



Pentecostarion

Texts borrowed from <http://www.anastasis.org.uk/PaschaN.htm>

On the Holy and Great Sunday of Pascha.

At the Midnight Office.

On the Sunday of Pascha.

Hours of Easter Week.

At the Liturgy.

On the Sunday of Pascha.

At Vespers.

Sunday of Antipascha.

At Great Vespers.

At the Morning Office.

At the Liturgy.

Typikon of Dionysiou.

Notes on the Typikon of Dionysiou.

Sunday of the Myrhh-Bearing Women.

On Saturday Evening at Great Vespers.

At Matins.

Sunday of the Paralysed Man.

At Great Vespers.

At Matins.

On the Wednesday of Midpentecost.

In the Evening.

At Matins.

At Great Vespers.

At Matins.

Sunday of the Man Born Blind.

At Great Vespers.

At Matins.

The Assumption of our Lord Jesus Christ.

At Great Vespers.

At Matins.

At the Liturgy.

At Matins.

Sunday of the 318 Godbearing Fathers of Nicaea.

At Great Vespers.

At Matins.

Sunday of the Holy Pentecost.

At Great Vespers.

At Matins.

At the Liturgy.

At Vespers.

Sunday Of All Saints.

At Great Vespers.

At Matins.

On the Holy and Great Sunday of Pascha.

At the Midnight Office.

After the blessing by the Priest, the Superior, or the Reader, continues:

Glory to you, our God. Glory to you.

Heavenly King, Paraclete, Spirit of truth, present everywhere, filling all things, Treasury of blessings and Giver of life, come and dwell in us, cleanse us from every stain, and, O Good One, save our souls.

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3).

Glory to the Father and to the Son and to the Holy Spirit, both now and for ever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our iniquities. Holy One, visit and heal our infirmities, for your name's sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, both now and ever and to the ages of ages. Amen.

Our Father, in heaven, hallowed be your name, your kingdom come; your will be done on earth as it is in heaven. Give us to-day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the wicked one.

Priest: For yours is the kingdom, the power and the glory, of the Father and of the Son and of the Holy Spirit, now and always and to ages of ages.

Reader: Amen.

Lord, have mercy (x12). Glory. Both now.

Come, let us worship and fall down before the King, our God.
Come, let us worship and fall down before Christ the King, our God.
Come, let us worship and fall down before Christ himself, the King, our God.

Psalm 50

Have mercy on me, O God, in accordance with your great mercy. According to the multitude of your compassion blot out my offence. Wash me thoroughly from my wickedness, and cleanse me from my sin. For I acknowledge my wickedness, and my sin is ever before me. Against you alone I have sinned and done what is evil in your sight, that you may be justified in your words and win when you are judged. For see, in wickedness I was conceived and in sin my mother bore me. For see, you have loved truth; you have shown me the hidden and secret things of your wisdom. You will sprinkle me with hyssop and I shall be cleansed. You will wash me and I shall be made whiter than snow. You will make me hear of

joy and gladness; the bones which have been humbled will rejoice. Turn away your face from my sins and blot out all my iniquities. Create a clean heart in me, O God, and renew a right Spirit within me. Do not cast me out from your presence, and do not take your Holy Spirit from me. Give me back the joy of your salvation, and establish me with your sovereign Spirit. I will teach transgressors your ways, and sinners will turn to you again. O God, the God of my salvation, deliver me from bloodshed and my tongue will rejoice at your justice. Lord, you will open my lips, and my mouth will proclaim your praise. For if you had wanted a sacrifice, I would have given it. You will not take pleasure in burnt offerings. A sacrifice to God is a broken spirit; a broken and a humbled heart God will not despise. Do good to Sion, Lord, in your good pleasure; and let the walls of Jerusalem be rebuilt. Then you will be well pleased with a sacrifice of righteousness, oblation and whole burnt offerings. Then they will offer calves upon your altar.

And we begin the Canon, of which the Acrostic is:

And today I sing a great Sabbath.

Ode 1. Tone 6. Irmos.

‘The One, who of old hid the pursuing tyrant in the waves of the sea, the children of those he saved have hidden beneath the earth; but let us, like the young maidens, sing to the Lord; for he has been greatly glorified.’

Verse: Glory to you, O God, glory to you. And so before each Troparion.

Troparia

Lord, my God, I will sing a song for your departure, a funeral hymn for you who by your burial opened up for me the entrances to life, and by your death put Death and Hell to death.

All things above the world and all below the earth quaked with fear at your death, as they saw you on the throne above and below in a tomb; for beyond understanding you appeared as a one dead, you the source of life.

That you might fill all things with your glory, you went down into the lowest parts of the earth; for my substance, which is in Adam was not hidden from you, and by being buried you make me, who had been corrupted, new, O Lover of humankind.

Katavasia

The One, who of old hid the pursuing tyrant in the waves of the sea, the children of those he saved have hidden beneath the earth; but let us, like the young maidens, sing to the Lord; for he has been greatly glorified.

Ode 3. Irmos.

‘When it saw you, who had hung the whole earth freely on the waters, hanging on Golgotha, creation was seized with great amazement and cried, ‘None is holy but you, O Lord’.’

Troparia

Multiplying visions, you revealed symbols of your burial, while now, as God and man, you have also made clear your secrets, Master, to those in Hell, who cry, ‘None is holy but you, O Lord’.

You opened out your palms and united things that before were separated, while by being closed in a shroud and a grave, O Saviour, you loosed those who were fettered. None is holy but you, O Lord.

By your will, O uncontainable, you were held fast by grave and seals; and by your energies you made known your power as God to those who sing, ‘None is holy but you, O Lord, lover of humankind’.

Katavasia

When it saw you, who had hung the whole earth freely on the waters, hanging on Golgotha, creation was seized with great amazement and cried, ‘None is holy but you, O Lord’.

Then we sing the following Kathismata.

Tone 1. Model Melody.

The soldiers watching your tomb became as dead men at the lightning flash of the Angel who appeared and proclaimed the Resurrection to the women. We glorify you, who destroy corruption; we fall down before you, who rose from the tomb and alone are our God.

Glory. Both now.

The soldiers watching your tomb became as dead men at the lightning flash of the Angel who appeared and proclaimed the Resurrection to the women. We glorify you, who destroy corruption; we fall down before you, who rose from the tomb and alone are our God.

Then the reading from the Sermon of St Epiphаний, beginning: What thing is this? Great silence, or from the Homilies of St John Chrysostom on the Gospels of Matthew or John, and the 4th, 5th and 6th Odes of the Canon.

Ode 4. Irmos

‘Foreseeing your divine self-emptying on the Cross, Avvakoum, amazed, cried out, ‘You cut off the might of the powerful, O Good One, you speaking with those in Hell as all-powerful’.

Troparia

You sanctified the seventh day, which of old you blessed by resting from your works; for you bring all things into being and make them new, as you keep the Sabbath rest, O Saviour, and restore your strength.

By your greater strength you gained the victory; your soul was parted from your body, shattering the bonds of both Death and Hell, O Word, by your might.

Hell, when it met you, O Word, was embittered, seeing a mortal made divine, marked by wounds and all powerful, and it shrank back in terror at the sight.

Katavasia

Foreseeing your divine self-emptying on the Cross, Avvakoum, amazed, cried out, 'You cut off the might of the powerful, O Good One, you speaking with those in Hell as all-powerful'.

Ode 5. Irmos

'Isaias, as he watched by night, O Christ, saw the light which knows no evening of your theophany, which in your compassion came to pass for us, and he cried, 'The dead will arise and those in the graves will rise, and those in the earth will rejoice.'

Troparia

Becoming a creature formed of dust, our Fashioner, you make new those born of earth, and the shroud and the tomb point to the mystery within you, O Word; for the noble counsellor fulfils the counsel of your Begetter, who in you gloriously makes me new.

Through death you transform mortality, through burial corruption; for in a manner fitting God you make incorruptible the nature you took on and make it immortal. For your flesh did not know corruption, Master, nor was your soul, like a stranger, abandoned in Hell.

You came forth from a birth without travail and, pierced in your side, my Fashioner, you wrought the refashioning of Eve by becoming Adam, sleeping supernaturally a life-producing sleep and raising life from sleep and corruption, as all-powerful.

Katavasia

Isaias, as he watched by night, O Christ, saw the light which knows no evening of your theophany, which in your compassion came to pass for us, and he cried, 'The dead will arise and those in the graves will rise, and those in the earth will rejoice.'

Ode 6. Irmos

‘Jonas was held, but not held fast in the belly of the whale; for being a type of you, the One who suffered and was given over to burial, as from a bridal chamber he leapt forth from the beast and cried to the guard, ‘You who vainly and falsely keep guard, you have forsaken your own mercy’.’

Troparia

You were torn, but not torn away, O Word, from the flesh you had taken. For though your temple was destroyed at the moment of the passion, you were still one person in your Godhead and your flesh; for in both you are one Son, Word of God, God and man.

Adam’s fall slew mortals but not God, for though your substance of dust suffered, yet your Godhead remained impassible. That which was corruptible in you, you have transformed to incorruption, and you have revealed a source of incorruptible life from your resurrection.

Hell reigns, but not for ever, over the race of mortals; for you, O Mighty One, when placed in a tomb, shattered with your palm, the origin of life, the bars of death, and proclaimed to those who slept there from every age no false redemption, O Saviour, who have become the first-born of the dead.

Katavasia

Jonas was held, but not held fast in the belly of the whale; for being a type of you, the One who suffered and was given over to burial, as from a bridal chamber he leapt forth from the beast and cried to the guard, ‘You who vainly and falsely keep guard, you have forsaken your own mercy’.

After the small litany the Kontakion. Tone 6.

[By Romanos the Melodist.]

He who closed the abyss lies dead before our eyes; and wrapped in myrrh and fine linen the Immortal is laid as a mortal in a grave. While women came to anoint him, weeping bitterly and crying out, ‘This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day’.

Ikos

He who holds all things together was lifted up on the Cross, and all creation lamented seeing him hanging naked on the tree; the sun hid its rays, and the stars threw away their light; the earth quaked with great fear, the sea fled and the rocks were rent; many graves were opened, and bodies of holy men were raised. Hell below is groaning and the Jews are considering how to discredit Christ's resurrection; the women are crying out, 'This is the most blessed Sabbath, on which Christ sleeps, but he will rise again on the third day'.

Then the reading from the Sermon of St Epiphanius, beginning: What thing is this? Great silence, or from the Homilies of St John Chrysostom on the Gospels of Matthew or John, and the 7th, 8th and 9th Odes of the Canon.

Ode 7. Irmos

'Ineffable wonder! He who in the furnace delivered the holy youths from the flame, is laid in the tomb a lifeless corpse for the salvation of us who sing, 'God, our Redeemer, blessed are you!''

Troparia

Hell has been wounded, having received in its heart the One whose side was pierced by a lance, and consumed by divine fire groans aloud at the salvation of us who sing, 'God, our Redeemer, blessed are you!'

O happy tomb! For having received in itself the Creator as one asleep, it has been revealed as a treasure house of life for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

The life of all things accepts being laid in the tomb, according to the law of those who die, and he shows it to be a source of rising for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

In Hell and in the tomb and in Eden Christ's godhead was one and inseparable with the Father and the Spirit for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

Katavasia

Ineffable wonder! He who in the furnace delivered the holy youths from the flame, is laid in the tomb a lifeless corpse for the salvation of us who sing, 'God, our Redeemer, blessed are you!'

Ode 8. Irmos

'Be amazed and tremble, O heaven, and be shaken, foundations of the earth; for see he who dwells in the highest is numbered among the dead, and welcomed in a little tomb. Youths bless him, priests praise him, people highly exalt him to all the ages.'

Troparia

The immaculate temple has been destroyed, but raises up the fallen tabernacle; for the second Adam, who dwells in the highest, has come down to the first as far as the storehouses of Hell; Youths bless him, priests praise him, people highly exalt him to all the ages.

The daring of the disciples has failed, but Joseph of Arimathea has proved valiant; for seeing the God over all dead and naked he asked for him and gave him burial, crying, 'Youths bless him, priests praise him, people highly exalt him to all the ages'.

Katavasia

Be amazed and tremble, O heaven, and be shaken, foundations of the earth; for see he who dwells in the highest is numbered among the dead, and welcomed in a little tomb. Youths bless him, priests praise him, people highly exalt him to all the ages.

Ode 9. Irmos

‘Do not weep for me, Mother, as you see in a tomb the Son whom you conceived in your womb without seed; for I shall arise and be glorified, and I shall exalt in glory without ceasing those who with faith and love magnify you.’

Troparia

‘At your strange birth, my Son without beginning, beyond nature I escaped the pangs and was made blessed; but now, my God, as I see you dead, I am pierced terribly by the sword of sorrow; but arise, that I may be magnified.’

‘Earth covers me by my own will, but the gatekeepers of Hell shudder as they see me clothed in the blood-stained robe of vengeance, Mother; for having trampled on my enemies by the Cross, I shall arise again and magnify you.’

‘Let creation rejoice, let all born of earth be glad; for Hell, the enemy, has been despoiled; let women come to meet me with sweet spices; for I am rescuing Adam and Eve with all their race, and on the third day I shall rise again.’

Katavasia

‘Do not weep for me, Mother, as you see in a tomb the Son whom you conceived in your womb without seed; for I shall arise and be glorified, and I shall exalt in glory without ceasing those who with faith and love magnify you.’

Reader: Holy God, Holy Strong, Holy Immortal, have mercy on us. (x3).

Glory to the Father and to the Son and to the Holy Spirit, both now and for ever and to the ages of ages. Amen.

All-holy Trinity, have mercy on us. Lord, forgive our sins. Master, pardon our iniquities. Holy One, visit and heal our weaknesses, for your name’s sake. Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father and to the Son and to the Holy Spirit, both now and for ever and to the ages of ages. Amen.

Our Father, in heaven, hallowed be your name, your kingdom come; your will be done on earth as it is in heaven. Give us to-day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from the wicked one.

Priest: For yours is the kingdom, the power and the glory, of the Father and of the Son and of the Holy Spirit, now and always and to ages of ages.

Reader: Amen.

At once the Apolytikion. Tone 2

When you went down to death, O immortal life, then you slew Hell with the blaze of your Godhead; but when from the infernal regions you raised the dead, all the Powers of heaven cried out to you: Giver of life, glory to you!

Priest: Have mercy on us, O God, according to your great mercy. We pray you, hear and have mercy.

Reader: Lord have mercy.(x3)

Priest: For you are a merciful God, and you love mankind, and to you we give glory, to the Father, and to the Son and to the Holy Spirit, now and always and to the ages of ages.

Reader: Amen.

Priest: Wisdom.

Reader: Bless.

Priest: Blessed be he who is, Christ our God, always, now and ever and to ages of ages.

Reader: May the Lord God strengthen the holy and pure faith of devout and orthodox Christians, with his holy Church and this sacred Monastery, unto ages of ages.

Priest: Most holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim, without corruption you gave birth to God the Word, truly the Mother of God we magnify you.

Priest: Glory to you, Christ God, our hope, glory to you.

Reader: Glory. Both now. Lord, have mercy (x3). Give the blessing.

And the Dismissal.

Priest: May he who rose from the dead, Christ our true God...

On the Sunday of Pascha.

At the time of Matins all the simandra are sounded, and the Sacristan distributes candles to the brethren. The Priest and Deacon put on all their brightest sacred vestments. Then the Priest takes the sacred Gospel and the Deacon the censer, and preceded by torches we all go into the Narthex, holding lighted candles, and singing:

Your Resurrection, Christ Saviour, Angels sing in heaven; grant that we too, who are on earth, may with pure hearts give glory to you.

Only the Lamplighter remains in the Church; he lights all the candles and all the lamps and, making a fire, he puts incense on it and places it in the middle of the Church. In the Narthex before the Royal Doors, which are shut, a stand has been prepared on which the Priest places the sacred Gospel [and reads the ordinary second Resurrection Gospel, Mark 16,1-8, or the Gospel of Holy Saturday, Matt.1,1-20].

After this he takes the censer and while censuring intones:

Glory to the holy, consubstantial, life-giving and undivided Trinity,
always, now and for ever, and to the ages of ages.

And when we have answered: Amen, the Priest begins the following in a loud voice:

Troparion. Tone 5.

Christ has risen from the dead,
by death he has trampled on death,
and to those in the graves given life.

This is sung by the Priest three times and then three times by the Singers, without verses. The Priest, or the Deacon, then says the following verses, between which the Singers sing the same Troparion [traditionally to a 'short' melody] while the Priest censes the Gospel, the Icon of the Resurrection and the People:

Priest: Let God arise, and his enemies be scattered, and let those that hate him flee before his face.

Singers: Christ has risen...

Priest: As smoke vanishes, so let them vanish, as wax melts at the presence of fire.

Singers: Christ has risen...

Priest: So shall the wicked perish at the presence of God; and let the just be glad.

Singers: Christ has risen...

Priest: This is the day which the Lord has made; let us rejoice and be glad in it.

Singers: Christ has risen...

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Singers: Christ has risen...

Priest: Both now and for ever, and to the ages of ages. Amen.

Singers: Christ has risen...

Priest, in a louder voice: Christ has risen from the dead, by death he has trampled on death...

Singers:...and to those in the graves given life.

After this he takes the Holy Gospel in his hands, the remaining priests following, and he enters the Holy Altar, singing with them Christ has risen... to a slow melody. Then the Great Litany and the ekphonesis. The Superior, with the right-hand Choir, starts the Canon. The Irmi are sung twice and the Troparia to 12 [in practice usually less], and at the end the Irmos as Katavasia by both Choirs. Then Christ has risen... (x3) and Jesus having risen... After each Ode the Small Litany by the Priest in the Altar. The Priest censes as usual at the start of the Canon.

The Canon, a composition by John of Damascus.
Ode 1. 1st Tone. Irmos.

The day of Resurrection, let us be radiant, O peoples! Pascha, the Lord's Pascha; for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song. **Twice.**

Before each Troparion we sing:
Glory to your holy Resurrection, O Lord!

Troparia.

Let us purify our senses, and in the unapproachable light of the resurrection we shall see Christ shining forth, and we shall clearly hear him saying 'Rejoice!', as we sing the triumphal song.

Let the heavens, as is fitting, rejoice and let the earth be glad. Let the whole world, both seen and unseen, keep the feast: for Christ has risen, our eternal joy.

Katavasia.

The day of Resurrection, let us be radiant, O peoples! Pascha, the Lord's Pascha; for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and his great mercy.

Then the Small Litany.

Conclusion: For yours is the might, and yours is the Kingdom of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Ode 3. Irmos.

Come let us drink a new drink, not one marvellously brought forth from a barren rock, but a Source of incorruption, which pours out from the tomb of Christ, in whom we are established.

Troparia.

Now all things have been filled with light, both heaven and earth and those beneath the earth; so let all creation sing Christ's rising, by which it is established.

Yesterday I was buried with you O Christ, today I rise with you as you arise. Yesterday I was crucified with you; glorify me with you, Saviour, in your Kingdom.

Katavasia.

Come let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which pours out from the tomb of Christ, in whom we are established.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy.

Then the Little Litany.

Conclusion: For you are our God, and to you we give glory...

The Ypakon. 4th Tone.

When those who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel, 'Why do you seek among the dead, as though he were mortal, the One who exists in everlasting light. See the grave clothes. Run and proclaim to the world that the Lord has been raised, and has put death to death; for he is the Son of God, who saves the human race.

Ode 4. Irmos.

Let the Prophet Avvakoum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares, 'To-day is salvation for the world, for Christ has risen as omnipotent'.

Troparia.

Christ appeared as a 'male' who opened the virgin womb. As our food he is called 'lamb'; 'unblemished', as our Passover without stain; and 'perfect', for he is true God.

As a yearling lamb, for us a crown of goodness, the Blessed One, the cleansing Passover has been sacrificed for all; and from the tomb the fair Sun of justice has shone for us again.

God's forebear David, dancing, leaped before the Ark, mere shadow, but seeing the fulfilment of the types, let us, God's holy people, inspired, rejoice, for Christ has risen as omnipotent.

Katavasia.

Let the Prophet Avvakoum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares, 'To-day is salvation for the world, for Christ has risen as omnipotent'.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy.

Then the Little Litany.

Conclusion: For you, O God, are good and love humankind...

Ode 5. Irmos.

Let us arise in the early dawn, and instead of myrrh, offer praises to the Master; and we shall see Christ, the Sun of Justice, who causes life to dawn for all.

Troparia.

Those who were held by Hades' bonds, seeing your measureless compassion, press forward to the light, O Christ, with joyful steps, praising an eternal Passover.

With torches in our hands let us go out to meet Christ as he comes from the grave like a bridegroom, and with the festive ranks of Angels, let us together feast God's saving Passover.

Katavasia.

Let us arise in the early dawn, and instead of myrrh, offer praises to the Master; and we shall see Christ, the Sun of Justice, who causes life to dawn for all.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy.

Then the Little Litany.

Conclusion: For sanctified and glorified is your all-honoured and majestic Name, of the Father...

Ode 6. Irmos.

You went down to the deepest parts of the earth, and you shattered the everlasting bars of those that those that were fettered, O Christ. And on the third day, like Jonas from the whale, you arose from the tomb.

Troparia.

Keeping the seals intact, O Christ, you rose from the tomb, you who did not harm the locks of the Virgin's womb at your birth, and you have opened to us the gates of Paradise.

O my Saviour, the living, unslain Victim, as God offering yourself willingly to the Father, you raised with yourself all Adam's race, in rising from the tomb.

Katavasia.

You went down to the deepest parts of the earth, and you shattered the everlasting bars of those that those that were fettered, O Christ. And on the third day, like Jonas from the whale, you arose from the tomb.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy.

Then the Little Litany.

Conclusion: For you are the King of peace and the Saviour of our souls, and to you we give glory...

Kontakion. Tone 8.

Though you descended into the tomb, O Immortal, yet you destroyed the power of Hades; and you arose as victor, O Christ God, calling to the Myrrh-bearing women: Rejoice! and giving peace to your Apostles, O you who grant resurrection to the fallen.

The Ikos

To the Sun who was before the sun and yet had set in a tomb Myrrh-bearing Maidens hastened towards dawn, seeking him as the day, and they cried to one another: 'Friends, come, let us anoint with spices the life-bearing yet buried Body, the flesh which raises fallen Adam and now lies in the grave. Come, let us hurry like the Magi, let us adore and let us offer sweet spices as gifts to the One who is now wrapped, not in swaddling clothes, but in a shroud. Let us weep and let us cry, Be roused, Master, who grant resurrection to the fallen!'

Synaxarion from the Menaion, then the following:

On the holy and great Sunday of Pascha we celebrate the life-bearing Resurrection of our Lord and God and Saviour Jesus Christ itself.

Verses.

Christ going down met Hell in single fight,
Laden with spoils of victory he came up.

To him be the glory and the might to the ages of ages. Amen.

We call the present Feast 'Pascha', which in Hebrew means 'Passing Over'; for this is the day on which God from the beginning brought the world out of non-existence.

On this same day he also made the people of Israel pass over the Red Sea and snatched them from the hands of Pharaoh. Again it was on this day that he came down from heaven and dwelt in the womb of the Virgin. And now he has snatched the whole of humanity from the vaults of Hell and made it pass upwards to heaven and brought it to its ancient dignity of incorruption. But when he descended into Hell he did raise all, but as many as believed in him were chosen. He freed the souls of the Saints since time began who were forcibly held fast by Hell and made them all ascend to heaven. And so we, rejoicing exceedingly, celebrate the Resurrection with splendour as we image joy with which our nature has been enriched by God's compassionate mercy. Likewise, to demonstrate the abolition of the enmity and the union with God and the Angels, we give one another the customary kiss.

The Lord's Resurrection took place as follows. While the soldiers were guarding the tomb, at around midnight there was an earthquake, for an Angel came down and took the stone from the door of the grave. The guards on seeing this fled and then came the arrival of the Women, late on the Sabbath, that is around midnight on the Sabbath. The Resurrection was known first to the Mother of God, who was sitting, as St Matthew says, opposite the tomb with the Magdalen. But that there might be no doubt of the Resurrection, because of its appropriateness to his Mother, the Evangelists say, 'He appeared first to Mary Magdalen.' She also saw the Angel on the stone and leaning down again she saw the ones inside the grave, who proclaimed the Lord's Resurrection. 'For, they said, he has risen. He is not here. See the place where they laid him'. On hearing this she ran and came to the leaders of the Apostles, Peter and John, and brought them the good news of the Resurrection. As she was returning with Mary Christ met them and said 'Rejoice!'; for it was necessary that the sex which had first heard, 'In pains you will bear children' should be the first to hear also of the joy. But they, overcome with longing, came forward and touched his most pure feet, or more accurately, wanted to. The Apostles came to the tomb and Peter, having simply leaned down near the tomb, went away, but John and in and inspected more closely, and touched both the shroud and the napkin.

Again the Magdalen came around dawn with other women to verify what had been seen more accurately. She stood outside grieving, but bending down inside the tomb she sees two angels, blazing with splendour, and, as if rebuking her, saying, 'Woman, why are you weeping? For whom are you looking? Are you looking for Jesus the Nazarene, the crucified? He has been raised, he is not here'. And at once they arose, filled with fear, for they had seen the Lord. And so she, on turning round, sees Christ standing there; but, imagining him to be a gardener (because the grave was in a garden), she says, 'Sir, if you have carried him away, tell me where you have put him and I will remove him'. When she had again made a sign to the Angels, the Saviour said to the Magdalen, 'Mary'. But she, recognising the sweet

and familiar voice of Christ, wished to touch him. But he said, 'Do not touch me, for I have not yet ascended to my Father, as you reckon, understanding me to be yet a mortal. But go to my brethren and tell them all that you have seen and heard'. And the Magdalen did so. But when daylight came again she came to the tomb with the rest of the women. Those with Joanna and Salome came when the sun had risen, and, briefly, the arrival of the women at the tomb occurred at different times. Among them was also the Mother of God, for she is the one whom the Gospel calls 'Mary of Josés'. This Josés was the son of Joseph. It is uncertain at what time the Lord rose. Some say at the first crowing of the cocks, others when the earthquake took place, and others give different times.

