Hail source of grace, hail ladder and gate of heaven²³, hail lampstand and golden jar²⁴, and unhewn mountain²⁵, who bore for the world Christ the Giver of life.

Another Canon, of Cross and Resurrection. Christ is born, give glory!
Christ²⁶ by being incarnate²⁷ makes me divine. Christ by being humbled exalts me. Christ the Giver of life by suffering the passion in the flesh²⁸ makes me dispassionate. Therefore I raise a song of thanksgiving, for he has been glorified.

Christ being crucified lifts me up. Christ put to death raises me with himself. Christ grants me life. Therefore, as I clap my hands in gladness, I sing to the Saviour a song of victory, for he has been glorified.

Theotokion.

All-pure Virgin, you conceived God; in virginity you gave birth to Christ who was incarnate from you, in person one only-begotten Son, known in two natures, for he has been glorified.

Another Canon, to the Mother of God. Your triumphant right hand.
What hymn worthy of you shall our weakness offer? If not the joyful one which Gabriel²⁹ revealed³⁰ to us, 'Hail,³¹ Mother of God, Virgin Mother without bridegroom!'³²

To the Ever-virgin and Mother of the King of the Powers above let us believers cry in spirit from hearts most pure, 'Hail, Mother of God, Virgin Mother without bridegroom!'

²² The soul too, as created, is subject to corruption.

²³ Genesis 28:12.17.

²⁴ Cf. Exodus 25:31 et al. and 16:33, Hebrews 9:4.

²⁵ Daniel 2:34, although in Daniel it is the stone that is cut from the mountain 'without human hands'.

²⁶ The two troparia of this ode are slavishly modelled on the Christmas irmos, unlike the troparia of the Christmas canon itself.

²⁷ The Greek participle is one of the trickiest forms to translate. Here it is clearly instrumental.

²⁸ A freer, but perhaps more accurate, translation might be 'in his human nature'

²⁹ Luke 1:28.

³⁰ Literally ἐμυσταγώγησε, 'initiated us into', but this is very clumsy in English.

³¹ A notorious problem. I think 'Hail' is usually preferable to 'Rejoice'. It was, and is, a standard Greek greeting, hence the Latin 'Ave'. The Syriac Gospels use the standard Semitic greeting, 'Peace!' In the New Testament, apart from this example, it is only used in the singular imperative of the soldiers mocking Christ at the crowning with thorns.

³² Apart from a couple of examples in Sophocles (*Antigone* and *Electra*), the word ἀνύμφευτος, 'unwedded', is almost exclusively used as an epithet of the Mother of God. Even this is very rare in the Fathers (twice in Gregory of Nyssa). Of 36 occurrences of the vocative, 33 are in Romanos (including the Akathist). It is, on the other hand, frequent in the liturgical texts.

Infinite the abyss of your child-bearing beyond understanding³³, All-pure one; therefore with unhesitating faith we offer you our song, as we say sincerely, 'Hail, Mother of God, Virgin Mother without bridegroom!'

Ode 3. The Irmos.

You alone know the weakness of mortal nature³⁴ and in compassion took its form; gird me with power from on high, to cry to you, 'Holy the living Temple of your ineffable glory, Lover of humankind!'

Troparia.

As you are my God, O Good one, you pitied me, fallen as I was, and were well pleased to come down to me. You raised me up through your crucifixion to cry to you, 'Holy the Lord of glory, in goodness beyond compare!'

O Christ as Life empersonned and compassionate God, having clothed yourself with me, the corrupted one, you came down, Master, to the dust of death³⁵, tearing apart mortality, and rising on the third day you clothed the dead with incorruption.

Theotokion.

Having conceived God in the womb through the All-holy Spirit, O Virgin, you remained unconsumed by the flame; for to Moses the lawgiver the bush burning yet unconsumed³⁶ clearly foretold you who received the unendurable³⁷ fire.