When these events had taken place, some of the watch came and told the Chief Priests what had happened. The latter, bribing them with money, persuaded them to declare that his disciples had come by night and stolen him. That same evening, the disciples being gathered in one place for fear of the Jews and the doors being tight shut, Christ came in to them, because he had an incorrupt body, and gave them customary good greeting of 'Peace'. When they saw him they were overjoyed and through his breathing on them they received a fuller force of the all-holy Spirit.

Understand how the Lord's Resurrection was on the third day like this. Thursday evening and Friday (for this is how the Hebrews reckon the space of a full day) make one day. The Friday night and the whole of the Saturday make another full day; so this is the second day. The Saturday night and the Sunday (for the whole is understood from the part) make another full day; so that is the third day. Or it can be calculated as follows. Christ was crucified at nine o'clock on the Friday, then there was darkness from the sixth to the ninth hour, and this can be reckoned as a night. So from nine o'clock to three o'clock is counted as one full day. Then after the darkness a day and the night of Friday. This then makes two full days. The day of Saturday and the following night then makes up the three full days. Though our Saviour had promised to exercise his loving-kindness towards us on the third day, he accomplished that act of loving kindness more rapidly.

And at once:

Having seen the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless one. We worship your Cross, O Christ, and we praise and glorify your holy Resurrection. For you are our God, we know no other but you, we name you by name. Come all the faithful, let us worship the holy Resurrection of Christ; for see, through the Cross, joy has come in all the world. Ever blessing the Lord, we hymn his Resurrection. For having endured the Cross for us, he has destroyed death by death. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy. (x3)

And the remaining Odes of the Canon.
Ode 7. Irmos.

He who delivered the Young Men from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers.

Troparia.

The holy women hastened after you with sweet spices. The One whom they sought with tears as a mortal, they worshipped with joy as the living God, and they proclaimed the mystic Passover, O Christ, to your disciples.

We feast death's slaughter, the overthrow of Hell, the first fruits of a new eternal life: and dancing we hymn the cause: the only blessed and most glorious God of our fathers.

How truly holy and all-festive is this saving night, how full of light, herald of the bright day of the resurrection, in which the timeless Light shone bodily for all from the tomb.

Katavasia.

He who delivered the Young Men from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy.

Then the Little Litany.

Conclusion: Blessed and glorified be the might of your Kingdom, of the Father...

Ode 8. Irmos.

This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages.

Troparia.

Come let us share in the new fruit of the vine, in divine joy, and in the kingdom of Christ, on the glorious day of the Resurrection, as we sing his praise as God to all the ages.

Lift your eyes around you, Sion, and see. For behold, like beacons shedding light divine your children have come to you, from West and North, from the Sea and from the East, blessing Christ in you to all the ages.

Almighty Father, Word and Spirit, nature united in three Persons, beyond all being and beyond all Godhead, into you we have been baptised and we bless you to all the ages.

Katavasia.

This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy.

Then the Little Litany.

Conclusion: For blessed is your Name and glorified your Kingdom, of the Father...

Ode 9. Irmos.

Megalynarion: Magnify, O my soul, him who suffered willingly, and was buried, and rose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you. Dance now and be glad, O Sion, and you too rejoice, pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Magnify, O my soul, Christ the Giver of life, who arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you. Dance now and be glad, O Sion, and you too rejoice, pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Christ is the new Passover, the living sacrificial victim, the Lamb of God, who takes away the sin of the world.

O divine! O beloved! O sweetest voice! You have truly promised that you will be with us unto the end of time, O Christ. And we the faithful rejoice, having this as an anchor of hope.

Megalynarion: The Angel cried to her that is full of grace: Pure Virgin, rejoice! And again I say: Rejoice! For your Son has risen from the tomb on the third day.

O divine! O beloved! O sweetest voice! You have truly promised that you will be with us unto the end of time, O Christ. And we the faithful rejoice, having this as an anchor of hope.

Megalynarion: Mary Magdalen ran to the tomb, and seeing Christ, questioned him as though he were the gardener.

O divine! O beloved! O sweetest voice! You have truly promised that you will be with us unto the end of time, O Christ. And we the faithful rejoice, having this as an anchor of hope.

Megalynarion: A dazzling Angel appeared to the women and cried: Cease your tears, for Christ has risen.

O divine! O beloved! O sweetest voice! You have truly promised that you will be with us unto the end of time, O Christ. And we the faithful rejoice, having this as an anchor of hope.

Megalynarion: You awoke and wakened the dead from every age, as the Lion of Juda, roaring like a king.

O great and most sacred Pascha, Christ! O Wisdom and Word and Power of God! Grant that we may partake of you fully in the day that has no evening of your Kingdom.

Megalynarion: Christ has risen, trampling on death and raising the dead. Rejoice all you peoples.

O great and most sacred Pascha, Christ! O Wisdom and Word and Power of God! Grant that we may partake of you fully in the day that has no evening of your Kingdom.

Megalynarion: Today the whole creation rejoices and is glad, for Christ has risen and Hell has been despoiled.

O great and most sacred Pascha, Christ! O Wisdom and Word and Power of God! Grant that we may partake of you fully in the day that has no evening of your Kingdom.

Megalynarion: Today the Master despoiled Hell and raised the prisoners whom it had held from the ages in harsh captivity.

O great and most sacred Pascha, Christ! O Wisdom and Word and Power of God! Grant that we may partake of you fully in the day that has no evening of your Kingdom.

Glory to the Father and to the Son and to the Holy Spirit.

Megalynarion: Magnify, O my soul, the might of the Godhead in three Persons yet undivided.

O great and most sacred Pascha, Christ! O Wisdom and Word and Power of God! Grant that we may partake of you fully in the day that has no evening of your Kingdom.

Both now and ever and to the ages of ages. Amen.

Megalynarion: Rejoice, O Virgin, rejoice! Rejoice, Blessed One! Rejoice, Glorified One. your Son has risen from his three days in the tomb.

O great and most sacred Pascha, Christ! O Wisdom and Word and Power of God! Grant that we may partake of you fully in the day that has no evening of your Kingdom.

Katavasia.

Megalynarion: Magnify, O my soul, him who suffered willingly, and was buried, and arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you. Dance now and be glad, O Sion, and you too rejoice, pure Mother of God, at the arising of him to whom you gave birth.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Jesus, having risen from the tomb as he foretold, has given us eternal life and great mercy.

Then the Little Litany.

Conclusion: For all the powers of heaven praise you, and to you we give glory...

Exapostilarion.

When you had fallen asleep in the flesh as one mortal, O King and Lord, you arose again on the third day, raising up Adam from corruption and abolishing death. A Pascha of incorruption, salvation of the world. (x3)

At Lauds:

We insert 8 verses, and sing 4 of the Resurrection from the Octoichos in Tone 1, and 4 of Pascha.

Psalm 148

Let everything that has breath praise the Lord. Praise the Lord from the heavens. Praise him in the highest. To you praise is due, O God.

Praise him, all his angels. Praise him, all his Powers. To you praise is due, O God.

[Praise him, sun and moon. Praise him, all you stars and light.

Praise him, you highest heavens, and you waters that are above the heavens. Let them praise the name of the Lord

For he spoke and they came into being. He commanded and they were created.

He established them for ever and ever; he made an ordinance, and it shall not pass away.

Praise the Lord from the earth. Praise him, you sea-monsters and all deeps;

Fire and hail, snow and ice, and storm-wind, things that do his word.

Mountains and all hills, fruiting trees and all cedars;

Beasts of the wild, and all cattle, creeping things and winged birds;

Kings of the earth and all peoples, rulers and all judges of the earth;

Young men and maidens, old men and youths together, let them praise the name of the Lord, for his name alone is exalted.

His praise is above earth and heaven, and he will exalt the horn of his people.

A hymn for all his holy ones, for the children of Israel, a people that draws near him.

psalm

Psalm 149

Sing to the Lord a new song: his praise in the Church of the holy ones.

Let Israel rejoice in him that made him. Let the children of Sion be joyful in their king.

Let them praise him in the dance. Let them sing his praise with timbrel and with harp.

For the Lord is well-pleased with his people. He will exalt the meek with salvation.

His holy ones will exult in glory, and rejoice upon their beds.

The high praises of God in their mouths, and two-edged swords in their hands,

To exact vengeance on the nations, punishments among the peoples.

To bind their kings in chains, and their nobles in shackles of iron.

To execute upon them the judgement that is decreed. Such glory will be for all his holy ones.

Psalm 150

Praise God in his saints. Praise him in the firmament of his power.]

Praise him for his mighty acts: praise him according to the greatness of his majesty.

We hymn your saving Passion, O Christ, and we glorify your Resurrection.

Praise him in the sound of the trumpet. Praise him with lute and harp.

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

Praise him with the timbrel and dance. Praise him with strings and pipe.

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

Praise him with tuneful cymbals. Praise him with loud cymbals. Let everything that has breath praise the Lord.

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

Then the Easter Stichera with their verses. Tone 5.

Let God arise, and his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been revealed to us today, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha that has opened for us the gates of Paradise, a Pascha that makes all the faithful holy.

As smoke vanishes, so let them vanish, as wax melts at the presence of fire.

Come from that sight, you women, bearers of good tidings, and say to Sion, 'Receive from us the good tidings of joy, of Christ's Resurrection. Exult, dance and be glad, Jerusalem, for you have seen Christ the King like a bridegroom coming from the grave.

So shall the wicked perish at the presence of God; and let the just be glad.

The myrrh-bearing women at deep dawn came to the grave of the giver of life. They found an Angel sitting on the stone, and he addressed them and said, 'Why do you seek the living with the dead? Why do you mourn the incorruptible as though he were in corruption? Go, proclaim it to his Disciples.

This is the day that the Lord has made; let us rejoice and be glad in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, Pascha. Let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ shone forth from a tomb as from a bridal chamber, and filled the women with joy, saying, 'Proclaim it to the Apostles'.

Glory. Both now. *Same Tone.*

The day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, brethren, even to those that hate us, 'Let us forgive all things on the Resurrection', and so let us cry, 'Christ has risen from the dead: by death he has trampled on death, and to those in the graves given life'.

Then:

Christ has risen from the dead, by death he has trampled on death: and to those in the graves given life. (x3)

This is sung many times, until the Brethren have exchanged the Easter Kiss, which takes place as follows.

The Priest takes the sacred and holy Gospel and stands in front of the doors of the holy Altar. The Superior comes and kisses the holy Gospel and the Priest, takes the Gospel from him and stands on his right. Then all the Brethren, according to the order, kiss first the holy Gospel, then the priest and the Superior, and then they too stand where they find themselves and kiss one another.

After the Kiss the catechetical Sermon of St John Chrysostom is read by the Superior or the Ecclesiarch. The Brethren all stand and listen to the sermon.

Sermon of our Father among the Saints John Chrysostom.

Is anyone devout and loves God, let them enjoy this fair and shining festival. Is anyone a grateful servant, let them enter into the joy of his Lord. Have any wearied themselves with fasting, let them now enjoy their payment. Has anyone laboured since the first hour, let them today receive their due. Did any come after the third hour, let them feast with gratitude. Did any arrive after sixth hour, let them not hesitate: for there is no penalty. Did any delay until after the ninth hour, let them approach without hesitating. Did any arrive only for the eleventh hour, them not fear because of their lateness: for the Lord is generous and receives the last as the first: he gives rest to the worker of the eleventh hour as to those of the first. He has pity on the latter, he cares for the former. He gives to the one, he is generous to the other. He accepts the work done, he welcomes the intention. He honours the achievement, he praises the purpose. Therefore all of you enter into the joy of our Lord: first and last, enjoy your reward. Rich and poor dance together. Sober and slothful honour the day. Fasters and non-fasters be glad today. The table is full, all of you enjoy yourselves. The calf is fatted let none go away hungry. All of you enjoy the banquet of the faith. All of you enjoy the richness of his goodness. Let no one grieve at their poverty: for the kingdom for all has been revealed. Let no one bewail their faults: for forgiveness has risen from the tomb. Let no one fear death: for the Saviour's death has freed us. By enduring it he quenched it. He who descended into Hell has despoiled Hell. He embittered it when it tasted his flesh as Isaias proclaimed in prophecy, 'Death', he said, 'was embittered when it met you there below'. Embittered, for it was destroyed. Embittered, for it was mocked. Embittered, for it was slain. Embittered for it was wiped out. Embittered, for it was bound fast. It received a body, and came face to face with God. It received earth, and met heaven. It received what it saw, and fell through what it did not see. Where, death, is your sting? Where hell, is your victory? Christ has risen and you are abolished! Christ has risen and the demons have fallen! Christ has risen, and Angels rejoice! Christ has risen,

and life has found freedom! Christ has risen, and there is no corpse in the grave! For Christ, being raised from the dead, has become the first fruits of those who sleep. To him be glory and might to the ages of ages. Amen.

Then we sing the Troparion of the Saint:

Tone 8.

The grace which shone from your mouth like a torch of flame enlightened the whole earth; it laid up for the world the treasures of freedom from avarice; it showed us the height of humility. But as you train us by your words, Father John Chrysostom, intercede with Christ God, the Word, that our souls may be saved.

The two usual Litanies by the Priest and the Dismissal as follows:

Priest: Wisdom!

Reader: Bless.

Priest: Blessed is He Who Is, Christ our true God, always, now and for ever, and to the ages of ages.

Reader: Amen. May God preserve the holy Orthodox faith of Orthodox Christians with his holy Church and this sacred Monastery to ages of ages.

Priest: Most Holy Mother of God, save us.

Reader: Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim; without corruption you gave birth to God the word; as truly the Mother of God we magnify you.

Priest: Christ has risen from the dead, by death he has trampled on death...

Singers:...and to those in the graves given life.

And the Dismissal.

Then the Priest gives the Easter Greeting (x3) and we answer, and he adds:

Glory to his Rising on the third day!

We answer:

We worship his rising on the third day!

Then we sing the Troparion three times.

[The Hours are then read and the divine Liturgy of St John Chrysostom follows]

Hours of Easter Week.

Note that from Sunday of Pascha until the following Saturday the Hours, Compline and the Midnight Office are recited as follows.

After the blessing by the Priest:

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

Then

Having seen the Resurrection of Christ, let us worship the Holy Lord Jesus, the only sinless one. We worship your Cross, O Christ, and we hymn and glorify your holy Resurrection. For you are our God, we know no other but you, we name you by name. Come all the faithful, let us worship the holy Resurrection of Christ; for behold through the Cross, joy has come in all the world. Ever blessing the Lord, we hymn his Resurrection. For having endured the Cross for us, he has destroyed death by death. (x3)

When those who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel, 'Why do you seek among the dead, as though he were mortal, the One who exists in everlasting light. See the grave clothes. Run and proclaim to the world that the Lord has been raised, and has put death to death; for he is the Son of God, who saves the human race.

Though you descended into the tomb, O Immortal, yet you destroyed the power of Hades; and you arose as victor, O Christ God, calling to the Myrrh-bearing women: Rejoice! and giving peace to your Apostles, O you who grant resurrection to the fallen.

With your body, O Christ, you were in the tomb, with your soul in Hell as God, in Paradise with the Thief, on the throne with Father and the Spirit, filling all things, yet yourself uncircumscribed.

Glory.

Your tomb, O Christ, has been declared bearer of life, lovelier than Paradise, brighter than any kingly bridal chamber, the source of our resurrection.

Both now. **Theotokion.**

Rejoice, divine and hallowed dwelling of the Most High, for through you, Mother of God, joy has been given to those who cry, 'Blessed are you among women, spotless Lady!'

Then Lord, have mercy (x40). Glory, Both now.

Greater in honour than the Cherubim, and beyond compare more glorious than the Seraphim. Without corruption you gave birth to God the Word; truly the Mother of God, we magnify you.

Through the prayers of our holy fathers, Lord Jesus Christ, our God, have mercy on us.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

This office is repeated three times for each Hour, and at Compline and the Midnight Office.

At Compline after Through the prayers **we add the following**

Prayer of Saint Basil the Great

Blessed are you, Master almighty, who have given light to the day by the light of the sun and made the night bright with rays of fire, who have granted us to pass through the length of the day and draw near to the beginnings of the night. Hearken to our entreaty and that of all your people, and forgive all of us our sins voluntary and involuntary and send down the multitude of your mercy and acts of compassion upon your inheritance. Wall us about with your holy Angels. Arm us with the weapons of your justice. Surround us with the rampart of your truth. Guard us with your power. Deliver us from every calamity and every assault of the adversary. Grant us that the present evening with the coming night may be perfect, holy, peaceful, sinless, without stumbling, and dreamless and likewise all the days of our life; at the prayers of the holy Mother of God and of all the Saints who have been well pleasing to you since time began. Amen.

Christ has risen from the dead, by death he has trampled on death, and to those in the graves given life. (x3)

And Dismissal.

At the Liturgy.

The Priest begins with the usual blessing, and when we have answered: Amen, he sings the following in a loud voice:

Troparion. Tone 5.

Christ has risen from the dead,
by death he has trampled on death,
and to those in the graves given life.

This is sung by the Priest three times, and then three times by the Singers without verses. Then:

Priest: Let God arise, and his enemies be scattered, and let those that hate him flee before his face.

Singers, after each verse:

Christ has risen from the dead,
by death he has trampled on death,
and to those in the graves given life.

Priest: As smoke vanishes, so let them vanish, as wax melts at the presence of fire.

Priest: So shall the wicked perish at the presence of God; and let the just be glad.

Priest: This is the day which the Lord has made; let us rejoice and be glad in it.

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Priest: Both now and for ever, and to the ages of ages. Amen.

Priest: Christ has risen from the dead, by death he has trampled on death...

Singers:...and to those in the graves given life.

Then the Litany of Peace and after it the

First Antiphon

Verse: Shout with joy to the Lord all the earth.

At the prayers of the Mother of God, O Saviour, save us.

Verse: Sing to the honour of his name. Give glory to his praise.

At the prayers of the Mother of God, O Saviour, save us.

Verse: Say to God, 'How fearful are your works! Because of your great might your enemies shall cower before you.'

At the prayers of the Mother of God, O Saviour, save us.

Verse: All the earth shall worship you, and sing to you, and sing to your name, O Most High.

At the prayers of the Mother of God, O Saviour, save us.

Glory. Both now.

At the prayers of the Mother of God, O Saviour, save us.

Small Litany as usual, then:

Second Antiphon

Verse: Let God be gracious to us and bless us, and make his face to upon us and have mercy on us.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Verse: That your ways may be known on earth, your saving power among all nations.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Verse: Let all the peoples praise you, O God, let all the peoples praise you.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Verse: May God bless us, and all the ends of the earth fear him.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Glory. Both now.

Only begotten Son **as usual**.

Small Litany, then:

Third Antiphon

Verse: Let God arise, and his enemies be scattered: and let those that hate him flee before his face.

Christ has risen...

Verse: As smoke is dispersed, so let them be dispersed: as wax melts before the fire.

Christ has risen...

Verse: So shall the wicked perish at the presence of God: and let the righteous be glad.

Christ has risen...

Verse: This is the day which the Lord has made: let us rejoice and be glad in it.

Singers: Christ has risen...

Entrance

Bless God in the Churches; the Lord from the fountains of Israel. Son of God, risen from the dead, save us who sing to you: Alleluia!

Apolytikion. Tone 5. (Three times)

Christ has risen from the dead,
by death he has trampled on death,
and to those in the graves given life.

The Ypakon. 4th Tone.

When they who were with Mary came, anticipating the dawn, and found the stone rolled away from the sepulchre, they heard from the Angel: Why do you seek among the dead, as though he were mortal man, Him who abides for in everlasting light. Behold the grave clothes. Go quickly and proclaim to the world that the Lord has risen, and has put death to death; for he is the Son of God, who saves human race.

Kontakion. Tone 8.

Though you descended into the grave, O immortal One, yet you destroyed the power of Hell. And You arose as victor, O Christ God, calling to the myrrh-bearing women: Rejoice; and giving peace to your Apostles.

Instead of the Trisagion we sing:

As many of you as have been baptised into Christ, have put on Christ.
Alleluia. (*Three times*)

Glory be to the Father and to the Son and to the Holy Spirit.

Both now and for ever, and to the ages of ages. Amen.

Have put on Christ. Alleluia.

As many of you as have been baptised into Christ, have put on Christ.
Alleluia.

Prokeimenon. Tone 8.

This is the day which the Lord has made: let us rejoice and be glad in it.

Verse: : Give thanks to the Lord, for he is good; for his mercy endures for ever.

The reading is from the Acts of the Apostles.

[1:1-8]

In the first book, Theophilos, I dealt with all that Jesus began to do and teach, until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. To them he presented himself alive after his passion by many proofs, appearing to them during forty days, and speaking of the kingdom of God. And while staying with them he charged them not to depart from Jerusalem, but to wait for the promise of the Father, which, he said, 'you

heard from me, for John baptised with water, but before many days you shall be baptised with the Holy Spirit.' So when they had come together, they asked him, 'Lord, will you at this time restore the kingdom to Israel?' He said to them, 'It is not for you to know times or seasons which the Father has fixed by his own authority. But you shall receive power when the Holy Spirit has come upon you; and you shall be my witnesses in Jerusalem and in all Judea and Samaria and to the end of the earth.'

Alleluia. Tone 8.

Verse: You will arise, Lord, and take pity on Sion.

Verse: The Lord has looked from heaven upon the earth.

The Reading is from the Holy Gospel according to John.

[1:1-17]

In the beginning was the Word, and the Word was with God, and the Word was God. He was in the beginning with God; all things were made through him, and without him nothing that was made, was made. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness did not master it. There was a man sent from God, whose name was John. He came as a witness, to bear witness to the light, that all might believe through him. He was not the light, but came to bear witness to the light. The true light that enlightens every man was coming into the world. He was in the world, and the world came into being through him, and the world did not know him. He came to his what was his own, and his own people did not accept him. But to all who accepted him, he gave power to become children of God, those who believed in his name, who were born, not of blood nor of the will of the flesh nor of the will of man, but of God. And the Word became flesh and dwelt among us; and we have seen his glory, the glory as of the Father's only Son, full of grace and truth. (John bore witness to him, and cried, 'This was he of whom I said, He who comes after me ranks before me, for he was before me.') And from his fullness have we all received, grace upon grace. For the law was given through Moses; grace and truth came through Jesus Christ.

Then the rest of the Liturgy of St John Chrysostom as usual. There is no Litany for the Catechumens.

At Especially, instead of It is truly right we sing:

The Angel cried to her that is full of grace, 'Pure Virgin, rejoice!, And again I say, Rejoice! For your Son has risen from the tomb on the third day'.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Sion, and you too rejoice, pure Mother of God, at the arising of him to whom you gave birth.

Communion

Receive the Body of Christ; taste from the immortal fount. Alleluia, Alleluia, Alleluia.

This is sung during the Communion of the people as well.

When the Priest says: With fear of God, with faith and love draw near, we sing the Troparion Christ has risen... once.

Instead of both We have seen the true light and Blessed be the name of the Lord we sing:

Christ has risen...

The Dismissal

Instead of Glory to you, Christ God

Priest: Christ has risen from the dead, by death he has trampled on death

Singers: and to those in the graves given life.

And the Dismissal, as at Matins.

Then the Priest gives the Easter Greeting (x3) and we answer, and he adds:

Glory to his Rising on the third day!

We answer:

We worship his rising on the third day!

Then we sing the Troparion three times.

The Thanksgiving after Communion is read as usual, except that after the Now Master the Easter Troparion is read three times and immediately the Troparion and Kontakion of St John Chrysostom, Glory, Both now and the Kontakion of Easter. Lord, have mercy (12), and the rest as usual.

Note

During all this week of Renewal, which is reckoned to be one radiant day, we have permission for everything.

On the Sunday of Pascha.

At Vespers.

For Vespers the Priest vests in all his priestly vestments and standing in front of the Holy Table with the censer [and the triple Candle] he makes the sign of the Cross and declaims:

Blessed is our God, always, now and for ever, and to the ages of ages.

We answer: Amen.

The Priest then begins Christ has risen... exactly as at the beginning of Matins, as follows:

Troparion. Tone 5.

Christ has risen from the dead,
by death he has trampled on death,
and to those in the graves given life.

This is sung by the Priest three times, and then three times by the Singers without verses. The Priest, or the Deacon, then says the following verses, between which the Singers sing the same:

Priest: Let God arise, and his enemies be scattered, and let those that hate him flee before his face.

Singers: Christ has risen...

Priest: As smoke vanishes, so let them vanish, as wax melts at the presence of fire.

Singers: Christ has risen...

Priest: So shall the wicked perish at the presence of God; and let the just be glad.

Singers: Christ has risen...

Priest: This is the day which the Lord has made; let us rejoice and be glad in it.

Singers: Christ has risen...

Priest: Glory to the Father and to the Son and to the Holy Spirit.

Singers: Christ has risen...

Priest: Both now and for ever, and to the ages of ages. Amen.

Singers: Christ has risen...

Priest, in a louder voice: Christ has risen from the dead, by death he has trampled on death...

Singers:...and to those in the graves given life.

Then the Litany of Peace as usual.

At Lord, I have cried we insert 6 Stichera and sing 3 of the Resurrection and 3 by Anatolios.

Resurrection Stichera. Tone 2.

Come let us worship God the Word, begotten of the Father before the ages, incarnate of the Virgin Mary; for having endured the Cross, he was handed over for burial, as he himself wished, and having risen from the dead he saved me, mankind that had gone astray.

Christ our Saviour by nailing the record against us to the Cross annulled it, and destroyed the might of death. We worship his Rising on the third day.

With Archangels let us sing the praise of the Resurrection of Christ; for he is the Redeemer and the Saviour of our souls; and with dread glory and mighty power he is coming again to judge the world which he fashioned.

Other Verses, by Anatolios.

An Angel proclaimed you, the crucified and buried Master, and said to the women; 'Come, see where the Lord was lying. For he has risen as he said, as all-powerful'. Therefore we worship you, the only immortal. O Christ, giver of life, have mercy on us.

By your Cross you destroyed the curse of the tree; by your burial you slew the might of death; by your Rising you enlightened the human race; therefore we cry out to you; 'Benefactor, Christ our God, glory to you!'

The gates of death opened to you Lord, in fear; Hell's gate-keepers shuddered when they saw you; for you smashed the gates of brass, crushed to powder the iron bars, led us out of darkness and the shadow of death and tore our bonds asunder.

Glory.

As we sing the hymn of salvation, let this song rise from our lips; 'Come all in the Lord's house, let us fall down in worship as we say; "You who were

crucified on the Tree, rose from the dead and are in the bosom of the Father, have mercy on our sins!"

Both now. **Theotokion.**

The shadow of the law has passed now that grace has come, for as the Bush in flames was not consumed, so as a Virgin you bore a Child and remained a Virgin; instead of a pillar of fire the Sun of righteousness has dawned, instead of Moses Christ, the salvation of our souls.

After the Entrance and O Joyful Light, the following

Great Prokeimenon. Tone 7.

What God is great as our God? You are God, who alone work wonders!

Verse 1: You have made your power known among the peoples.

Verse 2: Now I have begun. This change is of the right hand of the Most High.

Verse 3: I have remembered the works of the Lord.

Then the Gospel, in many languages, in three sections, followed by the rest of Vespers.

Priest: And that he would count us worthy to listen to the Holy Gospel let us pray to the Lord God.

Reader: Lord, have mercy (**three times**).

Priest: Wisdom. Stand upright. Let us listen to the Holy Gospel. Peace to all.

Reader: And to your spirit.

Priest: The reading is from the Holy Gospel according to John.

[20:19-25]

Reader: Glory to you, Lord. Glory to you.

Priest: Let us attend.

On the evening of that day, the first day of the week, the doors being shut where the disciples were, for fear of the Jews, Jesus came and stood among them and said to them, 'Peace be with you.' When he had said this, he showed them his hands and his side. Then the disciples were glad when they saw the Lord.

Jesus said to them again, 'Peace be with you. As the Father has sent me, even so I send you.' And when he had said this, he breathed on them, and said to them, 'Receive the Holy Spirit. If you forgive the sins of any, they are forgiven; if you retain the sins of any, they are retained.'

Now Thomas, one of the twelve, called the Twin, was not with them when Jesus came. So the other disciples told him, 'We have seen the Lord.' But he said to them, 'Unless I see in his hands the print of the nails, and place my finger in the mark of the nails, and place my hand in his side, I will not believe.'

Then the Insistent Litany, the prayer Grant Lord to keep us, **the rest of the Litany** Let us complete **and the Prayer for the Bowing of Heads. Then the Aposticha**

Resurrection Aposticha. Tone 2.

Your Resurrection, O Christ Saviour, has enlightened the whole inhabited world; and you have called back your own creation. All-powerful Lord, glory to you!

**Then the Paschal Stichera with their verses.
Tone 5.**

Let God arise, and his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been revealed to us today, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the

Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha that has opened for us the gates of Paradise, a Pascha that makes all the faithful holy.

As smoke vanishes, so let them vanish, as wax melts at the presence of fire.

Come from that sight, you women, bearers of good tidings, and say to Sion, 'Receive from us the good tidings of joy, of Christ's Resurrection. Exult, dance and be glad, Jerusalem, for you have seen Christ the King like a bridegroom coming from the grave.

So shall the wicked perish at the presence of God; and let the just be glad.

The myrrh-bearing women at deep dawn came to the grave of the giver of life. They found an Angel sitting on the stone, and he addressed them and said, 'Why do you seek the living with the dead? Why do you mourn the incorruptible as though he were in corruption? Go, proclaim it to his Disciples.

This is the day that the Lord has made; let us rejoice and be glad in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, Pascha. Let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ shone forth from a tomb as from a bridal chamber, and filled the women with joy, saying, 'Proclaim it to the Apostles'.

Glory to the Father and to the Son and to the Holy Spirit.
Both now and ever and to the ages of ages. Amen.

Same Tone.

The day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, brethren, even to those that hate us, 'Let us forgive all things on the Resurrection', and so let us cry, 'Christ has risen from the dead: by death he has trampled on death, and to those in the graves given life'.

Then:

Christ has risen from the dead, by death he has trampled on death: and to those in the graves given life. (x3)

Priest: Wisdom!

Reader: Bless.

And the rest, exactly as at Matins.

Sunday of Antipascha.

At Great Vespers.

After the blessing by the priest, Christ has risen from the dead (x3), the Introductory Psalm and the first Kathisma of the Psalter. At Lord I have cried we insert 10 stichera and we sing the following 6 Idiomels, doubling the first 4.

Composed by John the Monk

Tone 1

When the doors were shut and the Disciples assembled, you suddenly entered O All powerful One, Jesus, our God. You stood in their midst, gave them peace and filled them with the Holy Spirit. You ordered them to remain and on no account to leave Jerusalem until they had been clothed with power from on high. Therefore we cry to you: Our Illumination, our Resurrection and our Peace, glory to you'. (Twice)

Eight days after your Rising, Lord, you appeared to your Disciples in the place where they were gathered, and having said to them 'Peace be unto you', you showed your hands and your immaculate side to the unbelieving Disciple. But he was convinced and cried to you 'My Lord and my God, glory to you' (Twice)

Thomas, called Twin, was not with them, O Christ, when you entered when the doors were shut; therefore he did not believe what was told him confirming faith from unbelief. But you did not refuse, O Good One, to show him your immaculate side, and the wounds in your hands and feet. But he, having handled and seen, confessed you to be not simply God and not merely man, and he cried 'My Lord and my God, glory to you'. (Twice)

As the Disciples hesitated, O Saviour, you came on the eighth day, where they were gathered. you gave them peace and cried to Thomas, 'Come here, Apostle, handle the palms in which they fixed the nails'. O excellent unbelief of Thomas, which led the hearts of the faithful to knowledge; and with fear he cried, 'My Lord and my God, glory to you'. (Twice)

Tone 2.

After your Rising, Lord, when your Disciples were gathered together and the doors were shut, you stood in the midst and gave them peace. But Thomas too, convinced by the sight of your hands and side, confessed you to be the Lord and God who saves those who hope in you, Lover of mankind.

When the doors were shut, Jesus came to the Disciples and gave them fearlessness and peace. Then he said to Thomas, 'Why do you not believe me, that I have risen from the dead? Bring your hand here, and put it into my side, and see: for by your not believing, all have learnt both my Passion and my Resurrection, and to cry, 'My Lord and my God, glory to you'.

Glory. Both now. Tone 6.

When the doors were shut, you came O Christ to your Disciples. Thomas, by divine dispensation, was not with them then; for he said 'I will not believe, unless I too see the Master; see the side from which came the blood, the water, baptism; see the wound by which the deep wound, humanity, was healed; see that he was not like some spirit, but flesh and bones'. O Lord who trampled on death, and satisfied Thomas, glory to you.

Entrance. O Joyful Light. Prokeimenon of the day: The Lord is King.

At the Liti, Idiomel Stichera.

Tone 4.

O Lord, when doors were shut you came in the unbearable blaze of your godhead and standing among your Disciples you bared your side. You showed them the scars of the wounds in your hands and feet, and banishing their dejection you cried out clearly: 'The way you see me, my friends, I bear, not a spirit's nature, but the flesh which I assumed'. To the doubting Disciple, 'you were ready to handle me with dread', he said, 'you investigate all things, come then, do not hesitate'. But he, sensing with his hand your double being, with fear cried out in faith: 'My Lord and my God, glory to you.'

Tone 8.

'Touch my side with your hand, Thomas, 'Christ says, 'and come, handle the marks of the nails; investigate with faith and become faithful to me. Be not faithless.' But Thomas, as he touched the Master with his finger, cried out aloud: 'You are my Lord and my God. O Compassionate, glory to you!'

Glory. Both now. Tone 8.

By Anatolios.

When the doors were shut and the Disciples assembled, the Saviour came where they were gathered; and standing among them he says to Thomas: 'Come, handle me, and see the marks of the nails; stretch out your hand and touch my side, and be not faithless, but with faith proclaim my Resurrection from the dead.'

At the Aposticha. Idiomel Stichera.

Tone 4.

O amazing wonder! Unbelief has engendered firm faith for Thomas, who said 'Unless I see, I will not believe', having handled the side, acknowledged as God incarnate the same Son of God: he recognised that he had suffered in the flesh; he proclaimed the risen God and he cried in shining tones 'My Lord and my God, glory to you'.

Verse. Praise the Lord, O Jerusalem. Praise your God, O Sion.

O amazing wonder! The grass which touched the fire is safe: for Thomas having put his hand into the fiery side of Jesus Christ, God, was not burned up by his handling; for he fervently changed the doubt of his soul into true faith. He cried from the depths of his soul 'You are my Master and my God, you who have been raised from the dead, glory to you.

Verse. For he mastered the bolts of your gates.

O amazing wonder! John leaned on the breast of the Word, but Thomas was found worthy to handle his side. But the former with awe drew thence the depths of Theology, the divine dispensation; the latter was found worthy to initiate us, for he clearly provided proofs of your Rising, as he cried out 'My Lord and my God, glory to you'.

Glory. Both now. **Tone 6.**

O lover of mankind, great and immeasurable is the multitude of your mercies; for you endured being struck by the Jews, handled by the Apostle and investigated by those who reject you. How did you become incarnate? How were you crucified, you who are sinless? But make us understand, as you did Thomas, so that he cried to you 'My Lord and my God, glory to you'.

Apolytikion. Tone 7.

While the grave was sealed, Christ God, you dawned as life from the tomb, And while the doors were shut you came, the Resurrection of all, to your Disciples, through them renewing a right spirit for us, according to your great mercy. (x3)

Then the blessing of loaves, the usual reading from [the commentary on] the Acts of the Apostles and the rest of the Office of the vigil.

NOTE

Note that from this Sunday, if it falls in the month of May, there is no Artoklasia after the blessing of the loaves, because of the shortness of the night.

At the Morning Office.

The Six Psalms. At The Lord is God, the usual reading from the Psalter. Instead of Psalm 118 the Polyeleos, because of the feast of the Lord.

Kathisma after the 1st Psalter reading.
Tone 1. When the stone was sealed.

When the disciples were in hiding for fear of the Jews, and gathered in Sion, you came to them, O Good One; and you stood in their midst, the doors being shut, and gave them joy. You showed them your hands and the wounds in your immaculate side as you said to the unbelieving Disciple: Bring your hand here and prove that I am he who suffered for you. (x2)

Kathisma after the 2nd Psalter reading.
Tone 1. The soldiers watching.

Life came to the Disciples when the doors were shut, O Christ, and you showed them your side and hands and feet, giving firm proof of your Rising from the tomb. But Thomas was not there, and so he said: 'Unless I see him, I will not believe your words'. (x2)

Selection at the Polyeleos.

He has put on robes of glory. Alleluia.
The Lord is king and has put on robes of glory.
The Lord has put on his glory and girded himself with strength.
He has made the world so firm that it cannot be moved.
Who can express the mighty acts of the Lord,
Or fully voice his praise?
Let the Lord's redeemed say so:
Whom he has redeemed from the hand of the enemy.
Let them thank the Lord for his goodness,
And for the wonders that he does for the children of men.

For he satisfies the thirsty, and fills the hungry with good things.
Those who sit in darkness and the shadow of death.
Bound fast in affliction and iron.
They cried to the Lord in their distress.
And he took them out of their trouble.
And he brought them out of darkness and the shadow of death.
For he shattered the doors of bronze,
And smashed the bars of iron.
He took them out of their troubles,
And broke their chains in two.
Let them exalt him in the assembly of the people,
And praise him in the council of the elders.
For the Lord listens to the poor,
He does not despise his servants in captivity.
And let them offer a sacrifice of praise, and tell what he has done with
shouts of joy.
The Lord awoke like a man out of sleep, and struck his enemies.
For the eyes of the Lord are on those that hope in his mercy.
To hear the groaning of the prisoner,
To deliver those condemned to die.
Let God arise and let his enemies be scattered.
And let those that hate him flee from before his face.
This is the day which the Lord has made, let us rejoice and be glad in it.
Arise, Lord my God, let your hand be exalted.
Do not forget the poor for ever.
O Lord my God, I will confess you forever.

At the end of the Polyeleos and the Glory, Both now, whenever we do not want to sing the slow Triadikon, for the sake of brevity, we sing the following in Tone 1.

Glory.

Let us worship the Father, and let us glorify the Son, and let us all praise together the all holy Spirit, crying out and saying: All holy Trinity, save us all.

Both now.

Your people, O Christ, brings your Mother to intercede; at her entreaties grant us your pity, that we may glorify you, Loving Lord, who dawned for us from the grave.

Similar Kathisma after the Polyeleos.

‘Having seen my side and the holes of the nails, Thomas, why do you not believe my Resurrection?’ the Lord said, when he had risen from the grave and appeared inexplicably to the Apostles. But the Twin, convinced, cried to the Creator; ‘You are my Lord and my God’. (x2)

The Anavathmi.

The 1st Antiphon of the 4th Tone. Prokeimenon. Tone 4

Praise the Lord, O Jerusalem: sing praises to your God O Sion.

Verse. For he has strengthened the bars of your gates: and blessed are your children within you.

Then, Let everything that has breath, **the 1st Resurrection Gospel**, Having seen the Resurrection of Christ **and Ps. 50.**

Glory. **Tone 2.**

At the prayers of the Apostles, O Merciful One, blot out the multitude of my offences.

Both now.

At the prayers of the Mother of God, O Merciful One, blot out the multitude of my offences.

Verse. Have mercy on me O God in your enduring goodness: according to the fullness of your compassion, blot out my offence.

Pentecostarion. Same tone.

Jesus, having risen from the tomb as he foretold, has given us eternal life and his great mercy.

Then the Canon. Tone 1. The Irmi twice and the Troparia up to twelve.

Composition of John the Monk.

Ode 1. The Irmos.

All peoples let us sing a song of victory to him who rescued Israel from the bitter slavery of Pharaoh, and guided them dryshod in the depths of the sea, for he has been glorified.

Troparia.

To-day is the spring of souls, for Christ, shining from the tomb like the sun, has dispelled the foggy winter of our sin. Let us sing to him, for he has been glorified.

The queen of seasons, filled with light, as escort to the brilliant queen of days, delights the chosen people of the Church, which unceasingly praises the risen Christ.

Neither death's gates, O Christ, nor the seals of the tomb, nor the bolts of the doors stood in your way; but having risen you came to your friends, O Master, giving them the peace which passes all understanding.

Katavasia.

The day of Resurrection, let us be radiant, O peoples: Pascha, the Lord's Pascha; for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song.

Ode 3. The Irmos.

Establish me, O Christ, on the rock of your commandments, and enlighten me with the light of your face; for none is holy but you, O Lover of mankind.

Troparia.

When by your Cross, O Christ, you had made us new instead of old, instead of corruptible incorruptible, you commanded us to live worthily in newness of life.

Though you had been locked in the tomb with your finite flesh, O Christ, as infinite you arose; and when the doors were shut you came to your Disciples, O All-powerful.

By keeping your wounds, O Christ, which you had borne willingly for our sakes, you gave your Disciples proof of your glorious Resurrection.

Katavasia.

Come let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springs up from the tomb of Christ, in whom we are established.

The Ypakon. Tone 6.

As you were present in the midst of your Disciples, O Christ, and gave them peace; come, be with us too and save us.

Ode 4. The Irmos.

Great is the mystery of your dispensation, O Christ! And foreseeing this in a divine vision from above Avvakoum cried out to you: 'You have come forth for the salvation of your people, O Lover of mankind.

Troparia.

He tasted gall, healing the tasting of old; but now with honeycomb Christ gives the Forefather a share in illumination and his sweet participation.

You rejoice as you are searched; because for this, O Lover of mankind, you invited Thomas, offering your side to the disbelieving world, confirming, O Christ, your Rising on the third day.

The Twin, drawing wealth, O Benefactor, from the inviolate treasure of your side pierced by the lance, has filled the whole world with wisdom and knowledge.

Your all-blest tongue is hymned, O Twin, for, being filled with grace from the touch, it was the first to devoutly proclaim Jesus the Giver of life to be God and Lord.

Katavasia.

Let the Prophet Avvakoum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares: To-day brings salvation to the world, for Christ has risen as omnipotent.

Ode 5. The Irmos.

Rising in the night we hymn you, O Christ, like the Father without beginning and the Saviour of our souls. Grant peace to the world O Lover of mankind.

Troparia.

Coming to his disheartened friends the Saviour by his presence drives away all dejection and rouses them to leap for joy at his Resurrection.

O truly laudable, dread enterprise of Thomas! For boldly he handled the side which blazed with the divine fire.

You showed us that Thomas' unbelief was mother of belief, for in your wisdom you arrange all things for good, O Christ, as Lover of mankind.

Katavasia.

Let us arise in the early dawn, and instead of myrrh, offer praises to the Master; and we shall see Christ, the Sun of Justice, who causes life to dawn for all.

Ode 6. The Irmos.

You saved the prophet from the whale, O Lover of mankind, lead me up too, I pray, from the deep of offences.

Troparia.

You did not leave Thomas, Master, plunged in the deep of unbelief when you stretched out your palms for investigation.

The Saviour said, 'Handle me and see that I have bones and flesh. I am not changed'.

Thomas, who was not present at your first entrance, handled your side and believing acknowledged you.

Katavasia.

You went down to the deepest parts of the earth, and you shattered the everlasting bars that held fast those that were fettered, O Christ. And on the third day like Jonas from the whale, you arose from the tomb.

Kontakion. Tone 8. [By St Romanos]

With his meddling right hand, Thomas explored your life-giving side, Christ God; for the doors being shut when you entered, he cried out with the rest of the Apostles, 'You are my Lord and my God'.

The Ikos.

Who then preserved the Disciple's palm unmelted when it approached the fiery side of the Lord? Who gave it daring, and gave it strength to handle bone of flame? Only that side which was handled; for had not the side given the power, how could a hand of clay have handled wounds which had shaken things above and things below? This grace was given Thomas, to handle it and to cry out to Christ, 'You are my Lord and my God'.

Synaxarion from the Menaion then:

The same day, the second Sunday from Pascha, we celebrate the festival of the Resurrection of Christ, and the handling by the holy Apostle Thomas.

Verses.

If key of womb or tomb could not prevent
Your rising Saviour, how a mere door's key?

Through the prayers of your Apostle Thomas, O Christ our God, have mercy upon us. Amen.

Verses.

If key of womb or tomb could not prevent
Your rising Saviour, how a mere door's key?

Through the prayers of your Apostle Thomas, O Christ our God, have mercy upon us. Amen.

Ode 7. The Irmos.

When the harmony of music summoned the peoples to worship the image, the Children of David, singing the ancestral songs of Zion, broke the ominous decree of the tyrant, and changed the flame to dew, as they sang the hymn, 'O highly exalted, our God and the God of our fathers blessed are you'.

Troparia.

It is first and mistress of days, this light-bringing day, on which it is fitting for God's new people to rejoice, for with trembling it bears the type of the age to come, as it completes the Eight. O highly exalted, our God and the God of our fathers.

Thomas the Twin, who alone was bold, and brought blessing by his faithless faith, banished misty ignorance in all the ends of the earth by his believing unbelief; while for himself he wove a crown as he wisely said, 'You are our God, O highly exalted, our God and the God of our fathers; blessed are you'.

Not in vain did Thomas doubt your Rising, not in vain declare, but he hastened, O Christ, to show to all the nations that it was undoubted; and so having through unbelief come to belief he taught them all to say, 'You

are our God, O highly exalted, our God and the God of our fathers; blessed are you’.

Fearfully placing his hand, O Christ, in your life-bearing side, trembling he felt the double force, O Saviour, of the two natures united without confusion in you, and with faith he cried, ‘You are our God, O highly exalted, our God and the God of our fathers; blessed are you’.

Katavasia.

He who delivered the Youths from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers.

Ode 8. The Irmos.

The Lord who protected the Youths in the flame of fire of the burning furnace, and came down to them in the form of an Angel, praise and highly exalt to all the ages.

Troparia.

Longing for the joy of seeing you, at first Thomas did not believe; but when found worthy of this sight he called you, Master, Lord and God, whom we highly exalt to all the ages.

The Lord who bore with Thomas’ unbelief, showed him his side and was closely examined by his hand, praise and highly exalt to all the ages.

Your curiosity, O Thomas, opened for us the hidden treasure, for with a tongue inspired you declared him God and said ‘Praise Christ and highly exalt him to all the ages’.

Katavasia.

This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages.

Ode 9. The Irmos.

You, the shining lamp and Mother of God, the manifest glory and higher than all creatures, in hymns we magnify.

Troparia.

Your shining and brilliant day, O Christ, the grace, all light, in which, lovely in your beauty, you came to your Disciples, we magnify.

You whose side was handled by a hand of dust and did not burn it with the fire of your divine and immaterial Being, in hymns we magnify.

You, O Christ, who arose from the tomb as God, we who see not with our eyes, but who have believed with the longing of the heart, in hymns we magnify.

Katavasia.

The Angel cried to her that is full of grace: O pure Virgin, rejoice, and again I say: Rejoice; for your Son has risen from the tomb on the third day.

‘Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Zion, and you too rejoice, O pure Mother of God, at the arising of him to whom you gave birth’.

Holy is the Lord our God (x3)

Exapostilaria. Tone 3.

He who adorned the heaven with stars.

Having examined the wounds in my limbs with your hand, Thomas, do not doubt me, who was wounded for you. Be of one mind with the Disciples and proclaim a living God.

To-day spring’s sweetness fills the air, a new creation dances. To-day the bars of doors and unbelief are removed, as Thomas the friend cries, ‘My Lord and my God’.

At Lauds we insert 4 verses, and sing the following Prosomia, doubling the 1st.

Tone 1. All-praised Martyrs.

After your dread Rising from the tomb, O Giver of life, just as you did not break the seals of the grave, O Christ, so you came when the doors were shut to your all-famed Apostles, filling them with joy, and at once you gave them your Spirit, in your measureless mercy. [Twice]

Thomas, who is also the Twin, was not present when you appeared to your Disciples, O Lord; and so he did not believe your Resurrection, and to those who had seen you he cried, 'Unless I put my finger into his side and into the holes of the nails, I do not believe that he has risen'.

'As you wish, handle me', Christ cried to Thomas, 'Put in your hand and know that I have bones and an earthly body; and do not be unbelieving, but believe like the rest'. But he cried out, 'You are my Lord and my God; glory to your Rising'.

Glory. Both now. Tone 6.

Eight days after your Rising, O Jesus, king and only-begotten Word of the Father, you appeared to your Disciples when the doors were shut, and gave them peace. And to the unbelieving Disciple you showed the marks. 'Come, feel my hand and my feet and my spotless side'. But he, convinced, cried out to you, 'My Lord and my God, glory to you'.

Great Doxology and Dismissal.

From to-day the Litai start again in the Narthex, likewise the Catecheses of our venerable Father Theodore the Studite. We sing the Dawn Idiomel of the Tone.

Tone 1.

When the Disciples approached the mountain for his raising from the earth, the Lord came to them and they worshipped him; and being taught that all power had been given him everywhere, they were sent to all that

lies beneath the heavens to proclaim his Resurrection from the dead and his restoration to heaven. He promised also to remain with them for ever, he the Unerring, Christ our God and the Saviour of our souls.

Note that the Litai in the Narthex take place before the First Hour; St Theodore's Catechesis is read after it. The Eothina are sung after the Dismissal of Matins and before the First Hour.

Note that the office of the Saints, omitted on all the Sundays of Pentecost, is sung at Compline on Sunday.

The Liturgy is celebrated earlier because of the labour of the Vigil. The Hours, that is the Trithekti and the Ninth, are sung with three psalms, according to the rule, in the Narthex. The usual psalm is said on going to the Refectory.

At the Liturgy.

The Antiphons as on Easter Day

FIRST ANTIPHON

Verse 1: Shout with joy to the Lord all the earth.

At the prayers of the Mother of God, O Saviour, save us.

Verse 2: Sing to the honour of his name: give glory to his praise.

At the prayers of the Mother of God, O Saviour, save us.

Verse 3: Say to God 'How fearful are your works: because of your great might your enemies shall cower before you.'

At the prayers of the Mother of God, O Saviour, save us.

Verse 4: All the earth shall worship you: and sing to you, and sing to your name, O Most High.

At the prayers of the Mother of God, O Saviour, save us.

Glory. Both now.

At the prayers of the Mother of God, O Saviour save us.

SECOND ANTIPHON

Verse 1: May God be gracious to us and bless us: and make his face to shine upon us and have mercy on us.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Verse 2: That your ways may be known on earth: your saving power among all nations.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Verse 3: Let all the peoples praise you, O God: let all the peoples praise you.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Verse 4: May God bless us: and all the ends of the earth fear him.

Son of God, risen from the dead, save us who sing to you: Alleluia.

Glory. Both now.

Only-begotten Son.

THIRD ANTIPHON

Let God arise, and his enemies be scattered: and let those that hate him flee before his face.

Christ has risen...

As smoke is dispersed, so let them be dispersed: as wax melts before the fire.

Christ has risen...

So shall the wicked perish at the presence of God: but the just shall be glad.

Christ has risen...

This is the day that the Lord has made: let us rejoice and be glad in it.

Christ has risen...

ENTRANCE CHANT

Son of God, risen from the dead, save us who sing to you: Alleluia!

Apolytikion. Tone 7

While the grave was sealed, Christ God, you dawned as life from the tomb, and while the doors were shut you came, the Resurrection of all, to your Disciples, through them renewing a right spirit for us, according to your great mercy.

Glory. Both now.

Kontakion. Tone 8.