Of Cross and Resurrection. To the Son begotten.

To the One who took the wandering sheep on his shoulders³⁸ and through a tree destroyed its sin, to Christ our God, let us cry aloud, 'You that exalt our horn³⁹, holy are you, O Lord!'⁴⁰

³³ Literally, 'incomprehensible', but this both clumsy and misleading in contemporary English.

³⁴ Literally 'being', οὐσία.

³⁵ Psalm 21:16, with a reference backward to Genesis.

³⁶ Exodus 3:2

³⁷ ἄσπεκτον. In the Bible only in the Prayer of Manasse, where it qualifies the 'majesty of [God's] glory'.

³⁸ A conflation of Matthew 18:12-14, 'wandering', and Luke 15:4-7, 'on his shoulders'. In Gregory of Nyssa the parable is understood as a reference to the incarnation. The same idea is found in the first Doxastikon for Saturday in Tone 4, 'For he, the God who was well pleased without father to become man from you, declared you to be mother, source of life, that he might refashion his own image, corrupted by passions, and, having found the lost sheep wandering on the mountain and laid it on his shoulders, he might bring it to his Father; and by his own will unite it to the heavenly Powers and save the world'.

³⁹ Cf. 1 Reigns 2:1, the text of Canticle 3.

⁴⁰ The last half of the troparion is a direct citation from the Christmas irmos.

To the One who brought back from Hell Christ the great shepherd⁴¹ and by his priestly power, through the Apostles, wisely shepherded all the nations, let us believers by the divine Spirit in truth give adoration.

Theotokion.

To the Son who without seed was incarnate by his will from a Virgin, and who by his divine power kept her a pure Virgin after bearing child, to the God of all, let us cry aloud, 'Holy are you, O Lord!'

Another, of the Mother of God. You alone know.

Truthfully following the words of the Prophet, O Virgin, we name you the light cloud⁴²; for on you the Lord came to destroy the Egypt's idols⁴³ of error and to enlighten those who served them.

The choir of Prophets truly named you the sealed fountain⁴⁴ and the shut gate⁴⁵, clearly depicting for us the symbols of your virginity, O All-praised, which you preserved even after childbirth.

All-blameless Virgin, Gabriel, enabled as far as is lawful to know the mind of God⁴⁶, brought you a message of great gladness, plainly disclosing the conception of the Word, and proclaiming your ineffable child-bearing.

Ode 4. The Irmos.

"Avvakoum with foreseeing eyes⁴⁷ perceived you as a mountain overshadowed⁴⁸ by the grace of God, from which, he foretold, the Holy one of Israel would come⁴⁹, for our salvation and refashioning."

Troparia.

Who is this Saviour who comes from Edom⁵⁰, crowned with thorns, his garments reddened, hanging on a tree? This is the Holy One of Israel⁵¹, for our salvation and refashioning.

⁴¹ Hebrews 13:20, 'Who brought back from the dead the great shepherd'.

⁴² Isaiah 19:1.

⁴³ Ibid.

⁴⁴ Song of Songs 4:12. This image for the Mother of God is more common in Western than Eastern texts. The Song of Songs is comparatively little used in Byzantine liturgical texts.

⁴⁵ Ezekiel 44:2. One of the most frequent images for the Mother of God.

⁴⁶ Literally 'mind beyond being'.

⁴⁷ The word is non-classical and occurs some dozen times in Byzantine Greek, three of which are in St John of Damascus, twice qualifying the word 'eye', ὡς προβλεπτικῶ ὄμματι τὴν τοῦ νέου θεώμενος, and πάλαι προβλεπτικοῖς πόρῳ ἀνέκαθεν, καὶ καθαρῶς προορώμενος ὄμμασι τοῦ Θεοῦ Λόγου τὴν πρὸς ἡμᾶς ἔνσαρκον ἔλευσιν.

⁴⁸ Avvakoum 3:3.

⁴⁹ Ibid.

⁵⁰ Isaiah 63:1. This verse is also used in the Aposticha for the feast of the Assumption, 'And why are your garments scarlet? He has come from Bosor, that is, from the flesh', where there is an interesting false Hebrew etymology, linking 'Bosor' (Hebrew בֶּסֶר) with 'basar', meaning 'flesh'.

See, disobedient people, and be ashamed! The One whom you insanely begged Pilate to hang upon a cross as a malefactor⁵² has abolished the power of death, and in a manner fitting God has risen from the grave.

Theotokion.

We know you to be the tree of life,⁵³ O Virgin; for from you there did not bud the fruit which bore death when eaten,⁵⁴ but the enjoyment of eternal life for the salvation of us who sing your praise.

Another, of Cross and Resurrection. Rod out of Jesse's root.

Who is this fair one from Edom, and the scarlet of his garments from the vine of Bosor?⁵⁵ He is fair as God and as a mortal he has reddened his robe with the blood of his flesh. To him we faithful sing, Glory to your power, O Lord!

Christ, appearing as high priest of the good things to come⁵⁶, scattered our sin, and, showing a strange way by his own blood, he hastened into a greater and more perfect tabernacle, our forerunner into the Holy Place⁵⁷.

Theotokion.

You paid the ancient debt of Eve, O All-praised, by the new Adam who was made manifest for our sake. For uniting to himself from a pure conception rational⁵⁸ and animate⁵⁹ flesh Christ came forth from you, Lord over both natures⁶⁰.

Another, of the Mother of God. Avvakoum with foreseeing eyes.

Hear wonders, O heaven, take note, O earth,⁶¹ for a daughter of the earthly⁶², fallen Adam has been declared God's daughter, and mother of her own Creator, for our salvation and refashioning.

We praise your great and awe-inspiring mystery; for unknown to the Orders beyond the world, the One Who Is⁶³ came down upon you, like dew upon a fleece,⁶⁴ O All-praised, for our salvation and refashioning.

⁵¹ An expression found above all in Isaias.

⁵² An echo of John 18:30, where the word is *κακόποιος*. The word here is used in the Gospels by Luke, of the two thieves.

⁵³ Genesis 3:22.

⁵⁴ Genesis 2:17.

⁵⁵ Isaias 63:1, a closer citation from the prophet than the earlier reference. The 'vine' is an allusion to verse 2, 'Why are your garments red, and your clothing as from a trodden winepress?' Perhaps the LXX translator meant 'treader of a winepress'.

⁵⁶ Hebrews 10:1.

⁵⁷ Thsi troparion is based on a number of places in the Epistle to the Hebrews.

⁵⁸ 'Flesh' here is equivalent to 'human nature'

⁵⁹ The Greek word is almost exclusively confined to Galen medical writings.

⁶⁰ Literally 'the combination', a fairly common patristic expression.

⁶¹ Cf. Deut. 32:1.

⁶² A word that only occurs in the Bible in 1 Corinthians 15.

All-praised Mother of God, Holy of Holies, expectation of the nations,⁶⁵ salvation of the faithful, from you has dawned the redeemer and Giver of life and Lord. Entreat him that your servants may be saved.

Ode 5. The Irmos.

“O Christ, who enlightened the ends of the world by the brightness of your coming, and made them radiant by your Cross, enlighten with the light of your divine knowledge the hearts of those who sing your praise with right belief.”

Troparia.

The Jews put to death through the wood of the cross the great shepherd and Lord; but from death's might he rescued like sheep the dead buried in Hell.⁶⁶

When you announced the glad tidings of peace⁶⁷ by your cross and proclaimed deliverance for captives,⁶⁸ my Saviour, then, O Christ, you put to shame him who held them in thrall and showed him naked and destitute by your divine Rising.

Theotokion.

All-praised, do not despise the prayers of those who faithfully entreat you, but receive and present them, O Pure one, to your Son, our God and only benefactor; for in you we have gained a protector.