With his eager hand Thomas explored your life-giving side, Christ God; for since the doors were shut when you entered, he cried out to you with the rest of the Apostles, 'You are my Lord and my God'.

[On the Sunday of Thomas itself the Kontakion is that of Pascha:

Though you descended into the tomb, O Immortal, yet you destroyed the power of Hell; and you arose as victor, O Christ God, calling to the Myrrh-bearing women, 'Rejoice!' and giving peace to your Apostles, O you who grant resurrection to the fallen.]

At Especially the Irmos of the 9th Ode of the Canon.

The shining lamp and Mother of God, the manifest glory and higher than all creatures, in hymns we magnify you.

COMMUNION

Praise the Lord, O Jerusalem: sing praises to your God, O Sion. Alleluia!

Instead of We have seen the true light, we sing Christ has risen from the dead.

After the prayer of the Ambo, Blessed be the name of the Lord, as usual.

The arrangements for the Sundays of the Pentecostarion vary, there being a tendency in current Greek use to retain a number of features from the Paschal office, rather than the ordinary Sunday Resurrection office, as prescribed by the older Typikon. Below I give a translation of the Typikon of the monastery of Dionysiou on Mt Athos, which is generally agreed to be the best of the Athonite Typika. To it I have added some explanatory notes.

Typikon of Dionysiou.

At Orthros, after the Canon to the Trinity, Trisagion, Ypakon of the Tone, and the rest [that is the Midnight Office]. After the reading, blessing by the Priest, **Christ has risen** [x3], the Royal Office and the Six Psalms.

At **The Lord is God**, Troparia, **when you went down** [x2], **The noble Joseph** and **The Angel standing by the grave**. The usual two Kathismata of the Psalter [2 and 3] and Psalm 118. The Evlogitaria, Ypakon, Prokeimenon and 4th Eothinon. **Having seen the Resurrection** and the rest as on Sundays. The Paschal Canon with the Theotokia to 6, in which we say **Glory to your holy Resurrection** and **Most holy Mother of God, save us**, and the Canon of the Myrrhbearers to 8, beginning at the verse **Then the leaders of Edom hastened** [That is the use of the biblical canticles of the nine Odes is resumed]. Katavasias of Pascha. After the 3rd Ode, Kontakion of Pascha and the Kathismata of the day. After the 6th Ode, Kontakion and Ikos of the Feast, Synaxarion and Notice of the day. The Magnificat is not sung, but the 9th Ode of Pascha with the Megalynaria and **Most holy Mother of God, save us** [twice] and then the verses [of the

Benedictus] with the Canon of the Myrrhbearers. At the end Katavasia **The Angel cried and Shine, shine.** Then **Holy is the Lord our God,** Exapostilarion of Pascha once and that of the Myrrhbearers once. At Lauds the normal Stichera from the Octoichos, **Glory** Doxastikon of the Feast, Tone 2, the [2nd] Eothinon, **Both now** the usual Theotokion **You are highly blessed.** Doxology, Troparion **Today salvation.** Then we read the 4th Eothinon. But watch this, as the Typika have a mistake. The First Hour and Dismissal.

Notes on the Typikon of Dionysiou.

The Typikon is fairly self-explanatory, but it should be noted that the poetic Kathismata are those proper to the Feast and not the usual ones for Tone 2. In the Pentecostarion the expression ‘the Feast’ refers not to the Sunday of Pascha, but to that of the current Sunday, each of which is a ‘feast’ in its own right, lasting a week. The manuscript says that the Idiomels of the Liti are read after the Canon to the Trinity, but a later hand has added ‘not’. In the Canon the phrase ‘with the Theotokia’ means the short Canon to the Mother of God which is joined to the Paschal Canon on the Sundays after Pascha.

The modern Constantinopolitan typikon replaces the four Anatolika at Lauds with the Paschal Stichera and their verses and the Theotokion **You are highly blessed** with the Doxastikon **The day of Resurrection.** There is a general tendency to increase the amount of ‘paschal’ material, at the expense of the normal Sunday texts. The Typikon of Dionysiou prescribes the 2nd Eothinon as the Doxastikon at Lauds. Since this is not the one that corresponds with the Resurrection Gospel, which is the 4th, it adds that the 4th Eothinon is to be read before the First Hour. This is normal monastic use when the Eothinon is displaced by the Doxastikon of a feast that falls on a Sunday.

The printed Pentecostarion differs about the way the Troparia of the Canon are to be sung. The Dionysiou Typikon is to be preferred. The structure of the Canons for the Sundays of the Pentecostarion suggests that originally they were ‘free-standing’ and that the singing of the Paschal Canon, with the two Theotokia by Theophanes and Joseph, is a

later development. The Canons for these feasts are quite general Resurrection Canons and in nearly every case only mention the specific topic of the feast in the two troparia, or even the final one only, preceding the 'Glory'.

Sunday of the Myrrh-Bearing Women.

On Saturday Evening at Great Vespers.

Christ has risen **as usual, the Opening Psalm and the 1st Kathisma of the Psalter. At** Lord, I have cried **we insert 10 Stichera, and sing 3 of the Resurrection and 4 Anatolika.**

Resurrection Stichera. Tone 2.

Come let us worship God the Word, begotten of the Father before the ages, incarnate of the Virgin Mary; for having endured the Cross, he was handed over for burial, as he himself wished, and having risen from the dead he saved me, mankind that had gone astray.

Christ our Saviour by nailing the record against us to the Cross annulled it, and destroyed the might of death. We worship his Rising on the third day.

With Archangels let us sing the praise of the Resurrection of Christ; for he is the Redeemer and the Saviour of our souls; and with dread glory and mighty power he is coming again to judge the world which he fashioned.

Other Verses, by Anatolios.

An Angel proclaimed you, the crucified and buried Master, and said to the women, 'Come, see where the Lord was lying. For he has risen as he said, as all-powerful'. Therefore we worship you, the only immortal. O Christ, Giver of life, have mercy on us.

By your Cross you destroyed the curse of the tree; by your burial you slew the might of death; by your Rising you enlightened the human race; therefore we cry out to you; 'Benefactor, Christ our God, glory to you!'

The gates of death opened to you Lord, in fear; Hells gate-keepers shuddered when they saw you; for you smashed the gates of brass, crushed to powder the iron bars, led us out of darkness and the shadow of death and tore our bonds asunder.

As we sing the hymn of salvation, let this song rise from our lips, 'Come all in the Lords house, let us fall down in worship as we say: You who were crucified on the Tree, rose from the dead and are in the bosom of the Father, have mercy on our sins!'

**Then 3 Idiomel Stichera of the Myrrhbearers.
Tone 2. By Anatolios.**

The Myrrhbearing women at deep dawn took spices and came to the Lords tomb. But finding what they had not hoped for, they began devoutly discussing the removal of the stone, and said to one another, 'Where are the seals of the grave? Where is Pilates watch, and the strict security?' But a dazzling Angel became the informer of the baffled women saying to them, 'Why with lamentations do you seek the living, the one who gives life to the race of mortals? Christ our God has risen from the dead as all powerful, granting us incorruption and life, enlightenment and his great mercy'.

The same tone. By Koumoulas.

Why do you mingle sweet spices with your tears, O Women Disciples? The stone has been rolled away; the tomb has been emptied; see corruption trampled on by life, the seals clearly bearing witness, the guards of the unbelieving fast asleep. Mortality has been saved by the flesh of God. Hell is lamenting. Run with joy, say to the Apostles: Christ the first born from the dead has slain death and is going before you into Galilee.

The Myrrhbearers rose at dawn and came to your tomb with haste. They were seeking you, O Christ, that they might anoint your spotless body, and

instructed by the words of the Angel, they proclaimed the joyful signs to the Apostles, 'The author of our salvation has risen, despoiling death but granting the world eternal life and his great mercy'.

Glory. **Tone 6. By the Monk Kosmas.**

The Myrrhbearing women coming to your tomb and seeing the seals of the grave, but not finding your spotless Body, lamenting came with haste saying, 'Who has stolen our hope? Who has taken a naked, embalmed corpse, the only consolation of his mother? Alas, how has he who brought the dead to life been put to death? How has he who despoiled Hell, been buried? But arise, O Saviour, of your own will on the third day, as you said, and save our souls'.

At the Liti Idiomel Stichera. Tone 1.

'Myrrhbearing women, why have you come to the tomb? Why do you seek the living among the dead? The Lord has risen, take courage!' cries the Angel.

With fear the women came to the grave, hastening to anoint the body with sweet spices, and not finding it they were at a loss among themselves, not knowing of the Resurrection. But an Angel came to them and said, 'Christ has risen, granting us his great mercy'.

Mary Magdalen and the other Mary came to the grave seeking the Lord, and they saw an Angel like lightning sitting on the stone, who said to them, 'Why do you seek the living among the dead? He has risen as he said; in Galilee you will find him'. To him let us cry aloud, 'Lord, risen from the dead, glory to you!'

Glory. **Tone 6.**

Joseph asked for the Body of Jesus and laid it in his new grave: for he had to come from a tomb as from a bridal chamber. You have crushed the might of death and opened the gates of Paradise to mankind, glory to you.

Both now. **Theotokion. The same Tone.**

My Maker and Redeemer, Christ the Lord, coming from your womb, All pure one, having clothed himself in me, delivered Adam from the former curse. Therefore, All pure one, as truly Mother of God and Virgin, we cry to you unceasingly the Angel's Hail, 'Hail Sovereign Lady, protection and shelter and salvation of our souls'.

At the Aposticha. Resurrection Sticheron. Tone 2.

Your Resurrection, O Christ Saviour, has enlightened the whole inhabited world; and you have called back your own creation. All-powerful Lord, glory to you!

Then the Paschal Stichera with their verses.

Let God arise, and his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been revealed to us today, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer, an unblemished Pascha, a great Pascha, a Pascha of the faithful, a Pascha that has opened for us the gates of Paradise, a Pascha that makes all the faithful holy.

As smoke vanishes, so let them vanish, as wax melts before the fire.

Come from that sight, you women, bearers of good tidings, and say to Sion, Receive from us the good tidings of joy, of Christs Resurrection. Exult, dance and be glad, Jerusalem, for you have seen Christ the King like a bridegroom coming from the grave.

So shall the wicked perish at the presence of God; and let the just be glad.

The myrrh-bearing women at deep dawn came to the grave of the giver of life. They found an Angel sitting on the stone, and he addressed them and said, 'Why do you seek the living with the dead? Why do you mourn the incorruptible as though he were in corruption? Go, proclaim it to his Disciples'.

This is the day that the Lord has made; let us rejoice and be glad in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, Pascha. Let us embrace one another with joy. O Pascha, ransom from sorrow! Today Christ shone forth from a tomb as from a bridal chamber, and filled the women with joy, saying, 'Proclaim it to the Apostles!'

Glory. **Tone 5.**

You, who wrap yourself in light as in a garment, Joseph with Nikodemos took down from the Tree. And when he saw you a naked, unburied corpse, in loving sympathy he raised the lament, and mourning said, 'Alas! Most sweet Jesu, when the sun saw you but a little while ago hanging on a cross it wrapped itself in darkness and the earth was shaken by fear and the veil of the temple was rent. But see, I now look on you who willingly underwent death for my sake. How shall I bury you, my God? How wrap you in winding sheets? With what hands may I touch your immaculate body? Or what songs, O Merciful One, may I sing for your departure? I magnify your sufferings, and I praise your burial and your Resurrection, as I cry: Lord glory to you!'

Both now. **Same Tone.**

The day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, brethren, even to those that hate us, 'Let us forgive all things on the Resurrection', and so let us cry, 'Christ has risen from the dead: by death he has trampled on death, and to those in the graves given life'.

Apolytikia. Tone 2.

When you went down to death, O immortal life, then you slew Hell with the lightning flash of your Godhead; but when from the depths below the earth you raised the dead, all the Powers in the heavens cried out: Giver of life, Christ our God, glory to you!

The noble Joseph, taking down your most pure Body from the Tree, wrapped it in a clean shroud with sweet spices and laid it for burial in a

new grave. But on the third day you arose, O Lord, granting the world your great mercy.

The Angel standing by the grave cried to the women bearing myrrh, 'Myrrh is fitting for the dead, but Christ has shown himself a stranger to corruption. But cry aloud: The Lord has risen, granting the world his great mercy'.

And Dismissal.

At Matins.

After the first Psalter reading, Resurrection Kathismata. Tone 2.

By not preventing the gravestone from being sealed and by rising again, you granted to all the rock of the faith. Lord, glory to you!

Glory.

Without emptying the most pure bosom in the highest, you accepted burial and resurrection on behalf of all. Lord, glory to you!

Both now. **Theotokion.**

Wholly beyond understanding, wholly glorious are your mysteries, Mother of God. sealed in purity and kept in virginity, you were known to be without deception a Mother who gave birth to the true God. Implore him that our souls may be saved.

After the 2nd Psalter reading, other Kathismata.

The Myrrhbearing women, having risen early and seen the grave empty, said to the Apostles, 'The mighty one has destroyed corruption and snatched those in Hell from their bonds. Boldly proclaim that Christ God has risen, granting us his great mercy'.

Glory.

Bringing the spices for your burial, the women came secretly at dawn to the grave, fearing the harshness of the Jews, and foreseeing that the soldiers would protect it; but the weaker nature defeated manliness, for their loving intent was well-pleasing to God. Fittingly therefore they cried, 'Arise, Lord, help us, and deliver us for your name's sake'.

Both now. **Theotokion.**

You are highly glorified, Virgin Mother of God, and we sing your praise, for through the Cross of your Son Hell has been overthrown, death has died, we who were dead have risen and been granted life. We have received Paradise, our ancient delight. therefore with thanksgiving we glorify Christ our God as mighty and alone full of mercy.

After Psalm 118, the Evlogitaria and the Ypakon. Tone 2.

The women coming to your grave after the Passion to anoint your body, Christ our God, saw Angels in the tomb and were amazed, for they heard from them the message, 'The Lord has risen, granting the world his great mercy'.

The Anavathmi of the tone. 1st Antiphon.

I lift up the eyes of my heart to you in heaven, O Saviour. Save me by your radiance.

Have mercy, O my Christ, on us who fail you hour by hour in many ways, and give us the means to turn back to you in repentance before the end.

Glory. Both now.

To the Holy Spirit belong kingship, sanctification and the guidance of creation; for he is God, consubstantial with the Father and the Word.

2nd Antiphon.

If the Lord was not among us, who could be kept safe from the one who is both foe and murderer?

Do not hand your servant over to their teeth, my Saviour. Like a lion they come against me, for they too are my foes.

Glory. Both now.

To the Holy Spirit belong the source of life and honour, for, being God, he gives all creatures power and watches over them together in the Father through the Son.

3rd Antiphon.

Those who trust in the Lord are like the holy mountain; they are utterly unshaken by the assaults of Beliar.

Let not those who live for God stretch out their hands in lawlessness; for with his rod Christ forbids his lot.

Glory. Both now.

By the Holy Spirit all wisdom flows forth, from which grace comes to the Apostles, the Martyrs are crowned for their struggles, and the Prophets see.

Prokeimenon. Psalm 7.

Rise up, O Lord my God, according to the decree which you enjoined:* and an assembly of the peoples will surround you.

Verse: O Lord my God, I have hoped in you. Save me from all who pursue me and deliver me.

**Then the usual order of the Resurrection Gospel [Eothinon 4]
[Mark 16:1-8]**

When the Sabbath was over, Mary Magdalen and Mary, the mother of James, and Salome bought spices so that they might go and anoint Jesus. And very early on the first day of the week they went to the grave, when the sun had risen. And they were saying to one another, ‘Who will roll away the stone for us from the door of the grave?’ And when they looked

up, they saw that the stone had been rolled away — it was very large. And entering the grave, they saw a young man sitting on the right side, dressed in a white robe; and they were utterly amazed. But he said to them, ‘Do not be amazed. You seek Jesus the Nazarene, the crucified. He has been raised; he is not here. See, this is the place where they laid him. But go; tell his disciples and Peter that he is going before you to Galilee; there you will see him, as he told you.’ And they went out and fled from the grave; for trembling and astonishment had seized them. And they said nothing to any one, for they were afraid.]

After Psalm 50, the Canons of Pascha with the Irmi to 4, of the Mother of God to 4 [2], and of the Myrrhbearers to 6 [8].

Paschal Canon. Tone 1. Ode 1.

Irmos.

The day of Resurrection, let us be radiant, O peoples. Pascha, the Lord's Pascha! for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song.

Troparia.

Let us purify our senses, and we shall see Christ shining forth, in the unapproachable light of the resurrection, and we shall clearly hear him saying ‘Rejoice!’, as we sing the triumphal song.

Let the heavens as is fitting rejoice, and let the earth be glad, let the whole world, both seen and unseen, keep the feast: for Christ has risen, our eternal joy.

Canon of the Mother of God. Tone 1.

The Acrostic in the first Troparia: **Theophan.**

Ode 1. The same Irmos.

The boundary of death you forced open, all-pure Virgin, by bearing Christ the eternal Life, who shone out today from the tomb, and enlightened the world.

Having seen your Son and God risen from the dead, rejoice with the Apostles, O holy and full of grace, and as cause of the joy of all, all-pure mother of God, you first received the greeting 'Rejoice'.

**Canon of the Myrrhbearers. Tone 2.
A Composition of Andrew of Crete. Ode 1. Irmos.**

[Take up Moses' song, my soul, and shout, 'Helper and Protector he has become for my salvation. he is my God and I will glorify him'.]

Troparia.

You were crucified in the flesh, though impassible by the Father's nature; you were pierced in the side and became a source of blood and water for the world. You are our God and we glorify you.

I honour your Cross and glorify your burial, O Good One. I praise and worship your Rising, and I cry out, 'You are our God and we glorify you'.

Though you tasted gall, O sweetness of the Church, yet you poured out incorruption for us from your side. You are our God and we glorify you.

You were numbered among the dead, O Saviour, when you raised the dead. You tasted corruption, for you knew nothing at all of destruction. You are our God and we glorify you.

Let Zion rejoice, and let heaven be glad. Christ has risen and raised the dead who sing in praise, 'You are our God and we glorify you'.

In grave clothes Joseph wrapped your body, O Christ, and laid you, our salvation, in a new tomb; but as God you raised the dead.

Anticipating the dawn, the women saw Christ and cried to God's Disciples; 'Christ has risen indeed. Come, and with us sing his praise'.

Glory.

All-holy Trinity, one Godhead, Unity without beginning: Father and Son and divine Spirit, save the world. You are our God and we glorify you.

Both now. **Theotokion.**

In your womb you abolished the ancient curse, holy Lady, and in giving birth to a babe you made the blessing flower for us; for he is God, though he bears flesh.

Katavasia. The day of Resurrection.

Ode 3.Irmos.

Come let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springs up from the tomb of Christ, in whom we are established.

Troparia.

Now all things are filled with light, both heaven and earth and those beneath the earth: so let all creation sing Christ's rising, by which it is established.

Yesterday I was buried with you O Christ, today I rise with you as you arise: yesterday I was crucified with you, glorify me with you, Saviour, in your Kingdom.

Of the Mother of God. The same Irmos.

Holy one, today I return to life undefiled, through the goodness of the One born from you and whose brightness shines to all the ends of the earth.

Seeing God, whom you conceived in the flesh, rising from the dead as he said, dance pure Maiden, and magnify him as God, O Immaculate.

Of the Myrrhbearers. Irmos.

[Make my barren mind bring forth fruit, O God, husbandman of fair fruits and planter of good things, in your compassion.]

Troparia.

When you nailed your palms to the Cross, O Jesu, and gathered in all the nations from error, you invited them to knowledge of you, O Saviour.

The Jewish people cried out to Pilate, 'Release for me the wicked thief. As for the Sinless One, away with him, away with him, crucify him'.

When you were crucified, O Christ, the light grew dark, the earth was shaken and many dead rose from the tomb through fear of your might.

Standing by the Cross, O Jesu, your Ewe-lamb cried out with lamentation, 'Where are you going, my Son? Where are you departing, Lamb who is slain for all?'

I worship your Cross, I praise your Burial, I honour your sufferings, O Jesu, the nails in your hands, the lance and the Resurrection.

You arose, O Jesu; the enemy was despoiled, Adam, and Eve with him, was delivered from bonds and corruption by your Resurrection.

When you arose, O Christ, the bars and gates of Hell were smashed, and the bonds of death immediately untied, through fear of your might.

Joseph, who received God, come, stand with us and cry, 'He has risen, Jesus the redeemer, who raised Adam in his compassion!'

Let the twelve Disciples rejoice with us, with the Myrrhbearing women, with Joseph and Christ's other Disciples, men and women.

Glory.

With the Father I worship and praise the Son and the right Spirit, the one Nature, separating the Persons and uniting the Essence.

Both now. **Theotokion.**

Blessed are you, holy Lady from the root of Jesse. From you according to the flesh sprang Christ, the rod and the flower, for our sake.

Katavasia. Come let us drink.

Kathisma. Tone 2. Seeking things on high.

Lovingly bringing spices to your tomb, O Saviour, the women rejoiced in soul at the radiance of the Angel. They proclaimed you God of all, and cried out to the Disciples: 'The Life of all has risen from the tomb indeed.'

Glory. Both now. **Same Tone.**

The choir of your disciples rejoices in harmony with the Myrrhbearing women, for they celebrate a common feast with them, to the glory and honour of your Resurrection, and through them we cry to you, 'O Lord, who love mankind, grant to your people your great mercy'.

Ode 4. Irmos.

Let the Prophet Avvakum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares, 'Today brings salvation to the world, for Christ has risen as omnipotent'.

Troparia.

Christ appeared as a 'male' who opened a virgin womb; but as our food he is called 'lamb'; 'unblemished', as our Passover without stain; and 'perfect' for he is true God.

As a yearling lamb, for us the blessed crown, Christ was willingly sacrificed for all, a cleansing Passover; and from the tomb the fair sun of justice has shone for us again.

God's forebear David dancing leaped before the Ark, mere shadow; but seeing the fulfilment of the types, let us, God's holy people, inspired, rejoice, for Christ is risen as omnipotent.

Of the Mother of God. Same Irmos.

Even he who fashioned Adam your forefather, O holy one, is fashioned from you, and by his own death he has today destroyed the death that came through him, and shed light on all with the divine beams of his Resurrection.

Seeing Christ, whom you bore, shining in beauty from the dead, O Pure One, fair and lovely, and spotless among women, as you rejoice to-day with the Apostles at the salvation of all, glorify him.

Of the Myrrhbearers. The Irmos.

Foreseeing your birth from a Virgin, the Prophet cried out and proclaimed, 'I heard your report, O Christ, and was afraid, for you came from Theman and from a holy shaded mountain.'

Troparia.

Through a Cross you took prisoner the belly of Hell, you raised the dead with you and overthrew the tyranny of death. Therefore we, Adam's descendants, falling down in worship sing the praise of your burial and your Rising, O Christ.

You were well pleased, our Saviour, through the bowels of your mercy, to be nailed to the Cross, and to redeem us from the ancestral curse. Release me from the bonds of my many offences, for you can accomplish whatever you will.

Having nailed my ancient curse on the Cross, O Saviour, and become a source of blessing for me through the blood from your side, release me from the bonds of my many offences, for you can accomplish whatever you will.

When Hell met you in the infernal regions, O Saviour, he was embittered, seeing that the dead, whom he of old had had the strength to swallow, now, unwilling, he was giving back. The depths below are being scoured, laid bare and despoiled of the dead.

Though the stone was sealed, O lawless foes, and the watch set, yet the Lord arose as he foretold, releasing the bonds of my many offences, for he can accomplish whatever he wills.

Having risen from the dead, despoiled Hell, given life to the dead and become for me a source of incorruption by your Rising, release the bonds of my many offences, for you can accomplish whatever you will.

Be ashamed indeed, lawless ones, for Christ has risen and raised the dead with him, crying, 'Be of good courage. I have conquered the world'. Obey him then, or keep silence, misguided ones, who deny his Resurrection.

Having risen from the tomb, O Good One, you greeted the Myrrhbearers with the cry, 'Rejoice', and commanded the Apostles, 'Proclaim my Rising'; release the bonds of my many offences, for you can accomplish whatever you will.

Let us honour the noble Joseph, zealot for true religion, counsellor and disciple, with the Myrrhbearers and the Apostles, as we cry out with them, and with faith and gladness praise the Saviour's Resurrection.

Glory.

Who can declare the indivisible glory of the Godhead beyond all being? For a Trinity in nature is praised, without beginning, identical in nature, praised as a Unity in Trinity, with simple substances.

Both now. **Theotokion.**

Holy Virgin-mother, unceasingly implore the One who dwelt in your womb, whom you bore without pangs, to release me from the bonds of my many offences, for you can help whatever you will.

Katavasia. Let the Prophet.

Ode 5. Irmos.

Let us arise in the early dawn, and instead of myrrh, offer praises to the Master, and we shall see Christ, the Sun of Righteousness, who causes life to dawn for all.

Troparia.

Those who were held by the chains of Hell, seeing your measureless compassion, press forward to the light, O Christ, with joyful step, praising an eternal Passover.

With torches in our hands let us go forth to meet Christ as he comes from the grave like a bridegroom, and with the festive ranks of Angels let us feast God's saving Passover.

Of the Mother of God. Same Irmos.

O immaculate Mother of God, the assembly of the devout is enlightened by the divine and life-giving rays of your Son's resurrection, and is filled with joy.

You did not open the gates of the Virgin, when you took flesh. You did not break the seals of the sepulchre, O King of creation. Therefore when she saw you risen, she rejoiced.

Of the Myrrhbearers. Irmos.

[Having scattered the fog of my soul with the light of your commandments, shine on me as you alone are the King of Peace.]

Troparia.

The ancient garment, which the sower of sin wove for me, alas, you stripped off me, my Saviour, when you clothed yourself in me.

My sin sewed fig leaves for me when I, alas, by the counsel of the serpent did not keep your most pure commandment, my Saviour.