Another, of Cross and Resurrection. As you are God of peace.

O the riches and depth of the wisdom of God!⁶⁹ The Lord who catches the wise⁷⁰ has ransomed us from their trickery⁷¹; for having suffered willingly through the weakness of the flesh, through his own strength he has been raised, a life-giving corpse.

Being God, Christ is united to flesh for our sake, and is crucified and dies and is buried and rises up again, and goes up in splendour to the Father with his own flesh, with which he will come and save those who devoutly adore him.⁷²

⁶³ Exodus 3:14.

⁶⁴ Psalm 72:6.

⁶⁵ Genesis 49:10.

⁶⁶ Cf. Hebrews 13:20.

⁶⁷ Cf. Isaiah 52:7.

⁶⁸ Isaiah 61:1, Luke 4:18.

⁶⁹ Romans 11:33.

⁷⁰ 1 Corinthians 3:19, quoting Job 5:13, which uses a different verb. The verb is rare in Greek, and the majority of instances are quotations of Corinthians.

⁷¹ 1 Cor. 3:19.

⁷² A summary of the Christological section of the Creed.

Theotokion.

Pure Virgin, Holy of Holies, you gave birth to the Holy of Holies, who sanctifies all, Christ the Redeemer. And so we proclaim you as Queen and Sovereign Lady of all things, as Mother of the Creator of all that has been made.

Another, of the Mother of God. O Christ, who enlightened.

Seeing you the Powers of heaven are glad, and the ranks of mortals rejoice with them; for they have been united, Virgin Mother of God, by your offspring, whom we fittingly glorify.

Let every mortal tongue and mind be roused to the praise of mortal man's true ornament; the Virgin clearly stands by the Lord⁷³, glorifying those who with faith sing the praise of her marvels.

Every song and every praise of the wise offered to the Virgin and Mother of God is glorified. For she has become the temple of God's glory; her we fittingly glorify.

Ode 6. The Irmos.

The deepest abyss has surrounded us,⁷⁴ there is none to deliver, we have been counted as sheep for the slaughter⁷⁵; save your people⁷⁶, O God, for you are the strength and restoration of the weak.

Troparia.

By the fault of the first-formed man, O Lord, we were grievously wounded; but by your stripes, by which you were wounded for our sakes, O Christ, we have been healed⁷⁷; for you are the strength and restoration of the weak.

You have brought us up from Hell, Lord, by worsting the all-devouring whale⁷⁸, O All-powerful, and destroying his power by your might; for you are life and light and resurrection.

Theotokion.

The Forefathers of the race rejoice in you, immaculate Virgin, for through you they regain Eden, which they lost through transgression; for you are pure both before child-bearing and after giving birth.

Another, of Cross and Resurrection. The monster from the deep.

Christ God, being Mind dispassionate and immaterial, mingles with the human mind that stands midway between the divine nature and the solid-

⁷³ Cf. Psalm 44:10.

⁷⁴ Jonas 2:6.

⁷⁵ Romans 8:36, quoting Psalm 43:23.

⁷⁶ Psalm 27:9.

⁷⁷ Isaias 53:5, cf. 1 Peter 2:24.

⁷⁸ Jonas 2:1.11. The Hebrew has 'fish', but the LXX 'whale'.

ity of flesh; and was wholly united to the whole of me without change, that by being crucified he might hand salvation to the whole of me, who had fallen.⁷⁹

Tripped⁸⁰, Adam falls and is crushed, cheated of old of his hope of being made divine, but he rises again, deified by the union of the Word; by the Passion gains dispassion, and, like the Son, seated with the Father and the Spirit, is glorified with a throne.

Theotokion.

Not leaving the bosom⁸¹ of his Begetter, who is without beginning, he lodges and comes to rest in the bosom of a pure Maiden, he that is without mother incarnate without father, the God of justice who reigns as king. His fearful and ineffable generation is without genealogy⁸².

Another, of the Mother of God. The deepest abyss.

The heavenly Ranks stand beside your Offspring like servants, fittingly struck with amazement at your child-bearing without seed, O Ever-virgin; for you are pure both before bearing child and after giving birth.

The Word, who before was without flesh, who made the universe by his will, who brought the armies of the Bodiless ones into being out of nothing, as All-powerful, became incarnate from you, O All-pure.

The foe has been slain by your life-bearing Fruit, O Full of God's grace, and Hell has been manifestly trampled down, and we who were in chains have been freed⁸³; and so I cry out, 'Do away with the passions of my heart!'

Kontakion. When you come upon the earth.

You rose as God in glory from the tomb and raised the world up with you; mortal nature sang your praise as God, and death disappeared. Adam dances,⁸⁴ Master, and now Eve, freed from her chains, rejoices as she cries: It is you, O Christ, who grant Resurrection to all.

The Ikos.

Let us praise as God of all power the One who rose on the third day, smashed the gates of Hell⁸⁵ and roused the age-long dead from the tomb,

⁷⁹ A densely theological troparion, full of technical vocabulary.

⁸⁰ An echo of Genesis 3:15.

⁸¹ Cf. John 1:18.

⁸² Hebrews 7:3. The word seems to be a coinage by the author of Hebrews. The words 'without mother' and 'without father' are from the same verse, the reference being to Melchisedek

⁸³ Cf. Isaiah 49:9.

⁸⁴ The refrain of St Romanos's Kontakion *On the Passion*. He also uses it in his Kontakion for 26 December.

⁸⁵ Isaiah 38:10, Matt. 16:18.

who appeared to the Myrrhbearers, as it was his good pleasure to say to them first of all, 'Rejoice!'⁸⁶ and so revealing joy to the Apostles, as alone Giver of life. Therefore with faith the Women proclaim tokens of victory⁸⁷ to the Disciples, 'Hell groans, Death laments, the world exults and all rejoice together, for you, O Christ, have granted Resurrection to all'.

Ode 7. The Irmos.

We the faithful recognise you, O Mother of God, as a spiritual furnace; for as he, the highly exalted, saved the three Youths, so he wholly refashioned me, humanity, in your womb, the God of our Fathers, praised and glorified above all.

Troparia.

The earth shuddered, the sun was turned back and with it the light was darkened, the sacred veil of the Temple was rent in two and the rocks were split;⁸⁸ for the Just One had been made away with through a cross, the God of our Fathers, praised and glorified above all.

When you, the highly exalted, had willingly for ours sakes become as one with no help⁸⁹ and a slain corpse among the dead⁹⁰, you freed us all and raised us up with you with a mighty hand⁹¹, the God of our fathers, praised and glorified above all.

Theotokion.

Hail, spring of ever-living water! Hail, Paradise of pleasure!⁹² Hail, wall⁹³ for the faithful! Hail, Bride without bridegroom! Hail, joy of all the world! through whom there has dawned for us: the God of our fathers. praised and glorified above all.

Another, of Cross and Resurrection. The youths brought up together.

Of old the earth was cursed, made crimson with the blood of Abel by a brother's murdering hand⁹⁴; but watered by your blood that flowed from God it is blessed and leaping for joy cries out, 'God of our Fathers, blessed are you!'

⁸⁶ Matthew 28:9-10.

⁸⁷ This phrase also occurs in the Prayer for the Blessing of Palms, where it clearly refers to the branches of palm and olive. What is meant here is less clear, presumably the list that follows.

⁸⁸ Matthew 27:45-53.

⁸⁹ Psalm 87:5. A biblical *hapax*.

⁹⁰ Ibid 6.

⁹¹ Exodus 6:1, and frequently with reference to the Exodus.

⁹² Genesis 3:24s., Ezekiel 31:9, the only references in the Bible.