Coming upon my soul wounded by my thieving thoughts, Christ, the child of Mary, poured oil on it and healed it.

Standing by the Cross the blameless Mother of God called out as a mother, 'You have left me behind alone, my Son and my God'.

Having overthrown the serpent, origin of evil, with the weapon of your Cross, you smashed the sting of death, O Jesu.

‘Where death is your sting? Where Hell your victory?’ Let Adam join the cry. You have been smashed by the return to life of him who raised the dead.

The Myrrh-bearing women, coming to the tomb of him who gave life to those below, heard a voice saying, ‘Christ has risen!’

As we celebrate the memory of the devout Myrrhbearers and of all your Disciples, in your shining Rising, we sing your praise, O Christ.

Let us all worthily honour the noble one who took down the Lord’s body from the tree and faithfully gave it burial.

Glory

I worship God, Father and Son and Spirit, three Persons, and I believe the one to be three with one Essence.

Both now. **Theotokion.**

We faithful praise you, who gave birth by a conception beyond nature without seed to him who renews nature, Christ, the only Master.

Katavasia. Let us rise at dawn.

Ode 6. Irmos.

You went down to the deepest parts of the earth, and you shattered the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the whale, you arose from the tomb.

Troparia.

Keeping the seals intact O Christ, you rose from the tomb, you who did not harm the locks of the Virgin’s womb at your birth, and you have opened to us the gates of Paradise.

O my Saviour, the living, unslain Victim, as God offering yourself willingly to the Father, you raised with yourself all Adam's race in rising from the tomb.

Of the Mother of God. The same Irmos.

Prisoner of old of death and corruption, the human race has been brought back through him who took flesh from your spotless womb to incorruptible and everlasting life, O Virgin Mother of God.

He who went down into your womb, O pure Maiden, dwelt there and took flesh beyond understanding, went down into the lowest parts of the earth and raised Adam with himself when he rose from the tomb.

Of the Myrrhbearers. Irmos.

[I am ever held by an abyss of sins, and I am sinking deep in the sea of life. But like Jonas from the beast, bring me up and save me.]

Troparia.

Hell is dead. Take courage, you who are born of earth, for Christ, hung upon the tree, has hurled away the sword against him and Hell lies dead. For, stripped naked, he has been despoiled of those he held.

'Hell has been despoiled! Take courage you dead! The graves have been opened, arise!' Christ, who came to ransom all mankind from death and corruption, cries out to you from Hell.

'Now, Hell, you have orders. Give me back the dead you once had strength to swallow', the Life-giver and God, who came to ransom all mankind from your insatiable maw, cries out to you.

The Lord has risen, having despoiled the foe and delivered the prisoners. He has brought back all mankind and raised Adam the first-formed, for he is compassionate and loves mankind.

Having wrapped you in a winding sheet, O Christ, the noble Joseph laid you in a grave. having anointed the temple of your body which had been destroyed, he rolled a great stone to the mouth of the sepulchre.

O Myrrh-bearing women, why do you still hurry? Why do you bring spices for the living? Christ has risen as he foretold. Let your tears cease: they have changed to joy.

Glory.

Let us believers praise the Trinity in Unity, glorifying the Father with the Son, and the Spirit consubstantial with the Son, and him who with the Father is without beginning and eternal God.

Both now. **Theotokion.**

Like a vine, pure Maiden, you conceived unhusbanded in your womb the Grape Cluster of incorruption, from which for us the streams of immortality pour out, like wine, eternal life.

Katavasia. You went down.

Kontakion. Model Melody. Tone 2.

When you cried to the Myrrhbearers, 'Rejoice!', Christ our God, you ended the lament of our foremother Eve by your resurrection, while you ordered your Apostles to proclaim, 'The Saviour has risen from the grave'.

The Ikos.

As they went to your tomb, O Saviour, the Myrrhbearers were troubled among themselves in mind and they said, 'Who will roll away the stone from the grave for us?' And looking up they see that the stone has been rolled away. They were amazed by the appearance of the Angel and his raiment; they were seized with fright and thought to flee; but the young man cried out to them, 'Do not be afraid. The one you seek has risen. Come, see the place where the body of Jesus was laid and going quickly tell his disciples: The Saviour has risen from the grave'.

Synaxarion from the Menaion, then the following:

On the same day, the third Sunday from Pascha, we celebrate the feast of the Myrrhbearers. We also remember Joseph of Arimathea, who was a disciple in secret, as well as Nikodemos, the disciple by night.

Verses

Women Disciples bring sweet spice to Christ;
While I to them, like spices, bring my hymn.

Ode 7. Irmos.

He who delivered the Children from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers.

Troparia.

The holy women hastened after you with sweet spices. Whom they sought with tears as a mortal, they worshipped with joy as the living God, and they proclaimed the mystic Passover, O Christ, to your disciples.

We feast death's slaughter, the overthrow of Hell, the first fruits of a new eternal life: and dancing we hymn the cause: the only blessed and most glorious God of our fathers.

How truly holy and all-festive is this saving night, how full of light, herald of the bright day of the resurrection, in which the timeless Light shone bodily for all from the tomb.

Of the Mother of God. The same Irmos.

Having slain death, your Son today, All-blameless one, has given to all mortals life that endures to ages of ages, he the only blessed and highly exalted God of our fathers.

He who reigns over all creation, becoming man, dwelt in your womb, O full of God's grace, and having endured Cross and death, he has risen as God and raised us with him, for he is all powerful.

Of the Myrrhbearers. Irmos.

[Imitating the Cherubim, the Youths in the furnace, danced and cried out, 'Blessed are you, O God, for with truth and judgement you have brought all these things upon us because of our sins; you who are highly praised and glorified to all the ages.']

Troparia.

Wishing, as you love mankind, to save from error all those you had fashioned, you endured being nailed to the Cross, that in your flesh, O Saviour, you might renew the image smothered by the passions; and having overthrown Hell you raised up the dead with yourself.

Lifted up on the cross, O Merciful, you called all to yourself, as you had promised, O Good One; for you were well-pleased in truth to suffer all these things because of our sins; so too you opened the gates of Paradise to the thief, O Saviour.

The temple of your body, which had been destroyed, you raised on the third day, as you had promised, O Good One, that in truth you might make known your glory, which you pour out upon us through the faith, having freed the prisoners whom Hell of old held captive.

O the madness of the Jews! O the frenzy of the lawless! What had you seen which was unbelievable, that you did not believe Christ? That he did not raise the sick with a word? That he did not save the whole world himself? If not the soldiers, then let those risen from the dead convince you.

Let the guards, who became as dead men, now say how he was stolen, whom they did not see, being wholly without sensation. For if they did not see, did not perceive him risen, how then could they ever think he had been stolen? Let them convince you, and also this stone and Christ's grave clothes.

Why do you guard him like a corpse? Why have you set seals on the stone, O Jews? Fearing theft? See, the tomb was truly sealed. How then did

Christ arise unless he was God? Let those who arose and were seen by many persuade you.

Glory.

With the Father we glorify the Son and the Holy Spirit, crying out with unceasing voice, 'Trinity, single Essence, have mercy. Save us all, Unity in three Persons. Have pity, O God, glorified to the ages'.

Both now. **Theotokion.**

How did you contain as a child in your womb, O Immaculate, him before whom as God the angelic powers tremble? Unless as he willed, as he knew how, he took up his dwelling, wishing to save the those born from earth, Adam's seed, by freeing Adam from that curse which came through the bitter eating.

Katavasia. The only blessed.

Ode 8. Irmos.

This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages.

Troparia.

Come let us share in the new fruit of the vine, of joy divine, and in the kingdom of Christ, on the glorious day of the Resurrection, hymning Him as God to all the ages.

Lift your eyes around you, O Sion, and see: for behold like beacons shedding light divine your children have come to you, from West and North, from the Sea and from the East, blessing Christ in you to all the ages.

Almighty Father, Word and Spirit, nature united in three Persons, beyond all being and beyond all Godhead, into you we have been baptised and we bless you to all the ages.

Of the Mother of God. The same Irmos.

As the Creator came into the world through you, Virgin Mother of God, tearing open the belly of Hell, he granted us mortals the Resurrection; therefore we bless him to the ages.

Your Son, O Virgin, having overthrown the might of death by his resurrection, as a mighty God has exalted us with himself and made us divine; therefore we praise him to the ages.

Of the Myrrhbearers. Irmos.

[The One who foreshadowed for Moses in the bush on Mount Sinai the wonder of the Virgin, praise, bless and highly exalt to all the ages.]

Troparia.

The rays of the sun cowered with fear at the sufferings of Christ, the dead were raised, the mountains were shaken, the earth quaked and Hell was stripped bare.

The thrice-blessed Youths in the furnace of old raised their hands, typifying your most pure Cross, through which, O Christ, you overthrew the power of the foe.

O blind Jews, deceivers and transgressors, who do not trust Christ's Resurrection, as though it was a lie, what do you see that you cannot believe? That Christ has risen, he who raised the dead?

O hostile Jews, even though you do not believe us, ask your own soldiers what they experienced. Who with their hands rolled the stone away from the grave?

Who withered the fig-tree? Who healed the withered hand? Who once fed the multitudes in the desert? If not Christ God, who raised the dead.

Who gave light to the blind, healed lepers, cured the lame and walked on the sea dry-shod as though on land? If not Christ God, who raised the dead.

Who raised from the tomb one four days dead, and the widow's son? Who gave strength to the paralytic on his bed? If not Christ God, who raised the dead.

The stone itself cries out, the seals, which you placed yourselves when you posted the sentries to guard the grave, shout aloud, 'Christ has risen indeed, and lives to the ages'.

Christ has risen indeed, Hell is despoiled, the serpent slain, Adam redeemed, those below are saved. Why do you persist in unbelief, foes and transgressors?

Glory.

With the Father we glorify the Son and the Holy Spirit, the holy Trinity in one Godhead, as we cry, 'Holy, Holy, Holy are you to the ages'.

Both now. The stone itself cries out, the seals, which you placed yourselves when you posted the sentries to guard the grave, shout aloud, 'Christ has risen indeed, and lives to the ages'.

Christ has risen indeed, Hell is despoiled, the serpent slain, Adam redeemed, those below are saved. Why do you persist in unbelief, foes and transgressors?

Glory.

With the Father we glorify the Son and the Holy Spirit, the holy Trinity in one Godhead, as we cry, 'Holy, Holy, Holy are you to the ages'.

Both now. **Theotokion.**

In your womb, pure Maiden, you bore without change the ever-living bread, compounded uncompoundedly with our composition, one Christ, God, in the two Essences.

Katavasia. This chosen.

Ode 9. Irmos.

Megalynarion: Magnify, O my soul, him who suffered willingly, and was buried, and arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Sion, and you too rejoice, O pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Magnify, O my soul, Christ the Giver of life, who arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Sion, and you too rejoice, O pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Christ is the new Passover, the living sacrificial victim, the Lamb of God, who takes away the sin of the world.

O your divine and beloved and sweetest voice; you have truly promised that you will be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

Megalynarion: To-day the whole creation is glad and rejoices, for Christ has risen and Hell has been despoiled.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we may partake of you fully in the unwaning day of your Kingdom.

Of the Mother of God. The same Irmos.

Now in harmony, O Virgin, we faithful call you blessed. Hail, gate of the Lord! Hail, living city! Hail, through whom today the light of the Resurrection from the dead of him who was born from you has shone for us!

Rejoice, be glad, divine Gate of the Light; for Jesus who set in the tomb has dawned, shining more brightly than the sun, and shedding his rays on all the faithful, O Sovereign Lady, full of God's grace.

Of the Myrrhbearers. Irmos.

[The one who in her womb conceived in flesh the Word, who shone from the Father beyond time, in never-silent hymns let us the faithful magnify.]

Troparia.

The thief who acknowledged you on the Cross as God, All-powerful Saviour, you made heir to the spiritual Paradise when he cried, 'Remember'.

You were struck, you were spat upon by the lawless for our sake, O Jesu, who traced the tables of the law on Sinai for your servant Moses.

You were given vinegar and gall to drink for our sake, O Saviour, who give us your Body and your precious Blood as the food and drink of your eternal life.

When your life-giving side was pierced by the lance, O Christ, you poured out your immaculate Blood and precious Water as an ever-living spring for the world.

You, who brought the dead to life, were numbered among the dead. You, who emptied the tombs, were laid in a tomb. You despoiled Hell in raising Adam.

You arose, O Jesu. The foe was bound, Hell despoiled, tombs stripped bare, those below raised, as they worshipped you, O Christ.

Who stole the dead body? And moreover naked? Why are you deceived, O Jews? Christ has risen and the bonds and bars of hell have been unloosed.

Glory to you, Christ Saviour, who poured out life, made light dawn for those in the darkness of ignorance, and shone over all the earth by your Rising.

Let the noble counsellor Joseph be praised with the Myrrhbearers and the godly Disciples, as he too is a herald of Christ's Rising.

Glory.

You are without beginning, O Father; you are uncreated, O Son; you are equal in rank, O Holy Spirit; the three one in nature and three in persons, one true God.

Both now. **Theotokion.**

Let Jesse rejoice and David dance, for see, the Virgin, the stem of God's planting, has blossomed with the flower, Christ the ever-living.

Katavasia. Shine, shine.

Holy is the Lord our God [x3].

Exapostilarion of Pascha. Tone 2.

Having fallen asleep in the flesh as one mortal, O King and Lord, you rose again on the third day, raising up Adam from corruption, and abolishing death. Pascha of incorruption; salvation of the world.

**Another, of the Myrrhbearers. Model Melody.
Same Tone.**

Women hear a voice of gladness, 'Trampling on the tyrant Hell, I have raised the world from corruption. Run, tell my friends the good tidings, for I wish joy to shine on what I fashioned from the source from which came grief'.

At Lauds we insert 8 stichera, 4 of the Resurrection and 4 of Anatolios.

Tone 2.

Let everything that has breath and every creature glorify you, O Lord, for through the Cross you have abolished death, that you might show the peoples your Resurrection from the dead, as you alone love mankind.

Let the Jews say how the soldiers lost the king they were guarding. For why did the stone not guard the Rock of life? Let them hand over the

buried one, or worship the Risen One, saying with us: Glory to the multitude of your mercies, our Saviour, glory to you.

Rejoice you peoples and be glad. The Angel sat on the stone of the grave: he brought you the good news, saying: Christ has risen from the dead, the Saviour of the world, and filled the universe with fragrance. Rejoice you peoples and be glad.

An Angel before your conception brought the greeting 'Hail' to her that was full of grace. An Angel rolled away the stone of your glorious grave at your Resurrection. The one instead of grief revealed signs of joy; the other instead of death proclaimed to us a Master, giver of life. Therefore we cry to you, 'Benefactor of all mankind, Lord, glory to you!'

Other Stichera of Anatolios.

The women sprinkled sweet spices with their tears upon your grave, and their mouths were filled with joy as they said, 'The Lord has risen!'

Let nations and peoples praise Christ our God, who willingly endured the Cross for us and spent three days in hell; and let them worship his Resurrection from the dead, through which all the ends of the world have been filled with light.

You were crucified, you were buried, O Christ, as you willed; you despoiled death as God and Master, granting the world eternal life and your great mercy.

In truth, lawless ones, by sealing the tomb you have granted us a greater marvel; the guards have the knowledge; today he came from the grave, and they said: You said that while we slept the Disciples came and stole him. And who steals a corpse, especially one that is naked? But he has risen by his own authority as God, leaving behind his grave-clothes in the tomb. Come, O Jews, see how he did not burst the seals the One who trampled on death and grants the human race life without end and his great mercy.

Glory. Eothinon 4. Tone 4.

It was early dawn and the women came to your grave, O Christ, but the body which they longed for was not found; therefore they were much perplexed. Then those in dazzling garments came to them and said, 'Why do you seek the living with the dead? He has risen as he foretold. Why have you forgotten his words?' Convinced by this they proclaimed what they had seen. But the good tidings seemed an idle tale, so dull were the disciples still. But Peter ran, and having seen, glorified your wonders to himself.

Both now. **Tone 5.**

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those who hate us: let us forgive all things at the Resurrection, and so let us cry: Christ is risen from the dead; death he trampled down by death, and to those in the tombs he has given life.

Great Doxology and Dismissal

Sunday of the Paralyse Man.

At Great Vespers.

After Christ has risen, at Lord I have cried we insert 10 Stichera, and we sing 7 of the Resurrection from the Octoichos.

Tone 3.

By your Cross, Christ Saviour, death's might has been abolished, the devil's deception destroyed, while the human race, saved by faith, each evening offers you its hymn.

By your Resurrection, Lord, the universe has been filled with light and Paradise has been opened again, while all creation as it sings your praise, each evening offers you its hymn.

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

Other Stichera, by Anatolios.

We worship your precious Cross, O Christ, and we praise and glorify your Resurrection, for by your stripes we have all been healed.

We praise the Saviour who took flesh from the Virgin; for he was crucified for us and rose on the third day, granting us his great mercy.

Going down to those in Hades, Christ proclaimed the good tidings, saying, 'Be of good courage; now have I conquered! I am the Resurrection; I will bring you up, abolishing the gates of death'.

We who stand unworthily in your most pure house sing an evening hymn, as we cry out of the depths, 'Christ God, who enlightened the world by your Resurrection on the third day, deliver your people from the hand of your foes, O Lover of mankind'.

Two Idiomel Stichera of the Paralytic. Tone 1.

Compassionate Christ, who fashioned humankind with your immaculate hand, you came to heal the sick. You raised the Paralytic at the Sheep Pool through your word; you cured the pain of the woman with the issue of blood; you had pity on the possessed daughter of the woman of Canaan; and you did not despise the request of the Centurion. Therefore we cry: All-powerful Lord, glory to you! **(Twice)**

An unburied corpse, the Paralytic, when he saw you, cried out, 'Have mercy on me, Lord, for my bed has become for me a tomb. What does life hold for me? I cannot crave the Sheep Pool, for I have no one to put me in when the waters are stirred up. But I come to you, the source of healing, that I may cry with all: All-powerful Lord, glory to you!'

Glory. **Tone 5.**

Jesus went up to Jerusalem, to the Sheep Pool, called by the Jews Bethesda, having five porches. For in these lay a great multitude of the sick. For an Angel of God would come at from time to time, stir it up and grant strength to those who approached with faith. And the Lord, seeing a man who had been sick for many years, said to him, 'Do you want to be made whole?' The sick man answered, 'Sir, I have no one to put me into the pool when the water is stirred up. I have spent all my livelihood on physicians, and it has not been granted me to find mercy'. But the physician of souls and bodies said to him, 'Take up your bed and walk, while proclaiming my power and my great mercy in the ends of the earth.'

Both now. **Theotokion. Tone 3.**

How should we not marvel at your Offspring, who is both God and man, all-honoured one? For without knowing man, O all-blameless, you gave birth in the flesh to a Son without father, begotten from the Father before the ages without mother, in no way undergoing change, or mixture or separation, but preserving intact the identity of either nature. Therefore, Sovereign Lady, Virgin Mother, implore him that the souls may be saved of those who with right belief acknowledge you as Mother of God.

At the Liti.

The Sticheron of the Saint of the Monastery.

Glory. **Tone 5. Composition of Koumoulas.**

A man was lying in sickness at the Sheep Pool, and seeing you, Lord, he cried out, 'I have no one when the water is stirred up to put me in it. While I am moving forward another gets there before me and receives the healing, while I lie sick'. And at once the Saviour, moved with compassion, says to him, 'For your sake I have become man, for your sake I have clothed myself in flesh, yet you say 'I have no one'? Take up your bed, and walk!' All things are possible for you, all things obey you, all things are subject to you; remember us all and have mercy, O Holy One, as you love humankind.

Both now. **The same tone.**

You are the temple, the gate, the palace and the throne of the King, all-honoured Virgin; through you my Redeemer, Christ the Lord, has appeared to those who sleep in darkness, for he is the Sun of justice, who wishes to enlighten all those whom he fashioned according to his own image, by his own hand. Therefore, all-praised One, as you have a mother's boldness towards him, intercede with him unceasingly that our souls may be saved.

At the Aposticha, Resurrection Sticheron. Tone 3.

By your passion, O Christ, you darkened the sun, and by the light of your Resurrection you made the whole universe radiant. Accept our evening hymn, O Lover of mankind.

Then the Easter Stichera with their Verses.

Tone 5.

Verse: Let God arise and let his enemies be scattered, and let those that hate him flee before his face.

A sacred Pascha has been shown forth to us to-day, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer, a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that has opened to us the gates of Paradise, a Pascha that hallows all the faithful.

Verse: As smoke vanishes, so let them vanish, as wax melts before the fire.

Come from the scene, O women bearers of good tidings, and say to Zion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance and be glad, O Jerusalem, for you have seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God, and let the just be glad.

The Myrrh-bearing women at early dawn came near the tomb of the Giver of life; they found an Angel sitting on the stone, and he, addressing them

in this manner, said: Why do you seek the living among the dead? Why do you mourn the Incorruptible amid corruption? Go, proclaim it to his Disciples.

Verse: This is the day that the Lord has made. Let us be glad and rejoice in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, a Pascha on which let us embrace one another with joy. O Pascha, ransom from sorrow! To-day Christ has shone forth from the tomb as from a bridal chamber, and has filled the women with joy, saying: Proclaim it to the Apostles.

Glory. **Tone 8.**

In Solomon's Porch a great crowd of sick was lying, and at the mid-point of the Feast, Christ, finding a paralytic who had been lying there for thirty eight years, said to him with the voice of the Master, 'Do you want to be made whole?' The sick man answered him, 'Sir, I have no man to put me in the pool when the water is stirred up'. But he said to him, 'Take up your bed. See, you have been made whole. Sin no more.' At the prayers of the Mother of God, O Lord, send down upon us your great mercy.

Both now. **Tone 5.**

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, brethren, even to those who hate us: let us forgive all things at the Resurrection, and so let us cry: Christ has risen from the dead; by death he has trampled on death, and to those in the graves given life.

Apolytikion. Tone 3.

Let everything in heaven rejoice, let everything on earth be glad, for the Lord has shown strength with his arm; by death he has trampled on death; he has become the first-born from the dead; from the belly of Hell he has delivered us, and granted the world his great mercy.

Theotokion.

Virgin Mother of God, we praise you as the means of the salvation of our race; for your Son and our God, who through the Cross accepted suffering in the flesh he had taken from you, has redeemed us from corruption, for he loves humankind.

And Dismissal.

At Matins.

After the 1st Psalter reading, Kathismata of the Resurrection.

Tone 3.

Christ has risen from the dead, the first fruit of those who sleep; the first born of creation, and creator of all that has come into being; he has renewed in himself the nature of our race that had perished. Death, you no longer lord it, because the Master of all has abolished your might.

Glory.

Having tasted death in the flesh, Lord, you cut out the bitterness of death by your Rising, and you strengthened mankind against it, revoking the defeat of the ancient curse. O Protector of our life, Lord, glory to you.

Both now. **Theotokion. Model melody.**

Awed by the beauty of your virginity, and by the splendour of your purity, Gabriel cried aloud to you, O Mother of God, 'How can I praise you as I should? By what name shall I address you? I am troubled and amazed. Therefore as I was commanded I cry to you: Hail, full of grace!'

After the 2nd Psalter reading, Kathismata.

Tone 3. Awed by the beauty.

Having accepted all that is human, having made your own all that is ours, you were well-pleased, my Maker, to be nailed on a cross; having chosen to endure death as man, that you might redeem humanity from death as God; therefore as Giver of life we cry out to you: Glory, O Christ, to your compassion!

Glory.

All things in heaven rejoiced with longing, all those on earth stood amazed with fear, when the immaculate voice came to you, O Mother of God: for one festival shone on both, because he delivered the First-formed from death: therefore with the Angel we cry out to you: Hail, pure Virgin-mother!

After Psalm 118, the Evlogitaria.

Then the Ypakon. Tone 3.

Terrifying them by his appearance, calming them by his words, the dazzling Angel said to the Myrrh-bearing women: 'Why do you seek the living in the grave? Know that the Changer of corruption is the Unchangeable; say to God: How fearful are your works! For you have saved the human race.'

Then the Anavathmi of the Tone. Antiphon 1.

You rescued from Babylon the captivity of Zion: snatch me too from the passions into life, O Word.

Those who sow in the south with God-given tears will reap in joy ever-living sheaves.

Glory. Both now.

From the Holy Spirit the giving of all good things shines out as from the Father and the Son, in whom all things live and move.

Antiphon 2.

If the Lord does not build the house of the virtues, we labour in vain: but when he protects the soul, no one sacks our city.

From the fruit of the womb the Saints are ever by the Spirit made sons to you, O Christ, as to the Father.

Glory. Both now.

By the Holy Spirit are seen all holiness and wisdom, for he gives existence to all creation. Let us worship him, for he is God, with the Father and the Son.

Antiphon 3.

Those who fear the Lord are blessed, they walk in the paths of his commandments: for they eat every fruit which has life.

Be glad, Chief Shepherd, seeing your offspring around your table: bearing branches of good works.

Glory. Both now.

With the Holy Spirit is all the wealth of glory, from whom comes grace and life to all creation: for he is hymned with the Father and the Word.

Prokeimenon.

Say among the nations that the Lord is king: he has made the world so firm that it can never be moved.

Verse: Sing to the Lord a new song: sing to the Lord all the earth.

Then Let everything that has breath, **Resurrection Gospel 5.** Having seen the Resurrection. **Psalm 50 etc. The Canons of Easter, with the Irmi, and of the Mother of God to 8, and that of the Paralysed Man to 6.**

Easter Canon. Tone 1. Ode 1.

Irmos.

The day of Resurrection, let us be radiant, O peoples: Pascha, the Lord's Pascha; for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song.

Troparia.

Let us purify our senses, and we shall see Christ shining forth, in the unapproachable light of the resurrection, and we shall clearly hear Him saying 'Rejoice!', as we sing the triumphal song.

Let the heavens as is fitting rejoice, and let the earth be glad, let the whole world, both seen and unseen, keep the feast: for Christ has risen, our eternal joy.