⁹³ Possibly an allusion to Isaiah 26:1.

⁹⁴ Genesis 4:8-12, but the earth is cursed in Genesis 3:17 because of Adam's sin.

Let the people of the Jews, opposed to God, lament the reckless deed of putting Christ to death; but let the nations be glad and clap their hands and shout, 'God of our Fathers, blessed are you!'

Lo, the dazzling⁹⁵ Angel cried out to the Myrrhbearing Women, Come, see the tokens of Christ's Resurrection, the graves clothes and the tomb⁹⁶, and cry out, 'God of our Fathers, blessed are you!'

Another, of the Mother of God. We the faithful recognise.

Jacob in prophecy discerned you in the ladder, O Mother of God⁹⁷; for through you the Highly Exalted was well-pleased to appear and to live among men⁹⁸: the God of our fathers, praised and glorified above all.

Hail, most revered Lady! Adam's fleece,⁹⁹ the Shepherd, the highly exalted, came forth from you, truly clothed in my whole humanity, through his ineffable compassion: the God of our fathers, praised and glorified above all.

The God before the ages¹⁰⁰ truly bears from your pure blood the name New Adam, pray to him now to make me, old and worn out, new, as I cry, 'God of our fathers, praised and glorified above all'.

Ode 8. The Irmos.

"In the furnace as in a smelter¹⁰¹ the Israelite Youths shone with the beauty of godliness brighter than gold as they said, 'All you his works bless the Lord, praise and highly exalt him throughout all the ages'."

Troparia.

O Word of God, making and transforming¹⁰² of all things by your will, changing the shadow of death¹⁰³ into everlasting life by your Passion, un-

⁹⁵ Cf. Matthew 28:3.

⁹⁶ Cf. Matthew 28:6.

⁹⁷ Genesis 28:12.

⁹⁸ Baruch 3:38, one of the commonest texts on the incarnation. All the uses of the word συνανεστράφη are allusions to this verse.

⁹⁹ Cf. John Damascene *Laudatio S. Barbarae*, PG 96:788, Οἶκτω δὲ μᾶλλον τοῦ ἰδίου ἀναλαβὼν ποιήματος, ἐξ ἀπειρογάμου νεάνιδος τὸ κώδιον ὁ Ποιμὴν ὁ καλὸς περιέθετο, δι' οὗ τὸν ἀντίδικον δελεάσας'.

¹⁰⁰ Some translate this word 'pre-eternal', but this is philosophically odd. Eternity has no time and so προαιώνιος must mean something like 'pro-temporal'. As St Augustine puts it, 'Non in tempore, sed cum tempore, finxit Deus mundum'.

¹⁰¹ Wisdom 3:6, from the passage which describes the 'souls of the righteous' and which forms one of the standard readings for Vespers on feasts of saints.

¹⁰² Amos 5:8. Abiblical *hapax*. The Fathers quote this passage in a number of places.

¹⁰³ Apart from Psalm 22:4, this phrase occurs in a number of other places, including Amos 5:8. This is the reading of W (the 3rd century Freer papyrus), but not of the great uncials [B, A, Sinaiticus lacks Amos] or the Lucianic revision, which omit 'of death' and so it does not appear in the pious baronet's version..

ceasingly we, all your works, praise you as Lord, and highly exalt you throughout all the ages.

By rising on the third day, O Christ, you destroyed the misery and wretchedness within the gates and strongholds of Hell. Unceasingly all your works praise you as Lord, and highly exalt you throughout all the ages.

Theotokion.

Let us praise her who without seed and beyond nature brought forth Christ the precious pearl from the divine lightning¹⁰⁴ as we say, 'All you his works bless the Lord, praise and highly exalt him throughout all the ages'.

Another, of Cross and Resurrection. The furnace moist with dew.