Canon of the Mother of God. Tone 1.
The Acrostic in the first Troparia: Theophan.
Ode 1. The same Irmos.

The boundary of death you forced open, all-pure Virgin, by bearing Christ the eternal Life, who shone out to-day from the tomb, and enlightened the world.

Having seen your Son and God risen from the dead, you rejoice with the Apostles, O holy and full of grace, and as cause of the joy of all, O all-pure Mother of God, you first received the greeting 'Rejoice'.

Canon of the Paralysed Man. Tone 3.
Whose Acrostic is in the 9th Ode: Joseph.
Composition of Joseph of Thessaloniki.
Ode 1. The Irmos.

[O God, you are glorious in your wonders; you do marvels; you turned the deep into earth, covered chariots and saved a people who sing to you, as God our redeemer.]

Troparia.

O only King, who perform signs and do marvels, as merciful you willingly underwent the Cross; having put death to death by death, you have given us life.

At Christ's Rising let us dance with faith today, O peoples: Hell has been despoiled; rapidly he gave up the prisoners he held, as they hymned the wonderful works of God.

O Christ, who once with divine power braced the limbs of the paralytic by your word and ordered him who had been weak for many years to take up his bed, heal my fearsomely sick soul.

Once the Angel would come down into the Sheep Pool and cure one person each year; but now by divine Baptism Christ cleanses unnumbered multitudes.

Prince of Angels, Chief Captain of the ministers on high, protect, and guard those who have come together in your venerable temple and who sing God's praises.

Glory.

With the Bodiless ones let us ceaselessly sing the praise of God without beginning in three persons but one nature, Father, Word, Spirit, with kingdom and might undivided.

Both now. **Theotokion.**

O holy one, ever save this your city, which honours you, from dangers, capture by aliens, civil war, the sword and every other threat.

Katavasia. The day of Resurrection.

Ode 3. Irmos.

Come let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springs up from the tomb of Christ, in whom we are established.

Troparia.

Now all things are filled with light, both heaven and earth and those beneath the earth: so let all creation sing Christ's rising, by which it is established.

Yesterday I was buried with You O Christ, to-day I rise with You as You arise: yesterday I was crucified with You, glorify me with You, Saviour, in your Kingdom.

Of the Mother of God. The same Irmos.

Holy one, to-day I return to life undefiled through the goodness of Him who was born from you and whose brightness shines to the ends of the earth.

Seeing the God, whom you conceived in the flesh, rising from the dead as he said, O holy one, dance; and magnify him as God, O immaculate.

Of the Paralysed Man. The Irmos.

[Barren and sterile soul, acquire fruit of good renown, and blessed with offspring cry out: my heart is established; none is holy; none is just but you, O Lord.]

Troparia.

The sun of old seeing you hanging upon the tree, O Word, withdrew its light, the whole earth was shaken; when you died the dead arose, O all-powerful.

When you came with your soul to the belly of the earth, Hell speedily gave up the souls he had acquired, which loudly sang a song of thanks to your might, O only Lord.

O most Good, heal my soul which for many many years has been grievously sick; that I may tread the paths which you have marked out for those who long for you.

With the ranks on high make intercession, O Archangel of God, for those who hymn you in faith, guarding and protecting us who fall into the snares of life's passions.

Glory.

Glory let us cry aloud to Father, Son and Spirit: for God is one by nature, whom all the powers of heaven glorify in fear, crying: Holy, Holy, Holy!

Both now. **Theotokion.**

Your conceiving was without seed, your child-bearing beyond understanding, O immaculate Virgin-mother; an awesome thing, greatest marvel, feared by Angels, glorified by mortals, O Maiden, Sovereign Lady .

Katavasia. Come let us drink.

Kathismata. Tone 3.

A word alone braced the limbs of the paralytic, when the universal word of him who through compassion appeared on earth for our sakes was uttered; and so too he walked on carrying his bed, although the Scribes could not bear to see what had been done, held as they were by wicked envy which paralyses souls.

Glory. Both now. **Theotokion. Model Melody.**

Awed by the beauty of your virginity, and by the splendour of your purity, Gabriel cried aloud to you, O Mother of God: 'How can I praise you as I should? By what name shall I invoke you? I am troubled and amazed. Therefore, as I was commanded, I cry to you: Hail, full of grace!'

Ode 4. Irmos.

Let the Prophet Avvakum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares: 'To-day brings salvation to the world, for Christ has risen as omnipotent'.

Troparia.

Christ appeared as a male who opened a virgin womb: but as our food he is called 'lamb': 'unblemished', as our Passover without stain: and 'perfect' for he is true God.

As a yearling lamb, for us the blessed crown, Christ was willingly sacrificed for all, a cleansing Passover: and from the tomb the fair sun of justice has shone for us again.

God's forebear David dancing leaped before the Ark, mere shadow : but seeing the fulfilment of the types, let us, God's holy people, inspired, rejoice, for Christ is risen as omnipotent.

Of the Mother of God. Same Irmos.

Even He who fashioned Adam your forefather, O holy one, is fashioned from you, and by his own death He has destroyed Adam's death to-day, and shed light on all with the divine beams of his Resurrection.

Seeing Christ, whom you bore, shining in beauty from the dead, O Pure one, fair and lovely and spotless among women, as you rejoice to-day with the Apostles at the salvation of all, glorify him.

Of the Paralysed Man. The Irmos.

[In the shadowed mountain Avvakum foresaw your immaculate womb, O Pure one, therefore he raised the cry: God will come from Theman and the Holy One from a shadowed, wooded mountain.]

Troparia.

Consumed by envy the Hebrew people crucified you on a tree, O Lord; and having annulled the sentence of death, you rose from the dead as mighty, raising the world with you.

'Why, O women, do you seek the inexhaustible Sweetness with sweet spices? he has risen', the one who was seated clothed in white said to the Myrrhbearers, 'and fills the whole world with fragrance.

Bearing the image of a servant in your surpassing compassion, O Word, you passed by on your way and restored health to the man who had lain sick for many years, and ordered him to take up his bed.

An Angel of the Lord went down at a certain time and stirred up the water in the Sheep Pool, making one, and only one person well; but Christ saves countless multitudes by divine Baptism.

Prince of the Angels, guide of the erring, God's Chief Captain, be among us at this hour, and offer all our prayers to the only Maker and Master.

Glory.

The holy Trinity is united in nature, divided in persons: the Father beyond all being, and the co-eternal Son and the Holy and alone all-powerful Spirit.

Both now. **Theotokion.**

How did you give suck, O pure one? How give birth to an infant more ancient than Adam? How bear in your embrace as Son him who is borne on the shoulders of the Cherubim? As he understands, as he knows, he who gave everything being.

Katavasia. Let the Prophet.

Ode 5. Irmos.

Let us arise in the early dawn, and instead of myrrh, offer praises to the Master; and we shall see Christ, the Sun of Justice, who causes life to dawn for all.

Troparia.

Those who were held by Hades' bonds, seeing your measureless compassion, press forward to the light, O Christ, with joyful step, praising an eternal Passover.

With torches in our hands let us go forth to meet Christ as he comes from the grave, like a bridegroom, and with the festive ranks of Angels, let us feast God's saving Passover.

Of the Mother of God. Same Irmos.

O pure Mother of God, the assembly of the devout is enlightened by the divine, lifegiving rays of the Resurrection of your Son, and is filled with joy.

You did not open the gates of the Virgin, when You took flesh; You did not break the seals of the grave, O King of creation. Therefore when she saw You risen, she rejoiced.

Of the Paralysed Man. The Irmos.

[Shed on my humble soul, O Christ, the rays of your light which knows no evening, and guide me to the fear of you; for your commands are light.]

Troparia.

You were lifted up on the tree of the Cross and you lifted up the whole world with you; and among the dead as God you raise those who have been dead since time began.

Christ has risen as he said, having emptied the palaces of Hell, and he appears to the Apostles, giving them a share in the joy that lasts forever.

A snow-white, dazzling Angel appeared to the women saying, 'Do not weep. Our life has arisen, having given life to the dead in the graves'.

As you raised the Paralysed Man, O Christ, heal my soul crippled by transgressions, and lead me aright to walk in your straight paths.

Michael, Prince of Angels, save the people which throngs your temple to-day and proclaims the wonderful works of God.

Glory.

Equal in honour, triple Unity, separated faithfully in persons but united in nature, are Father, Son and the divine Spirit.

Both now. **Theotokion.**

We hymn your child-bearing without seed and your birth-giving beyond understanding, O Pure one, calling you blessed as Mother of the Maker of all things and Master.

Katavasia. Let us arise at early dawn.

Ode 6. Irmos.

You went down to the deepest parts of the earth, and You shattered the everlasting bars that held fast those that were fettered, O Christ. And on the third day like Jonas from the whale, You arose from the tomb.

Troparia.

Keeping the seals intact O Christ, You rose from the tomb, You who did not harm the locks of the Virgin's womb at your birth, and You have opened to us the gates of Paradise.

O my Saviour, the living, unslain Victim, as God offering yourself willingly to the Father, You raised up with Yourself all Adam's race, in rising from the tomb.

Of the Mother of God. The same Irmos.

Prisoner of old of death and corruption, the human race has been brought back through Him who took flesh from your spotless womb to incorruptible and everlasting life, O Virgin Mother of God.

He who went down, O Holy one, into your womb, dwelt there and took flesh beyond understanding, went down into the lowest parts of the earth and raised Adam with Himself when He rose from the tomb.

Of the Paralyse Man. The Irmos.

[The deep of the passions has risen up against me, and a tempest of contrary winds; but come quickly, my Saviour, save me and deliver me from corruption, as you saved the Prophet from the beast.]

Troparia.

Willingly you were raised on a tree, you were placed as a dead man in a tomb, and having given life to all the dead in Hell together, you rose, O Christ, by divine power.

Hell meeting you below was embittered, Merciful one, and hastily gave back his prisoners, as they hymned your dread Resurrection, Saviour, with never silent voices.

The divine Disciples, when they saw the life of all come from the grave, with great desire, right judgement and gladness of soul worshipped the risen Christ.

he who of old had lain for many years on a bed of pain, at your order, O Christ, was made whole, and with hymns glorified your compassion, O Giver of life.

Michael, Prince of Angels, who stand by the throne of the Master, be present among us now and guide us who have gained you as a fervent protector towards paths of life.

Glory.

With the dread armies above, I reverence you, Trinity in persons; I proclaim you, Unity in Being, O Father without beginning, Son, right Spirit, God of all.

Both now. Theotokion.

He who bears all things by divine spirit is held, Virgin Mother of God, in your arms. He snatches us all from the enslaving hand of the foe, for he is compassionate.

Katavasia. You went down to the deepest.

Kontakion. Tone 3. Today the Virgin.

By your divine presence, O Lord, raise my soul, grievously paralysed by sins of every kind and by unnatural deeds, as you also raised the Paralysed Man of old, that saved I may cry to you: O merciful Christ, glory to your might.

The Ikos.

You grasp the ends of the earth in the hollow of your hand, Jesu, God without beginning with the Father, Master of all things with the Holy Spirit; you appeared in flesh, healing diseases and banishing sufferings, giving light to the blind, and with a divine word you raised up the Paralysed Man, ordering him to walk quickly and to take up on his shoulders the bed which had borne him; therefore with him we all sing praises and cry out: O merciful Christ, glory to your might.

Synaxarion of the Menaion, then the following:

On the same day, the fourth Sunday from Easter, we remember the Paralysed Man, and as is fitting we celebrate so great a wonder.

Verses.

Strength to the paralysed, the word of Christ.
And so this word was healing, this alone.

In your boundless mercy, Christ our God, have mercy on us. Amen.

Ode 7. Irmos.

He who delivered the Children from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers'.

Troparia.

The holy women hastened after You with sweet spices. Whom they sought with tears as a mortal, they worshipped with joy as the living God, and they proclaimed the mystic Passover, O Christ, to your disciples.

We feast death's slaughter, the overthrow of Hell, the first fruits of a new eternal life: and dancing we hymn the cause: the only blessed and most glorious God of our fathers.

How truly holy and all-festive is this saving night, how full of light, herald of the bright day of the resurrection, in which the timeless Light shone bodily for all from the tomb.

Of the Mother of God. The same Irmos.

Having slain death, your Son, O all-pure one, has to-day given to all life that endures to ages of ages: the only blessed and highly exalted God of our fathers.

he who reigns over all creation becoming man dwelt in your womb, O full of God's grace, and having endured the cross and death he has risen as God and raised us with him, for he is all powerful.

Of the Paralysed Man. The Irmos.

[You made the flame of the furnace like dew, and You saved the children unburned; blessed are You O Lord, the God of our fathers.]

Troparia.

When it saw you stretched upon the Tree the sun withdrew its light, unable to shine on the world when you, O King of all, had willingly set to give light to all nations.

You arose, having emptied the graves and despoiled Hell by your almighty power; therefore, O Christ, we hymn your holy and divine Rising.

'Why do you seek the living as one dead? he has risen. he is not in the tomb' the divine Angel, in appearance as flashing lightning, cried to the Myrrhbearers.

With a word you healed the Paralysed Man, who had lain sick for many years, and you cried to him: Take up your bed, and go, praising the wonderful works of God.

Michael, Chief Captain of the Lord, guide those who in faith have crowded into your divine temple to praise God; protect them by your mediation from every kind of danger.

Glory.

O Trinity, save from every kind of danger those who in faith hymn you as God of all and Master, and make them sharers in your good things.

Both now. **Theotokion.**

You remained Virgin when above reason you bore without change him who was born of the Father without beginning before all ages; therefore, Pure one, we call you blest.

Katavasia. He who delivered the Children.

Ode 8. Irmos.

This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages.

Troparia.

Come let us share in the new fruit of the vine, of joy divine, and in the kingdom of Christ, on the glorious day of the Resurrection, hymning Him as God to all the ages.

Lift your eyes around you, O Zion, and see: for behold like beacons shedding light divine your children have come to you, from West and North, from the Sea and from the East, blessing Christ in you to all the ages.

Almighty Father, Word and Spirit, nature united in three Persons, beyond all being and beyond all Godhead, into You we have been baptised and we bless to all the ages.

Of the Mother of God. The same Irmos.

As the creator came into the world through you, O Virgin Mother of God, He tore open the womb of Hell and gave us mortals the Resurrection; therefore we bless Him to the ages.

Your Son, O Virgin, having overthrown the might of death, in his resurrection, as a mighty God, has exalted us with himself and deified us; therefore we praise him to the ages.

Of the Paralysed Man. The Irmos.

[The God who is glorified unceasingly in the highest by Angels, O heaven of heavens, earth, mountains, hills and deeps and all the human race, bless him in hymns as Creator and Redeemer.]

Troparia.

The veil was rent when you were crucified, O our Saviour, and death gave up the dead whom it had swallowed; and Hell was stripped bare when it saw you in the lowest regions of the earth.

Where death is your sting? Where grave is now your victory? You have been slain and destroyed by the risen King; you reign no longer; the Mighty One has taken away those whom you held prisoner.

‘Run quickly, announce the Resurrection to the Apostles’, cried the shining young man to the Myrrhbearers, ‘The Master has risen, and with him wondrously the dead from time’s beginning’.

The Paralysed Man, who had lain for many years, cried: Have mercy on me, afflicted by distress, O Redeemer. But he orders him to take up his bed with haste and to walk upright.

O Chief Captain, as leader of the immaterial Powers, with them ask for us redemption from faults, correction of life and enjoyment of the eternal good things of heaven.

Glory.

Let us hymn in consort the uncreated, indivisible Essence, the three-personned Godhead, Father without beginning, and Son and Holy Spirit, crying with the Seraphim the dread melody.

Both now. **Theotokion.**

Of old Isaias saw you as a book, Ever-virgin, in which the timeless Word had been inscribed by the Father's finger, saving us from all unreason, who hymn you with sacred words.

Katavasia. This chosen.

Ode 9. Irmos.

Megalynarion: Magnify, O my soul, Him who suffered willingly, and was buried, and arose from the grave on the third day.

‘Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Zion, and you too rejoice, O pure Mother of God, at the arising of Him to whom you gave birth’.

Megalynarion: Magnify, O my soul, Christ the Giver of life, who arose from the grave on the third day.

‘Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Zion, and you too rejoice, O pure Mother of God, at the arising of Him to whom you gave birth’.

Megalynarion: Christ is the new Passover, the living sacrificial victim, the Lamb of God, who takes away the sin of the world.

O your divine and beloved and sweetest voice; You have truly promised that you will be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

Megalynarion: To-day the whole creation is glad and rejoices, for Christ has risen and Hell has been despoiled.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we may partake of You fully in the unwaning day of your Kingdom.

Of the Mother of God. The same Irmos.

Now in harmony, O Virgin, we faithful call you blessed: Hail gate of the Lord: Hail living city: Hail through whom to-day the light of the Resurrection from the dead of Him who was born from you has shone for us.

Rejoice, be glad, divine gate of the light; for Jesus, who set in the tomb, has dawned shining more brightly than the sun, and shedding his rays on all the faithful, O Sovereign Lady full of God's grace.

Of the Paralysed Man. The Irmos.

[In the bush on Mount Sinai Moses saw you, who received in your womb unburned the fire of the Godhead; Daniel saw you as an unhewn mountain; Isaias cried of a stem that had blossomed from the root of Jesse.]

Troparia.

Jesu, lifted up upon the tree, you lifted us up with you; and placed willingly in a tomb, you raised from the graves all the dead, who praise your incomprehensible might and your invincible power.

O Word most fair, you dawned most fair from the grave as a bridegroom from his chamber; you abolished the gloom of Hell, and delivered the prisoners, who sang in consort: Glory to your glory! Glory, Jesu our God, to your Rising!

Swiftly the women came to the all-holy grave bringing sighs and tears with sweet spices, and they were taught in faith Christ's Rising, which we celebrate, rejoicing in gladness of soul.

Energy of body followed your order, O Christ, and the man formerly Paralysed was seen going by in haste, bearing the bed on which he had lain for many years, and praising your great power.

Plead for enlightenment for us, great Chief Captain, who always stand in the great light, and give peace to our life forever shaken by the assaults of the serpent and by life's difficulties, O holy one.

Glory.

Holy, Holy, Holy, I cry with the powers above, as with all reverence I glorify you, light and lights, life and lives, Father, Word and Holy Spirit, three-personned Unity, inseparable might, unconfused Godhead.

Both now. **Theotokion.**

He came from your light-bearing womb, Christ the great Sun, and enlightened the world, O immaculate, with his bright rays, and he removed the darkness of the transgression; therefore we hymn you as cause of all good, O bride of God.

Katavasia. Shine, shine.

Holy is the Lord our God (¶ 3).

Exapostilarion of Easter.

Having fallen asleep in the flesh as a mortal, O King and Lord, you rose again on the third day, raising up Adam from corruption, and abolishing death. O Pascha of incorruption, O salvation of the world.

Another of the Paralysed Man. Women hear.

The Lord who loves mankind and is full of pity came to the Sheep Pool to heal diseases; he found a man who had been lying there for many years and cried out to him: Take your bed, go, towards the ways of justice.

At Lauds we insert 8 stichera, 4 of the Resurrection in Tone 3 and the 4 of Easter with their verses.

Come all you nations, know the power of the dread mystery; for Christ our Saviour, the Word in the beginning, was crucified for us and willingly buried and arose from the dead to save the world. Let us worship him.

The guards related all the marvels, Lord; but the Sanhedrin of folly filled their hands with bribes and thought to hide your Resurrection, which the world glorifies. Have mercy on us.

All things are filled with joy, having received proof of the Resurrection; for Mary Magdalen came to the tomb, found an angel, dazzling in white, sitting on the stone, and he said: 'Why do you seek the living with the dead? he is not here, but he has risen as he said, and goes ahead to Galilee.'

In your light, Master who love mankind, we shall see light; for you have risen from the dead, giving life to the human race, that all creation may glorify you, the only sinless one. Have mercy on us.

Tone 5.

Verse: Let God arise and let his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been shown forth to us to-day, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer, a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that has opened to us the gates of Paradise, a Pascha that hallows all the faithful.

Verse: As smoke vanishes, so let them vanish: as wax melts before the fire.

Come from the sight, O women bearers of good tidings, and say to Zion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance and be glad, O Jerusalem, for you have seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God: and let the righteous be glad.

The Myrrhbearing women at early dawn came near the tomb of the Giver of life; they found an Angel sitting on the stone, and he, addressing them in this manner, said: Why do you seek the living among the dead? Why do you mourn the Incorruptible amid corruption? Go, proclaim it to his Disciples.

Verse: This is the day that the Lord has made: let us be glad and rejoice in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, a Pascha on which let us embrace one another with joy. O Pascha, ransom from sorrow! To-day Christ has shone forth from the tomb as from a bridal chamber, and has filled the women with joy, saying: Proclaim it to the Apostles.

Glory. **Tone 8.**

O Lord, the pool did not cure the Paralysed Man, but your word renewed him, nor did his sickness of so many years hinder it, for the force of your voice was shown to be sharper; and he cast off the weight so hard to carry and carried the burden of his bed as a witness to the multitude of your mercies; glory to you.

Both now. **Tone 5.**

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those who hate us: let us forgive all things at the Resurrection, and so let us cry: Christ is risen from the dead; death he trampled down by death, and to those in the tombs he has given life.

Great Doxology and Dismissal.

Before the 1st Hour the Eothinon. Tone 5.

How wise are your judgements, O Christ! How did you let Peter understand your Resurrection from the grave clothes alone; but, as you walked with Luke and Cleopas, talked with them, and as you talked did

not at once reveal yourself? And so you were reproached as being only a stranger in Jerusalem and not one who had shared to the end in her counsels. But disposing all things for the advantage of the creature you had fashioned, you both unfolded the prophecies concerning yourself and in the blessing of bread made yourself known to them, whose hearts before this were on fire for knowledge of you, and who were already proclaiming clearly to the assembled Disciples your Resurrection, through which have mercy upon us.

[Note the printed Pentecostaria wrongly give the Eothinon as number 3 for this Sunday]

NOTICE.

Note that the office of the Paralyse Man is sung for three days: on Sunday, Monday and Tuesday.

On the Wednesday of Midpentecost.

In the Evening.

On Tuesday evening of the 4th Week, at Lord, I have cried we insert 6 Verses, and we sing the 3 following Prosomia, doubling them.

Tone 4.

The mid-point of the days is here, which begin with the saving Resurrection and are sealed by the divine Pentecost. It shines for it shares the brilliance of them both and unites the two, and it is honoured for it reveals in advance the coming glory of the Master's Assumption.

Sion heard and was glad, when the good tidings of the Resurrection were proclaimed. Her faithful offspring rejoiced when they saw him also washing away by the Spirit the stain of the murder of Christ. Keeping festival she makes ready the joyful mid-point of them both.

The abundant outpouring of the divine Spirit upon all is near, as it is written. The herald is the day that forms the half-way mark of the certain promise which was given by Christ to his Disciples after his death and burial and Resurrection, and shows the manifestation of the Comforter.

Glory. Both now. **Tone 6.**

At the mid-point of the feast of your Resurrection, O Christ, and of the divine coming of your Holy Spirit, assembled we praise the mysteries of your wonders. On it send down to us your great mercy.

Entrance, O Joyful Light. Prokeimenon of the Day and the Readings.

Tone 1.

Your mercy, O Lord, will follow me, * all the days of my life.

Verse: The Lord shepherds me, and I will lack nothing.

The Reading is from the Prophecy of Micheas.

[4:2, 6:2.5.8, 5:4]

Thus says the Lord: From Sion will come forth the Law and the Word of the Lord from Jerusalem. And he will judge among many peoples and rebuke mighty nations in a distant land. For all the peoples will walk, each its own way, while we will walk in the name of the Lord our God for ever. Thus says the Lord Almighty: Listen hills and valleys, foundations of the earth, because the Lord has a controversy with his people; for he will dispute with Israel, saying, 'My people, what have I done to you? Or how have I grieved you? Or how have I troubled you? Answer me. For I brought you up out of the land of Egypt, and rescued you from the house of slavery, and sent Moses and Aaron before your face. My people, what have your enemies planned against you? Was it not told you, O man, what is good? And what does the Lord seek from you, except to execute judgement, and to love mercy and to be ready to walk with the Lord your God?' Therefore the Lord will be magnified in strength, and will shepherd his flock in peace, to the extremities of the earth.

The Reading is from the Prophecy of Isaias
[55:1-2, 12:3-4, 55:2-3, 6-13]

Thus says the Lord: You who thirst, go to the water; and all who have no money, go, buy and eat and drink wine and fat without money or price. For thus says the Lord Almighty to you: My people, draw water with joy from the springs of salvation. And you will say in that day: Praise the Lord, cry his name aloud, declare his glory among the nations, call to mind that his name has been exalted. My people, hear me, and eat good things, and your soul will delight in good things. Attend with your ears and follow my ways. Listen to me and your soul will live among good things. And I will make an eternal covenant with you, and you will call upon me. And when you draw near me, let the impious abandon his ways, and the lawless man his plans; and turn back to me and I will have mercy on you and forgive your sins. For your plans are not as my plans, says the Lord; but as heaven is distant from the earth, so is my way distant from your ways, and your thoughts from my mind. For as rain or snow would come down from heaven and not return there, until it had soaked the earth, and it bring forth and bud and give seed to the sower, and bread for food, so shall my word be, which once it has come from my mouth will not return there until it has accomplished all that I willed; and I will make my ways and my commands succeed. For you will go out with joy, and be taught with gladness; for the mountains and hills will exult as they receive you with joy; and all the trees of the field will clap with their branches; and instead of the briar shall come up the cypress; instead of the nettle shall come up the myrtle; and the Lord shall be for a name and for an eternal sign, says the Lord God, the Holy One of Israel.

The Reading is from Proverbs
[9:1-11]

Wisdom has built herself a house, and has set up seven pillars; she has slaughtered her beasts, and mixed her wine in the mixing bowl, and prepared her table. She has sent out her servants and invites with a loud proclamation, 'He who is foolish, let him turn aside to me'. And to those who lack understanding she said, 'Come, eat of my bread, and drink the wine that I have mixed for you. Abandon folly and you shall live. Seek

understanding, that you may have life; set comprehension right with knowledge. One who reproves the evil will gain dishonour for himself; one who rebukes the impious will disgrace himself: for rebukes for the impious are stripes for him. Do not rebuke the evil, lest they hate you: rebuke a wise man and he will love you. Give an opportunity to the wise and he will be wiser; inform a just man and he will add to what he receives. The beginning of wisdom is fear of the Lord, and the counsel of Saints is understanding: for to know the law belongs to a sound mind. For in this way you shall live for a long time, and years will be added to your life.'

At the Aposticha, Idiomel Verses. Tone 1.
By Monk John.

The mid-point of the Fifty Days is here, when Christ dimly laid bare his divine power by bracing the Paralytic and raising him from his bed with a word. And having worked a marvel in a manner fitting God on a body of clay, he has given us eternal life and his great mercy.

Same Tone.

Verse: Remember your congregation, which you obtained from the beginning.

In the Temple at the mid-point of the feast, you, the Wisdom of God, stood teaching and refuting the unbelieving Jews, the Pharisees and Scribes, and crying out to them with boldness, 'One who thirsts, let them come to me and drink living water, and they will not thirst for ever. One who believes in my goodness, rivers of eternal life will flow from their belly. Oh, your goodness and your compassion, Christ our God! Glory to you!

Tone 2.

Verse: God is our King: before the ages; he has wrought salvation in the midst of the earth.

When the mid-point of the feast had come, Jesus went up into the Temple and taught, saying to the doubting Jews, One who thirsts, let them come to me and drink living, eternal water, and they will not thirst for ever. One

who believes in me, rivers will flow from their belly, and they will have the light of life.

Glory. Both now. **Tone 8.**

At the mid-point of the feast, as you were teaching, O Saviour, the Jews said, 'How does this man know letters, never having learned?' They did not recognize that you are the Wisdom who ordered the world. Glory to you!

Apolytikion. Tone 8.

At the mid-point of the Feast, O Saviour, water my thirsty soul with streams of true devotion; for you cried out to all, 'Any who thirst, let them come to me, and let them drink!' O Source of life, Christ our God, glory to you!.

Litany and Dismissal.

At Matins.

**After the 1st Reading from the Psalter Kathisma.
Tone 4.**

The One who knows the thoughts of every heart, stood in the midst of the Temple and cried aloud, speaking truth to the liars: Why do you seek to arrest me, the Giver of Life? as he cried out at the mid-point of the Feast: Lawless ones, do not pass judgement by appearances! (**Twice**)

**After the 2nd Reading from the Psalter, Kathisma.
Tone 5. The Word without beginning.**

The Master of all things, standing in the Temple at the mid-point of the feast of sacred Pentecost, addresses the Hebrews and as King and God clearly refutes their tyrannous daring: but through compassion he gives us all his great mercy.

After Having seen the Resurrection of Christ and Psalm 50, the Canons;
that in Tone 4 to 8 and that in Tone 8 to 6.

The Canon in Tone 4, whose Acrostic is
The Midpoint of great feasts I sing
A composition of Theophanes.

Ode 1. The Irmos.

Israel, who of old marched through the Red Sea dryshod, routed the power
of Amalek in the wilderness through Moses' hands raised in the form of
the Cross.

Troparia.

The great blessings of your incarnation beyond understanding shine for
us, Master; your graces without price and your divine brightness well up
for us as gifts of goodness.

Sending out the rays of your Godhead, O Christ, you took your stand
openly at the mid-point of the feast; for you are a feast of joy for the saved
and the cause of our salvation.

You, Lord, have become Wisdom, Justice and Redemption for us from God,
as you pass over from earth to the height of heaven and bestow the divine
Spirit.

Theotokion.

Your flesh did not know corruption in the grave, Master; but as it had
been formed without seed, it did not undergo corruption, for
supernaturally it was not enslaved to the course of nature.

The Canon in Tone 8. A Composition by Andrew of Crete.

Ode 1. You fixed the sea.

Nations clap your hands, Hebrews lament, for Christ the giver of life has
torn asunder the chains of Hell, and raised the dead, and healed the sick

with a word. This is our God, who gives life to those who believe in his name.

You showed a wonder by changing water into wine, O Master, who changed the rivers of Egypt into blood. And you raised the dead, perfecting this second sign. Glory, O Saviour, to your counsel, glory to your abasement, through which you have made us new.

O Lord, you are an ever-flowing stream of true life, you are our resurrection; willingly you toiled, my Saviour; and as you wished you thirsted, subject to nature's laws; and coming in the flesh to Sychar you sought water to drink of the woman of Samaria.

Loaves you blessed, fish you multiplied, O God beyond understanding; you satisfied the hunger of peoples without stinting and You promised an ever-flowing spring of wisdom to the thirsty. You, Saviour, are our God, who give life to those who believe in your name.

Glory.

Three I glorify, alike without beginning and alike in majesty: the Father, God without beginning, the Son alike without beginning and the Spirit co-eternal with the Son: one Being in three Persons. I honour in hymns one first Principle beyond beginning of a Godhead and Essence without beginning.

Both now. **Theotokion.**

You alone, pure Mother of God, contained your creator in your womb and inexpressibly carried Him in the flesh, and you remained a Virgin, your virginity quite unharmed; beseech him, your Son and God, always and without ceasing on behalf of your flock.

Katavasia.

You fixed the sea, Lord, drowning boastful Pharaoh with his chariots; you saved the people dry-shod and led them to the mountain of sanctification, as they cried: Let us sing a song of victory to our God, the mighty in wars.

Ode 3. The Irmos.

Your Church, O Christ, rejoices at you as she cries: you, Lord, are my strength, my refuge and my foundation.

Troparia.

You opened springs of life-giving waters for the Church, O Good One, as you cried: If any thirst, let them with fervour come and drink.

You said clearly that you would be lifted up from earth to heaven; but you promised to send the Holy Spirit from heaven.

Theotokion.

The Lord, by nature giver of life and born of a Virgin, as he is compassionate has given immortality to all the faithful.

Another. My heart has been established.

Do not judge according to appearance, O Jews, said the Master, as he stood teaching in the temple, as it is written, at the mid-point of the feast according to the law.

Do not judge according to appearance, O Jews; for Christ has come, whom the Prophets declared would come from Sion, and call back the world.

If you do not believe the words, O Jews, be convinced by the Master's works: why do you err, rejecting the Holy One of whom Moses wrote in the Law?

If the Messiah must surely come, O Jews, now that Christ the Messiah has come, why do you err, and reject the Just One, of whom Moses wrote in the Law?

Glory.

We worship you, Father in Essence without beginning; we hymn your Son alike without beginning, and devoutly praise the all-holy Spirit, as Three, one God by nature.

Both now. **Theotokion.**

Being one of the Trinity, you were seen to have become flesh without changing your Essence, Lord, or burning the incorrupt womb of her who bore you, though you are wholly God and fire.

Katavasia.

My heart has been established in the Lord; my horn has been exalted in my God; my mouth has been enlarged against my foes; I have been glad in my salvation.

Kathisma. Tone 8. The Wisdom and Word.

Standing in the midst of the Temple at the mid-point of the feast inspired by God, you cried out: Whoever thirsts, let them come to me and drink; for whoever drinks of this divine stream of mine, rivers of my teachings will flow from his belly; whoever believes in me, who have been sent from my divine Begetter, will be glorified with me. Therefore we cry to you: Glory to you, Christ God, for you have richly poured out for your servants the streams of your love for mankind.

Glory, Both now. **Same Melody.**

As you make the water of wisdom and life well up for the world, you invite all, O Saviour, to draw the streams of salvation; for one who accepts your divine law, by it quenches the burning coals of error; and so they will never thirst, nor ever have their fill of you, Master, heavenly King. Therefore we glorify your might, Christ God, as we ask you to send down richly on your servants forgiveness of offences.

Ode 4. Irmos.

When she saw you, the Sun of justice, lifted up on the Cross, the Church stood in her rank, and fittingly cried out: Glory to your power, O Lord.

Troparia.

When you broke open the gates of death by your power you made known the ways of life, and opened the gates of immortality to those who cry in faith: Glory to your power, O Lord.

You hold the mid-point of all things and their end, and as you are without beginning you hold their beginning in your grasp. You stood in the midst and cried out: Come, all who think godly thoughts and enjoy his gifts!

As God, O Christ, you have authority over all, as powerful you destroyed the might of death, and you promised to send the Holy Spirit, who proceeds from the Father.

Theotokion.

Mother who knew not wedlock, richly you pour out grace on those who hymn you and the eternal Word who was born of you, as you ask for them forgiveness of offences, O Immaculate.

Another. The prophet Avvakum.

If the Messiah must come; but the Messiah is Christ, lawless ones, why do you not believe him? See, he has come and what he does bears witness: he made water wine and braced the paralytic with a word.

Not understanding the Scriptures, you are all in error, lawless Hebrews: for Christ has truly come and enlightened all, and among you he has shown many signs and wonders; and vainly you deny true life.

One work I showed you and you all marvel, cried Christ to the Jews: you yourselves circumcise a man even on the Sabbath, he says: why then do you attack me for raising a paralytic with a word?

I have done many works, and for which work do you stone me? Christ cried out, as he reproached the Jews. Was it because I made a man whole with a word? Humans, do not judge by appearances.

O Christ, the offspring of the Father's nature, working with the Spirit in the Apostles and resting in the Prophets, you have led all the nations to knowledge of you through your signs.

Glory.

Trinity undivided Unity, Father without beginning, Son and Holy Spirit; Trinity in Unity; God, in honour the same, coequal in majesty, life-giving, uncreated save those who hymn you, and deliver them from dangers and troubles.

Both now. **Theotokion.**

In your womb, Bride of God, pure Virgin-mother, you contained God, yet he was not circumscribed. Do not cease to intercede for us, that we may be delivered from troubles; for we ever flee to you for refuge.

Katavasia.

The Prophet Avvakum, O Lord, foresaw your coming with the eyes of the mind, and therefore he cried out: God will come from Theman. Glory to you, O Christ, glory to your condescension.

Ode 5. Irmos.

Lord my light, you have come into the world; a holy light turning those who hymn you from the fog of ignorance.

Troparia.

Now that we have reached the mid-point of the divine feasts, let us hasten with godly thoughts to work for the perfection of virtue inspired by God.

How truly sacred is the present festival, for it marks out the mid-point of the greatest feasts and shines with light from both.

Theotokion.

My Saviour full of mercy, the mind of the Archangel cannot comprehend your ineffable and immaculate birth from a Virgin.

Another. Lord, our God.

By wonders you made your Apostles shine, by marvels you magnified your Disciples, glorifying them in all the world, our Saviour, and giving them your kingdom.

All the ends of the earth your Disciples enlightened with wonders and teachings, as they proclaimed in divers ways, Christ Saviour, the word of your kingdom.

We give praise to your kingdom, we offer a hymn to you who appeared on earth for our sake and enlightened the world and called back Adam.

Glory.

Glory to you, holy Father, God unbegotten; glory to you, Word beyond time, only-begotten; glory to you divine Spirit, co-eternal and consubstantial with the Father and the Son.

Theotokion.

Your womb became a holy table, having the heavenly bread, from which all who eat will not die, as he the nourisher of all has said, O Mother of God.

Katavasia.

O Lord, our God, give us peace. O Lord, our God, possess us. O Lord, we know no other but you, we name you by name.

Ode 6. Irmos.

I will sacrifice to you, Lord, with a voice of praise, your Church cries out to you, purified from the filth of demons by the blood which flows through pity from your side.

Troparia.

The mid-point of Pentecost is here to-day, brilliant from the one side in the brightness of the divine Pascha, and shining from the other with grace of the Comforter.

As you stood in the Temple, O Christ, you spoke with the Jewish people, revealing your own glory, and showing forth your identity of nature with the Father.

Theotokion.

Be my protection and an unshakeable wall, delivering me from the world's stumbling blocks, only Mother of God, and making me shine with the light that floods from God.

Another. Like waves of the sea.

O Jesu, who control the ends of the earth, you went up and taught the crowds in the temple the word of truth at the mid-point of the feast, as John declares.

You opened your lips, Master, and proclaimed to the world the immaculate Father and the all-holy Spirit, keeping your identity of nature with them even after the incarnation.

You completed the Father's work, you confirmed your words by works, O Saviour, performing cures and signs, making the Paralytic stand upright, cleansing lepers and raising the dead.

The Son without beginning became a beginning, taking our nature he became man; and at the middle of the feast he taught, saying: Run to the unfailing source to draw life.

Glory.

We all glorify one Godhead in Trinity, Being in three Persons, uncreated, inseparable, Father, Son and Holy Spirit, as being three yet one.

Theotokion.

As Virgin after childbirth we hymn you; as alone Virgin and Mother we glorify you, pure Maiden, bride of God; for from you God was truly incarnate, making us new.

Katavasia

Like waves of the sea, O Lover of mankind, the waves of life assail me; therefore like Jonas I cry to You, O Word: Bring my life up from corruption, compassionate Lord.

Kontakion. Tone 4. Lifted up on the Cross.

At the mid-point of the feast according to the Law, Maker of all things and Master, you said to those who were there, Christ God: Come, and draw the water of immortality. Therefore we fall down before you and with faith we cry: Grant us your mercies, for you are the source of our life.

The Ikos.

Water my soul, dried up by lawless faults, with the streams of your blood and show it to be heavy with the fruits of virtues; for you have told all to come to you, All-holy Word of God, and to draw the living water of incorruption, which cleanses the sins of those who hymn your glorious and divine Rising. You grant to those who know you to be God, the strength of the Spirit which was brought from on high to your Disciples: for you are the source of our life.

Synaxarion from the Menaion, then the following:

On the Wednesday of the Paralyse Man we feast the feast of Mid-Pentecost.

Verses.

Christ, the Messias, mid the teachers stands,
And teaches at the mid-point of the feast.

We celebrate this feast in honour of the two great feasts, of Pascha, I mean, and Pentecost, as it unites and binds them both. It occurred in this way. After Christ had performed the supernatural wonder on the Paralytic, the Jews, scandalized indeed because of the Sabbath (for it took place on the Sabbath), sought to kill him. He therefore fled to Galilee, and as he was sojourning on the mountains there, he performed the marvel of the five loaves and two fishes, nourishing five thousand men, not counting women and children. Afterwards at the feast of Tabernacles (this too is a great feast for the Jews) he went up to Jerusalem and went about in secret. About the mid-point of the feast he went up into the Temple and began to teach, and all were amazed at his teaching; but being envious of him they said: How does this man know letters, never having learned? For being the New Adam he knew, being filled with all wisdom as the first one, and again because he was God. Therefore they all murmured and were for slaying him. But Christ confused them, acting as though they were contending about the Sabbath, and said: Why do you seek to kill me? But he again referred to what had gone before, saying: If you contend for the Law, why are angry at me? Because I made a man whole on the Sabbath, when Moses who laid down the law on these things says that it is to be set aside for the sake of circumcision. He argued with them at length over this and showed that he himself had given the Law and that he was equal with the Father. And especially on the last day of the feast he was stoned by them; but not a single stone so much as touched him. And when he was passing by from there he found the man born blind and gave him his sight.

Know that there are three great feasts among the Jews. The first is the Passover, which is celebrated in the first month and commemorates the crossing of the Red Sea. The second is Pentecost, which remembers the sojourning in the wilderness, after the crossing of the Red Sea; for they passed fifty days in the wilderness until they received the Law from Moses. It is also in honour of the number seven, which is held in reverence by them.

The third feast is that of Tabernacles, in memory of the Tabernacle which Moses saw in the cloud on the mountain and which he erected through the craftsman Beseleel. It is also celebrated for seven days in memory of the gathering of fruits and the repose in the wilderness. It was then, as this feast was drawing to its end that Jesus stood and cried with a loud voice: If any thirst, let him come to me and drink!

Since then by this teaching Christ declared himself to be the Messiah, becoming our Mediator and Reconciler with his eternal Father. For this reason we celebrate the present feast and naming it 'Mid-Pentecost' we hymn Christ and place alongside the honour of the other two great feasts. This, I think, is why the feast of the Samaritan Woman is celebrated after it: because that feast also has much to do with the

Messiah, and with water and with thirst, as this one. For in the Gospel of John that of the Blind man rather precedes the Samaritan Woman.

In your infinite mercy, Christ our God, have mercy on us. Amen.

Ode 7. The Irmos,

The Children of Abraham in the Persian furnace, ablaze not with the flame but with love for true religion, cried aloud: Blessed are you, Lord, in the temple of your glory.

Troparia.

Saviour, by strength you destroyed the power of death and made known the path of life to mortals, who cry aloud: Blessed are you, Lord, in the temple of your glory.

When they saw you bearing flesh the Hebrew people did not acknowledge you, O Word of God; but we sing to you: Blessed are you, Lord, in the temple of your glory.

Theotokion.

Hallowed, divine dwelling of the Most High, hail! For through you, Mother of God, joy has been given to those who cry aloud: Blessed are you among women, all-spotless Lady.

Another. The Chaldeans' furnace.

The repose of all, you toiled in the flesh; the source of wonders, you thirsted willingly; you asked for water, Jesu, promising living water.

You spoke, Lord, with a woman of Samaria, reproving the folly of the lawless Hebrews; for she believed you to be Son of God, while they denied.

Saviour, the ever-living spring, you promised to give living water, welling up, water of incorruption, to those who receive in faith your Spirit, who proceeds from the Father.

You nourished thousands of the hungry with five loaves, O Saviour, and you made the remains of that fullness abound for other tens of thousands, showing your glory to your sacred Disciples.

He who eats your bread will live eternally, and he who drinks your blood, O Saviour, abides in you, and you abide in him, and you will raise him at the last instant.

You showed the marvel of your dispensation, Master, confirming the divine authority by marvels: you expelled diseases, raised the dead, gave sight to the blind as God.

You cleansed the lepers, made the lame walk, braced the paralysed, healed the woman with an issue of blood; You walked on the sea, showing your glory to your sacred Disciples.

Glory.

O Lord, we worship your Father without beginning, and the grace of the Spirit which, being God, you distributed to your Apostles and sent them out to preach.

Theotokion.

You contained in your womb the uncontainable Word, you suckled at your breasts the nourisher of the world, you carried in your embrace the maker of all, pure Mother of God.

Katavasia.

The Chaldeans' furnace, ablaze with flames, was bedewed with spirit by God's authority, while the Children sang: Blessed is the God of our fathers.

Ode 8. The Irmos.

Daniel, stretching out his hands, shut up the mouths of lions in the den, while the Youths, lovers of piety and clothed in virtue, quenched the power of fire, as they cried: All you works of the Lord, bless the Lord!

Troparia.

In beauty you rose from the tomb, Lord, adorned in the glory of your Godhead, and appeared to your Apostles, promising to send the force of the Spirit to them as they cried: All you works, praise the Lord!

Having slain Hell as God, supreme source of life, you became for all a source of eternal life, which the graces of these brilliant days now most clearly resemble for those who cry: All you works, praise the Lord!

Showing your rays, O Christ, as sun of justice, you sent out your Apostles to the world, bearing you, the light ineffable, dispelling the fog of ignorance and crying: All you works, praise the Lord!

Theotokion.

See now a ruler, a leader has now clearly failed from the tribe of Juda; for you, all-spotless one, have given birth to the things stored up for him, the expectation of the nations, Christ, to whom we sing: All you works of the Lord, bless the Lord!

Another. Angels and heavens.

Come, peoples, see the one who is hymned upon a throne of glory blasphemed by lawless peoples, and seeing, hymn the Messias who was foretold by the prophets.

You are truly the Christ who is coming into the world, from whom are salvation and forgiveness of ancestral faults; you are the true life of those who believe in you.

The Wisdom of God, so it is written, came to the temple at the mid-point of the feast and taught; for he was truly the Messias, Christ, from whom is salvation.

On the Sabbath, and on all days, Christ showed the works of the signs, healing completely the sick from divers diseases; but the erring people bore grudging anger.

This man, it says, cured the Paralytic, who had been lying sick for many years, on the Sabbath, and so transgressed the Law. Thus the Jews bitterly reviled Christ.

Did not Moses, who gave you the law, not command you to be circumcised? And he circumcised a man on the Sabbath, that the law of the fathers might in no way be abolished, says Christ to the Jews.

The ever ungrateful, who of old dwelt in the desert, enviously begrudged their benefactor, blaspheming, wagging their tongues and meditating vain things

Glory.

The Trinity is one God; the Father does not come to sonship, nor the Son to procession, but separately and together light, I glorify God, the three, to the ages.

Theotokion.

Say how you gave birth to him who shone forth eternally from the Father and is hymned with the holy Spirit? As he knows, who alone was well-pleased to be born of you, O Mother of God.

Katavasia

The one who is borne upon a throne of glory, and unceasingly glorified as God, Angels and heavens bless, praise and highly exalt to all the ages!

The Magnificat is not sung.

Ode 9. The Irmos.

A stone, the head of the corner, cut without hands, Christ was cut from you, O Virgin, mountain unhewn, uniting the separated natures: therefore rejoicing, Mother of God, we magnify you.

Troparia.

From Christ we have learnt a new and fresh way of life: let us all strive diligently to keep it to the end, that we may enjoy the coming of the Holy Spirit.

Giver of Life, you have clothed my mortality with the cloak of immortality and the grace of incorruption; you have raised it with yourself and brought it to the Father, ending my age-long war.

Invited once again to the heavenly way of life by the power of the mediation of him who emptied himself even to taking the form of a slave, and raised us up, let us fittingly magnify him.

Theotokion.

All we faithful, trusting in you, O Virgin, honour you with words of praise, as root and source and cause of incorruption: for you made the empersonned immortality blossom for us.

Another. Alien to mothers.

At the mid-point of the feast of the Jews you came, my Saviour, to your temple, and you taught all: but the Jews marvelled, and said: Whence does this man know letters, never having learned?

Pouring out gifts of healings, my Redeemer performed signs and wonders, banishing diseases, healing the sick; but the Jews were maddened by the multitude of his wonders.

My Redeemer confounding the unbelieving Jews cried out: Do not judge by appearances; but judge just judgement: for the Law orders every man to be circumcised even on the Sabbath.

You granted your Disciples greater marvels, O Saviour, as you had promised, when you sent them to proclaim your glory to the nations: while they began to proclaim to the world your Resurrection, your grace and your incarnation.

If you circumcise a man on the Sabbath, yet the law is in no way violated; why do you upbraid me because I made a man whole with a word? You judge according to the flesh, says Christ to the Jews.

O Word, who cured the withered hand with a word, cure the long withered land of my heart, and make me fruitful, that I too, Saviour, may produce fruits by fervent repentance.

Purify my leprous heart, O Word, and give light to the eyes of my soul; stand me upright, who am lying on a bed of pain, as you raised the Paralytic as he lay on his bed.

Glory.

Alien it is to the lawless to honour the Trinity without beginning, Father, Son and Holy Spirit, the uncreated omnipotence, through which the whole universe is established by the might of Its strength.

Both now. **Theotokion.**

You contained within your womb, Virgin Mother, one of the Trinity, Christ the Giver of life, whom all creation hymns, before whom tremble all the thrones above; beseech him, all blessed one, that our souls may be saved.

Katavasia

Alien to mothers is virginity, and foreign to virgins is child-bearing: in you Mother of God both are effected. Therefore all the tribes of the earth unceasingly call you blest.

Exapostilarion.

You hold the bowl of inexhaustible gifts, grant that I may draw water for the forgiveness of sins; for I am afflicted with thirst, O only compassionate and pitying. (**Twice**)

At Lauds we insert 4 verses and we sing the following Prosomia:

Tone 4.

The Wisdom and power and brightness of the Father, the eternal Word and Son of God came in the flesh to the Temple and taught the fierce, ungrateful peoples of the Jews; and they marvelled at his wealth of wisdom and cried out: Whence does he know letters, never having learned from anyone? (Twice)

The Lord Messiah silenced the scribes and confounded the Jews when he cried to them: Lawless ones, do not, as unjust, judge by appearances. For on the Sabbath I raised the Paralytic: therefore I am Lord of the Sabbath and the Law. Why do you seek to slay me, who raise the dead?

The fierce and lawless, the ungrateful assembly of the Jews, stoned Moses, sawed Isaias in two with a wooden saw, cast Jeremy the wise into a pit, but the Lord they raised on a Cross and cried out: You who destroy the temple, save yourself, and we will believe.

Glory. Both now. By Anatolios.

Brethren, enlightened by the Resurrection of the Saviour Christ, and having reached the mid-point of the Master's feast, let us genuinely keep God's commandments, that we may be worthy to feast the Assumption and reach the coming of the Holy Spirit.

Great Doxology and Dismissal.

At Great Vespers.

After Christ has risen, the Opening Psalm etc.

At Lord, I have cried we insert 10 stichera and we sing 4 of the Resurrection, 3 of Mid-Pentecost and 3 Idiomels of the Samaritan Woman.

Resurrection Stichera. Tone 4.

As we worship without ceasing your life-giving Cross, Christ God, we glorify your Resurrection on the third day, for through it, O All-powerful,

you renewed corrupted human nature and showed us the way up to heaven, for you alone are good and love mankind.

By being willingly nailed to the tree of the Cross, O Saviour, you abolished the penalty of the tree of disobedience; and by descending into Hell, O Powerful one, you tore apart the bonds of death as God; therefore we worship your Resurrection from the dead, as we cry out with joy: All-powerful Lord, glory to you!

You smashed the gates of Hell, Lord, and by your death you destroyed the palace of death; while you freed the human race from corruption, granting the world life and incorruption, and your great mercy.

Other Verses by Anatolios.

Come you peoples, let us hymn the Saviour's Rising on the third day, through which we were redeemed from unbreakable bonds of Hell and all received incorruption and life, as we cry: You, who were crucified and buried and rose again, save us by your Resurrection, only lover of mankind.