Come, peoples, let us worship the place on which stood Christ's immaculate feet,¹⁰⁵ and where his divine, life-giving palms were stretched out on a tree for the salvation of all mortals; and we circle the tomb¹⁰⁶ of life let us raise the song, 'Let all creation bless the Lord, and highly exalt him to all the ages'.

The lawless slander of the Jews who slew God has been refuted; for the One they called a deceiver,¹⁰⁷ has been raised as one with power, making a mockery of the seals of the lawless. And so with gladness let us raise the song, 'Let all creation bless the Lord, and highly exalt him to all the ages'.

The most pure Seraphim, as they praise the glory of the one lordship in thrice-holy hymns¹⁰⁸, like slaves they glorify with fear the three-personned Godhead. With them we too devoutly raise the song, 'Let all creation bless the Lord, and highly exalt him to all the ages'.

Another, of the Mother of God. In the furnace

Let us all sing the praise of the Bridal Chamber¹⁰⁹ filled with light, from whom Christ, the Master of all, came forth as a bridegroom,¹¹⁰ as we cry, 'All you his works bless the Lord, praise and highly exalt him to all the ages'.

Hail, glorious throne¹¹¹ of God! Hail wall of the faithful, through whom Christ, the light, has dawned for those in darkness,¹¹² who call you blest¹¹³

¹⁰⁴ The most celebrated treatment of the pearl is by St Ephrem the Syrian, but his original works are unlikely to have been known by the hymnwriters. On the other hand we do find the pearl used Christologically in Ephrem Graecus's *Adversus Haereticos*.

¹⁰⁵ Cf. Psalm 98:5, 132:7.

¹⁰⁶ Is this a reference to some Jerusalem ceremony?

¹⁰⁷ Matthew 27:63.

¹⁰⁸ Isaias 6:2-4.

¹⁰⁹ Cf. Psalm 18:6, where the cognate word *pastou* is used.

¹¹⁰ Psalm 18:6.

¹¹¹ Cf. Ezekiel 1:26.

and cry, 'All you his works bless the Lord, praise and highly exalt him throughout all the ages'.

Cause of our salvation who bore the Lord, Virgin all-praised, intercede for all who devoutly cry, 'All you his works bless the Lord, praise and highly exalt him throughout all the ages'.

Ode 9. The Irmos.

The burning bush that was not consumed¹¹⁴ was a type of your child-bearing; quench for us now the raging furnace of temptations we pray, O Mother of God, that we may unceasingly magnify you¹¹⁵.

Troparia.

How did the lawless and disobedient people, having plotted evil, justify the ungodly malefactor¹¹⁶, but condemned the Just, the Lord of Glory¹¹⁷, to the tree! Him we fittingly magnify.

Saviour, unblemished Lamb who takes away the sin of the world¹¹⁸, we glorify you, risen on the third day, with the Father and the divine Spirit; and acknowledging you as God, as Lord of glory we magnify you.

Theotokion.

Save your people, Lord, whom you purchased with your precious blood¹¹⁹, strengthening our Sovereign against enemies, and bestowing peace on your Churches, O Lover of humankind, at the entreaties of the Mother of God.

Another, of Cross and Resurrection. A strange and wonderful.

Your Cross, O Lord, has been glorified with ineffable power; for your weakness was revealed to all as above power. Through it the powerful have been cast down to earth, while paupers have been brought safely to heaven.

¹¹² Isaias 9:1, Luke 1:79 and other places in the Psalms. The significance of the 'wall' is unclear.

¹¹³ Luke 1:48.

¹¹⁴ Exodus 3:2.

¹¹⁵ Luke 1:46.

¹¹⁶ The word ἀλάστωρ is frequent in the liturgical texts of the devil, but here it seems to refer to Barabbas. The word is used in Maccabees of the tyrant Antiochos. Could it, then, perhaps refer to Pilate? Originally it means an avenging demon, but in a passive sense 'one who does deeds worthy of vengeance', hence a 'wretch', even a 'criminal'.

¹¹⁷ 1 Corinthians 2:8.

¹¹⁸ John 1:29.

¹¹⁹ The phrase 'you have purchased with [him] blood' occurs in Sirach 33:31.

Our unsmiling¹²⁰ death has been slain, for when you appeared to those in Hell, O Christ, you granted resurrection from the dead. And so as life and resurrection and empersonned light in hymns we magnify you.

The nature that is without beginning and without limit is acknowledged in three single divine hypostases; one Godhead in Father, Son and Spirit, trusting in which the Sovereign wise in God is saved.

Another, of the Mother of God. The burning bush.

O Virgin, fulfilling prophecy, you sprang from David's root¹²¹; yet David too you truly glorified in giving birth to him that was foretold, the Lord of glory whom fittingly we magnify.

All-pure one, every law of praise is defeated by the greatness of your glory; yet, Lady, Mother of God, graciously accept from unworthy suppliants, the praise they offer you with love.

O what wonders are yours beyond the mind's conceiving! For you, O Virgin, alone higher than the sun, have granted to all to contemplate the newest wonder of your incomprehensible birth-giving. Therefore we all magnify you.

Resurrection Stichera. Tone 1.

We sing the praise of your saving Passion, O Christ, and we glorify your Resurrection.

Having endured the Cross, destroyed death and risen from the dead, give peace to our life, O Lord, as you alone are All-powerful.

Having despoiled Hell and raised humanity by your Resurrection, O Christ, grant that with pure hearts we may praise and glorify you.

As we glorify your divine condescension, we praise you, O Christ: you were born of a Virgin, yet you were not separated from the Father; as man you suffered and willingly endured the Cross; you rose from the tomb, as though coming out of your bridal chamber¹²², that you might save the world. Lord, glory to you!

¹²⁰ This is used as an epithet of death by Theodore the Studite [PG 96:688]

¹²¹ Isaias 11:1.

¹²² Psalm 18:6.

Other Stichera by Anatolios

When you were nailed to the Tree of the Cross, then the might of the enemy was put to death; creation was shaken in fear of you, and Hell was despoiled by your might. You raised the dead from the tombs¹²³ and opened Paradise to the Thief.¹²⁴ Christ our God, glory to you!

Grieving the holy women came with haste to your grave; but finding the tomb opened and learning from the Angel the new and marvellous wonder, they announced to the Apostles, 'The Lord has risen, granting the world his great mercy'.

We bow down before the divine stripes of your sufferings, Christ God, and royal sacrifice¹²⁵ that took place divinely revealed in Sion at the end of the ages¹²⁶; for you, the Sun of righteousness¹²⁷, enlightened those who slept in darkness¹²⁸, leading them by the hand to the radiance that knows no evening. Lord, glory to you!

Tumultuous¹²⁹ race of the Jews, give ear. Where are those who approached Pilate? Let the soldiers who kept watch say. Where are the seals of the grave? Where has the one who was buried been moved to? How has the One who is not for sale been sold? How has the treasure been burgled? Lawless Jews, why do you slander the Rising of the Crucified? He has risen, the One free among the dead¹³⁰, and grants the world his great mercy.

Glory. *The Eothinon.*

Both now. *The following Theotokion.*

You are most blessed, Virgin Mother of God, for through him who took flesh from you, Hell has been captured, Adam recalled, the curse slain, Eve set free, death put to death, and we given life. Therefore in praise we cry, 'Blessed are you, Christ our God, who have been thus well-pleased, glory to you'.

¹²³ Matthew 27:52s.

¹²⁴ Luke 23:43.

¹²⁵ A free translation. The Greek has δεσποτικήν ἱερουργίαν.

¹²⁶ Cf. 1 Corinthians 10:11.

¹²⁷ Malachias 3:2.

¹²⁸ Cf. Psalm 87:6.

¹²⁹ φιλοτάραχον. A very rare word; about a dozen times in Greek.

¹³⁰ Psalm 87:5.