Of Mid-Pentecost.

Lord, by ascending the Cross. Same Tone.

The mid-point of the days is here, which begin with the saving Resurrection and are sealed by the divine Pentecost. It shines for it shares the brilliance of them both, and unites the two, and it is honoured for it reveals in advance the coming glory of the Master's Assumption.

Sion heard and was glad, when the good tidings of the Resurrection were proclaimed. Her faithful offspring rejoiced when they saw him also washing away by the Spirit the stain of the murder of Christ. Keeping festival she makes ready the joyful mid-point of the two.

The abundant outpouring of the divine Spirit upon all draws near, as it is written; the herald is the day that forms the half-way mark of the certain promise which was given by Christ to his Disciples after his death and burial and Resurrection, and shows the manifestation of the Paraclete.

Of the Samaritan Woman. Idiomels. Tone 1.

The source of wonders came to the source at the sixth hour to catch the fruit of Eve; for at the same hour Eve had left Paradise by the deception of the serpent. The woman of Samaria then came near to draw water. When the Saviour saw her he said: Give me water to drink and I will fill you with water welling up. The wise woman ran to the city, and at once announced to the crowds: Come, see Christ the Lord, the Saviour of our souls.

Tone 2. [By Romanos].

When the Lord came to the well, the woman of Samaria asked the compassionate one: Grant me the water of faith and I shall receive the streams of the font: joy and redemption. Giver of life, Lord, glory to You.

Same tone.

The Son and Word of the Father, like him without beginning, like him eternal, the source of healings, came to the source; and a woman from Samaria approached to draw water. Seeing her, the Saviour said: Give me water to drink, and go, call your husband. But she, as though talking with a man and not with God, keen to deceive, said: I have no husband. The Teacher answered her: You say truly: I have no husband, for you have had five, and the one you have now is not your husband. But she, smitten by the word, ran to the city and cried out to the crowds, saying: Come, see Christ, who grants the world his great mercy.

Glory. Tone 6.

Finding the woman of Samaria by the well of Jacob, Jesus, who covers the earth with clouds, asked water of her. O the wonder! He who rides on the Cherubim converses with a woman who is a harlot. He who hung the earth upon the waters, asks for water. He who pours out springs and pools of water, seeks water, as he wishes truly to draw her who is hunted by the warlike foe, and to quench with the water of life the thirst of her who is aflame with foul desires, as he alone is compassionate and loves mankind.

Both now. **Tone 4.**

The Prophet David, through you the ancestor of God, spoke of you in song beforehand to him who has done great things for you: The Queen stood at your right hand. For Christ, the God who, without father, was well pleased to become man from you, declared you to be mother, source of life, so that he, who has great and rich mercy, might refashion his own image, corrupted by passions, and, having found the lost sheep wandering on the mountain and laid it on his shoulders, might bring it to his Father; and by his own will, O Mother of God, unite it to the heavenly Powers and save the world.

At the Liti the Sticheron of the Saint of the Monastery as usual.

Glory. Both now. **Tone 3.**

Let heaven and earth to-day radiantly be glad, for Christ has appeared in flesh as man to free all Adam's race from the curse; and by wonders he is made wonderful. When he comes to Samaria, he approaches a woman, and he who is wrapped in the waters of a cloud, seeks water. Therefore all we faithful worship him who willingly became poor for our sakes in his compassionate purpose.

**At the Aposticha Resurrection Sticheron from the Oktoichos.
Tone 4.**

Lord, by ascending the Cross you wiped out our ancestral curse, and by descending into Hell you freed those enchained from every age, granting incorruption to the human race; therefore with hymns we glorify your life-giving and saving Rising.

Then the Easter Stichera with their verses. Tone 5.

Let God arise, and his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been shown forth to us to-day, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ

the Redeemer, a spotless Pascha, a great Pascha, a Pascha of the faithful, a Pascha that has opened unto us the gates of Paradise, a Pascha that hallows all the faithful.

As smoke is dispersed, so let them be dispersed: as wax melts before the fire.

Come from that scene, O women, bearers of good tidings, and say to Zion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance and be glad, O Jerusalem, for you have seen Christ the King as a bridegroom come forth from the tomb.

So shall the wicked perish at the presence of God: but the righteous shall be glad.

The myrrh-bearing women at deep dawn drew near to the tomb of the giver of life; they found an Angel sitting on the stone, and he addressing them in this manner said: Why seek the living among the dead? Why mourn the incorruptible amid corruption? Go proclaim it unto his Disciples.

This is the day that the Lord has made: let us rejoice and be glad in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, a Pascha wherein let us embrace one another with joy. O Pascha, ransom from sorrow! To-day Christ has shone forth from the tomb as from a bridal chamber, and has filled the women with joy, saying: Proclaim it to the Apostles.

Glory. **Tone 8.**

When through your inexpressible dispensation, Christ God, you appeared on earth, the woman of Samaria, having heard your word, full of love for mankind, left her bucket at the well and ran saying to those in the city: Come, see the one who knows the heart: is not this the expected Christ, who has great mercy?

Both now. **The same Tone.**

At the mid-point of the feast, as you were teaching, O Saviour, the Jews said: How does this man know letters, never having learned? They did not recognize that you are the Wisdom who set in order the world. Glory to you!

Resurrection Apolytikion.

When the women Disciples of the Lord had learnt from the Angel the joyful message of the Resurrection, casting away the ancestral condemnation, triumphantly they said to the Apostles: Death has been despoiled, Christ God has been raised, granting the world his great mercy.

Another, of the Feast. Tone 8.

At the mid-point of the Feast, O Saviour, water my thirsty soul with streams of true devotion; for you cried out to all: Any who thirst, let them come to me, and let them drink! O Source of life, Christ our God, glory to you!

And Dismissal.

At Matins.

After the 1st Psalter reading Kathismata from the Oktoichos. Tone 4.

As they looked at the entrance of the tomb and were unable to endure the bright flame of the Angel, the Myrrh-bearing women trembled with amazement and said, 'Can the One who opened Paradise to the Thief have been stolen? Can he who before his passion proclaimed his Rising have been raised? Truly Christ God has risen, granting those in Hell life and resurrection'.

Verse: Arise, Lord my God, lift up your hand; do not forget your poor for ever.

You rose from Hell as immortal, O Saviour, and raised your world with you by your Resurrection, Christ our God; with strength you broke the

might of death, and revealed the Resurrection to all, O Merciful: therefore we also glorify you, only lover of mankind.

Glory. Both now. **Theotokion.**

The mystery hidden from all eternity and unknown to Angels has been revealed to those on earth through you, O Mother of God: God being made flesh in a union without confusion, and willingly accepting the Cross for us, through which he raised the first-formed man, and saved our souls from death.

After the 2nd Psalter reading, Kathisma.

Tone 4. At your conceiving

Coming down from the heights above, Gabriel approached the rock where the Rock of life was lying, and clothed in white he cried aloud to the weeping women: Cease your cry of lamentation; now you have compassion for ever. Take courage, for the One you seek weeping has truly risen. Therefore cry out to the Apostles that the Lord has risen.

Verse: I will praise you, O Lord, with my whole heart; I will tell of all your marvellous works.

Same melody.

By your willing counsel, Saviour, you underwent the Cross, and mortal men laid in a new tomb him who sustains the ends of the earth by a word; and so the stranger, death, was put in chains and terribly despoiled; and all in Hell cried out at your life-bearing Rising: Christ has risen, the Life-giver, and remains to the ages.

Glory. Both now. **Theotokion. Model Melody. [By Romanos]**

At your conceiving without seed, O Mother of God, Joseph was struck with wonder as he contemplated what was beyond nature, and he brought to mind the dew on the fleece, the bush unburned by fire, Aaron's rod which blossomed; and your Betrothed and guardian bore witness and cried to the priests: A Virgin bears a child, and after child-birth remains still a virgin.

After Psalm 118, the Evlogitaria, the Ypakon. Tone 4.

The Myrrh-bearers proclaimed to the Apostles the news of your wondrous Rising, O Christ: that as God you had risen, granting the world your great mercy.

The Anavathmi of the Tone. Antiphon 1.

From my youth many passions make war on me: but you, O Saviour, help me and save me. May you who hate Sion be put to shame by the Lord: you will be withered up as grass by fire.

Glory. Both now.

By the Holy Spirit every soul is given life; by cleansing it is exalted it is made bright by the Threefold Unity in a sacred mystery.

Antiphon 2.

I have called fervently to you, Lord, out of the depths of my soul: let your divine ears be attentive to me.

Everyone who has placed his hope in the Lord; is exalted higher than those who grieve.

Glory. Both now.

By the Holy Spirit the streams of grace well up; watering all creation to engender life.

Antiphon 3.

May my heart be exalted towards you, O Word; and let none of the pleasures of the world entice me to earthly-mindedness.

As a man has love for his mother; so we should have even greater affection for the Lord.

Glory. Both now.

By the Holy Spirit comes wealth of divine knowledge and contemplation and wisdom; for in him the Word reveals all the Father's teachings.

Prokeimenon.

Arise, Lord, help us and redeem us: for the glory of your name.

Verse: We have heard with our ears, O God, our fathers have told us: what things you did in their time, in the days of old.

Then Let everything that has breath. **The 7th Resurrection Gospel etc.**

The Canons, of Pascha with that of the Mother of God to 6, of Mid-Pentecost to 4 and of the Samaritan Woman to 4.

Canon of Pascha. Tone 1. Ode 1.

Irmos.

‘The day of Resurrection, let us be radiant, O peoples: Pascha, the Lord’s Pascha; for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song’.

Troparia.

Let us purify our senses, and we shall see Christ shining forth, in the unapproachable light of the resurrection, and we shall clearly hear Him saying ‘Rejoice!’, as we sing the triumphal song.

Let the heavens as is fitting rejoice, and let the earth be glad, let the whole world, both seen and unseen, keep the feast: for Christ has risen, our eternal joy.

Canon of the Mother of God. Tone 1.

The Acrostic in the first Troparia: T h e o p h a n.

Ode 1. The same Irmos.

The boundary of death you forced open, all-pure Virgin, by bearing Christ the eternal Life, who shone out to-day from the tomb, and enlightened the world.

Having seen your Son and God risen from the dead, you rejoice with the Apostles, O holy and full of grace, and as cause of the joy of all, O all-pure Mother of God, you first received the greeting 'Rejoice'.

**Canon of Mid-Pentecost.
Tone 8. Ode 1. You fixed the sea.**

Nations clap your hands, Hebrews lament, for Christ the giver of life has torn asunder the chains of Hell, and raised the dead, and healed the sick with a word. This is our God, who gives life to those who believe in his name.

You showed a wonder by changing water into wine, O Master, who changed the rivers of Egypt into blood. And you raised the dead, perfecting this second sign. Glory, O Saviour, to your counsel, glory to your abasement, through which You have made us new.

O Lord, you are an ever-flowing stream of true life, you are our resurrection; willingly you toiled, my Saviour; and as you wished you thirsted, subject to nature's laws; and coming in the flesh to Sychar you sought water to drink of the woman of Samaria.

Theotokion.

You alone, Mother of God, contained your creator in your womb and inexpressibly carried Him in the flesh, and you remained a Virgin, your virginity quite unharmed; beseech Him, O pure one, unceasingly, as your Son and God, on behalf of your flock for ever.

**Canon of the Samaritan Woman. Tone 4.
With an acrostic in the 9th Ode: J o s e p h.**

Composition of Joseph of Thessaloniki.

Ode 1. The Irmos.

['You struck Egypt and drowned the tyrant Pharaoh in the sea, and saved a people from slavery, as they sang Moses' song of victory: For he has been glorified.']

Troparia.

The Buried has arisen, and with him raised the human race; let all creation rejoice, and let all the spiritual clouds to-day clearly rain down justice.

Having willingly accepted the cross in the flesh, you rose on the third day from the dead, Lord, source of life, emptying Hell's storehouses and leading out the fettered souls.

O Lord, who lay the beams of your chambers on the water, you are the water of life and you granted hallowed streams to the woman of Samaria when she asked, for she recognised your compassion.

Glory.

O Trinity, Father, Son and Spirit, as maker of all things save those who glorify you with pure faith, and grant pardon of our sins, as you are supremely good.

Both now. **Theotokion.**

Hail throne of fire, hail lampstand all of gold, hail cloud of light, hail palace of the Word, and spiritual table, who fittingly carry Christ, the bread of life.

Katavasia. The Day of Resurrection.

Ode 3. Irmos.

‘Come let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springs up from the tomb of Christ, in whom we are established’.

Troparia.

Now all things are filled with light, both heaven and earth and those beneath the earth: so let all creation sing Christ's rising, by which it is established.

Yesterday I was buried with You O Christ, to-day I rise with You as You arise: yesterday I was crucified with You, glorify me with You, Saviour, in your Kingdom.

Of the Mother of God. The same Irmos.

Holy one, to-day I return to life undefiled through the goodness of Him who was born from you and whose brightness shines to the ends of the earth.

Seeing the God, whom you conceived in the flesh, rising from the dead as He said, O holy one, dance; and magnify Him as God, O immaculate.

Of Mid-Pentecost. My heart has been established.

Do not judge according to appearance, O Jews, said the Master, as he stood teaching in the temple, as it is written, at the mid-point of the feast according to the law.

Do not judge according to appearance, O Jews; for Christ has come, whom the Prophets declared would come from Sion, and call back the world.

If you do not believe the words, O Jews, be convinced by the Master's works: why do you err, rejecting the Holy One of whom Moses wrote in the Law?

Theotokion.

Being one of the Trinity, You were seen to have become flesh without changing your Essence, Lord, or burning the incorrupt womb of her who bore You, though You are wholly God and fire.

Of the Samaritan Woman. The Irmos.

[‘My heart is established in the Lord, who grants the prayer of him who prays; for He has weakened the mighty bow, and the weak are girded with power.’]

Troparia.

Willingly you were lifted up on the tree, O Word, and seeing it the rocks were rent, and all creation was shaken, and the dead arose from the graves as from sleep.

When all the souls of the just saw you coming to Hell with your soul, O Word, they were released from their eternal chains as they hymned your power beyond understanding.

Why are you amazed? Why with spices do you seek the Master in a grave, O Women? He has risen, and has raised the world with himself, cried the dazzling Angel to the Myrrhbearers.

As Life and the source of immortality you sat down by the source, O Merciful, and filled with your all-wise streams the Woman of Samaria who asked and hymned you.

Glory.

One God in Trinity is hymned over all, the Father, Son and divine Spirit, whom the armies of heaven glorify in fear, as they clearly cry out: Holy, Holy, Holy, are you to the ages.

Both now. **Theotokion.**

Beyond explanation you conceived in the womb, O Virgin Mother, and beyond understanding and reason you gave birth to the God of all things, remaining a Virgin as before child-birth, O Bride of God.

Katavasia. Come let us drink.

Kontakion of Mid-Pentecost.

Tone 4. Lifted up on the Cross.

At the mid-point of the feast according to the law, O Christ God, Maker of all things and Master, you said to those before you: Come, and draw the water of immortality: therefore we fall down before you and with faith we cry: Grant us your mercies, for you are the source of our life.

Kathisma of the Woman of Samaria. Same melody.

Let heaven rejoice, and things on earth dance, for Christ, having appeared from a Virgin as man, has delivered all mankind from corruption by his own death; but, having shone with wonders, he asks water of the Woman of Samaria and bestows a source of healings, for he alone is immortal.

Glory. Both now.

Of Mid-Pentecost. Same melody.

O Giver of wisdom and Master, when the feast according to the Law had come, You sat in the temple and taught, speaking thus to all: Come, you who thirst, drink of the stream which I now give you; through which, you will all enjoy life in God and delight.

Ode 4. Irmos.

‘Let the Prophet Avvakoum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares: To-day brings salvation to the world, for Christ has risen as omnipotent’.

Troparia.

Christ appeared as a male who opened a virgin womb: but as our food he is called ‘lamb’: ‘unblemished’, as our Passover without stain: and ‘perfect’ for he is true God.

As a yearling lamb, for us the blessed crown, Christ was willingly sacrificed for all, a cleansing Passover: and from the tomb the fair sun of justice has shone for us again.

God’s forebear David dancing leaped before the Ark, mere shadow : but seeing the fulfilment of the types, let us, God’s holy people, inspired, rejoice, for Christ is risen as omnipotent.

Of the Mother of God. Same Irmos.

Even He who fashioned Adam your forefather, O holy one, is fashioned from you, and by his own death He has destroyed Adam's death to-day, and shed light on all with the divine beams of his Resurrection.

Seeing Christ, whom you bore, shining in beauty from the dead, O Pure one, fair and lovely and spotless among women, as you rejoice to-day with the Apostles at the salvation of all, glorify Him.

Of Mid-Pentecost. The prophet Avvakoum.

If the Messiah must come; but the Messiah is Christ, lawless ones, why do you not believe him? See, he has come and what he does bears witness: he made water wine and braced the paralytic with a word.

Not understanding the Scriptures, you are all in error, lawless Hebrews: for Christ has truly come and enlightened all, and among you he has shown many signs and wonders; and vainly you deny true life.

One work I showed you and you all marvel, cried Christ to the Jews: you yourselves circumcise a man even on the Sabbath, he says: why then do you attack me for raising a paralytic with a word?

Theotokion.

In your womb, Bride of God, pure Virgin-mother, you contained God, yet he was not circumscribed. Do not cease to intercede for us, that we may be delivered from troubles; for we ever flee to you for refuge.

Of the Samaritan Woman. The Irmos.

['I heard your report, Lord, and was afraid: I knew your works and I was astounded, for the earth is full of your praise.']

Troparia.

Let the heavens rejoice, let all creation keep the feast: the Lord has risen and appeared to all his wise Apostles.

Your power, Death, was swallowed up, when Christ died: at his Rising as from bridal chambers the dead have come from the graves.

Why do you lament, O women? Why seek the immortal with spices? He has risen as he said, the Angel cried to the Myrrh-bearers.

To the woman of Samaria, when she asked, Lord, you gave water, the knowledge of your might; therefore for all ages she will never thirst as she sings your praise.

Glory.

O Trinity beyond being, Father, Word and divine Spirit, identical in power, together without beginning, save us all, who in faith sing your praise.

Both now. **Theotokion.**

The lawgiver saw you as a bush unburned: Daniel recognised you as a holy mountain, O Sovereign Lady, only Virgin-mother.

Katavasia. Let the prophet.

Ode 5. Irmos.

‘Let us arise in the early dawn, and instead of myrrh, offer praises to the Master; and we shall see Christ, the Sun of Justice, who causes life to dawn for all’.

Troparia.

Those who were held by Hades’ bonds, seeing your measureless compassion, press forward to the light, O Christ, with joyful step, praising an eternal Passover.

With torches in our hands let us go forth to meet Christ as he comes from the grave, like a bridegroom, and with the festive ranks of Angels, let us feast God’s saving Passover.

Of the Mother of God. Same Irmos.

O pure Mother of God, the assembly of the devout is enlightened by the divine, life-giving rays of the Resurrection of your Son, and is filled with joy.

You did not open the gates of the Virgin, when You took flesh; You did not break the seals of the grave, O King of creation. Therefore when she saw You risen, she rejoiced.

Of Mid-Pentecost. O Lord, our God.

By wonders you made your Apostles shine, by marvels you magnified your Disciples, glorifying them in all the world, our Saviour, and giving them your kingdom.

All the ends of the earth your Disciples enlightened with wonders and teachings, as they proclaimed in divers ways, Christ Saviour, the word of your kingdom.

We give praise to your kingdom, we offer a hymn to you who appeared on earth for our sake and enlightened the world and called back Adam.

Theotokion.

Your womb became a holy table, having the heavenly bread, from which all who eat will not die, as he the nourisher of all said, O Mother of God.

Of the Samaritan Woman. The Irmos.

[‘Make the light of your commandments dawn for me, O Lord, for my spirit rises early for You, O Christ, and hymns You: for You are our God and to You I have run for refuge, O king of peace.’]

Troparia.

Reaching your holy grave at early dawn, the Myrrh-bearers saw a shining youth, and were amazed on learning of your divine Rising, O Christ.

Death has been slain, Hell taken prisoner, those in chains freed by the Resurrection of Christ. Let us rejoice and clap our hands and radiantly keep the feast.

Apostles leap for joy, Angels dance, all born of earth be glad: the Lord has risen, corruption has been banished, grief has ceased, and Adam dances.

O Lord, as source of life you once gave the water of forgiveness and knowledge to a woman of Samaria when she asked: therefore we praise your inexpressible mercies.

Glory.

We honour a three-personned Unity, consubstantial Trinity, Father, Word and Holy Spirit, inseparable by nature, one God, Maker and Lord and Master of all.

Both now. **Theotokion.**

O Pure one, we name you gate without passage, field untilled, ark bearing the Manna, jar, lampstand and censer of the immaterial coal.

Katavasia. Let us arise in early dawn.

Ode 6. Irmos.

‘You went down to the deepest parts of the earth, and You shattered the everlasting bars that held fast those that were fettered, O Christ. And on the third day like Jonas from the whale, You arose from the tomb’.

Troparia.

Keeping the seals intact O Christ, You rose from the tomb, You who did not harm the locks of the Virgin’s womb at your birth, and You have opened to us the gates of Paradise.

O my Saviour, the living, unslain Victim, as God offering yourself willingly to the Father, You raised up with Yourself all Adam’s race, in rising from the tomb.

Of the Mother of God. The same Irmos.

Prisoner of old of death and corruption, the human race has been brought back through Him who took flesh from your spotless womb to incorruptible and everlasting life, O Virgin Mother of God.

He who went down, O Holy one, into your womb, dwelt there and took flesh beyond understanding, went down into the lowest parts of the earth and raised Adam with Himself when He rose from the tomb.

Of Mid-Pentecost. As waves of the sea.

O Jesu, who control the ends of the earth, you went up and taught the crowds in the temple the word of truth at the mid-point of the feast, as John declares.

You completed the Father's work, you confirmed your words by works, O Saviour, performing cures and signs, making the Paralytic stand upright, cleansing lepers and raising the dead.

The Son without beginning became a beginning, taking our nature he became man; and in the middle of the feast He taught, saying: Run to the unfailing source to draw life.

Theotokion.

As Virgin after childbirth we hymn you; as alone Virgin and Mother we glorify you, pure Maiden, bride of God; for from you God was truly incarnate, making us new.

Of the Samaritan Woman. The Irmos.

['Let not the stormy waters drown me, let not the deep swallow me up: for I have been cast into the depths of the heart of the sea of my evils; therefore I cry to you as Jonas: May my life ascend from corruption to you, our God.']

Troparia.

Jesu, the transgressors nailed you to a cross, and pierced you with a lance, O Christ, and Joseph laid you for burial in a new tomb; from which you rose with glory, raising with you all creation, which hymns your might.

Powerfully you smashed the bolts and gates of Hell, O Master, and rose as God, and meeting the women you said to them: Rejoice, and you sent them to say to the Disciples: The Living has arisen, and he has appeared giving light to the ends of the earth.

Why do you weep? Why bring spices as to a mortal, O women? Christ has arisen, leaving the grave clothes behind empty, cried the youth who appeared of old flashing like lightning; Go, announce the Resurrection to his friends.

Good Lord, you are an inexhaustible stream of life, an abyss of mercy. As you journeyed you sat down by the Well of the Oath, and cried out to the woman of Samaria: Give me water to drink, that you may receive streams of forgiveness.

Glory.

With the bodiless powers, I hymn in faith the Father without beginning, and the Son equal in majesty, and the consubstantial Spirit, one Essence, and nature and glory, and one kingship, God and Maker of all, who holds the universe together.

Both now. **Theotokion.**

Pure one, we hymn you, as only Virgin who has given birth and kept her womb incorrupt, throne of the Lord, gate and mountain, and spiritual lampstand, bridal chamber of God, all light, and manifest tabernacle of glory, ark and jar and table.

Katavasia. You went down.

Kontakion of the Samaritan Woman. Tone 8.

Coming in faith to the well, the woman of Samaria saw you, the water of wisdom, and having been given unstintingly to drink she inherited the kingdom from above, eternally glorious.

Ikos.

Let us listen to John teaching us of the holy mysteries which happened in Samaria; how the Lord spoke with a woman, asking her for water, He who gathers the waters to their gatherings, equal in majesty with the Father and the Spirit; for He came seeking out his image, as eternally glorious.

Synaxarion of the Menaion, then the following:

On the same day, the fifth Sunday from Easter, we celebrate the feast of the Woman of Samaria.

Verses.

Water that perishes you came to take,
The living drew, with which you wash soul's filth.

Through the intercessions of your Martyr Photeini, Christ our God, have mercy on us. Amen.

Ode 7. Irmos.

'He who delivered the Children from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers'.

Troparia.

The holy women hastened after You with sweet spices. Whom they sought with tears as a mortal, they worshipped with joy as the living God, and they proclaimed the mystic Passover, O Christ, to your disciples.

We feast death's slaughter, the overthrow of Hell, the first fruits of a new eternal life: and dancing we hymn the cause: the only blessed and most glorious God of our fathers.

How truly holy and all-festive is this saving night, how full of light, herald of the bright day of the resurrection, in which the timeless Light shone bodily for all from the tomb.

Of the Mother of God. The same Irmos.

Having slain death, your Son, O all-pure one, has to-day given to all life that endures to ages of ages: the only blessed and highly exalted God of our fathers.

He who reigns over all creation becoming man dwelt in your womb, O full of God's grace, and having endured the cross and death He has risen as God and raised us with him, for He is all powerful.

Of Mid-Pentecost. The Chaldeans' furnace.

The repose of all, you toiled in the flesh; the source of wonders, you thirsted willingly; you asked for water, Jesu, promising living water.

You spoke, Lord, with a woman of Samaria, reproving the folly of the lawless Hebrews; for she believed you to be Son of God, but they denied.

We who eat the bread of the flesh of the Lord, and drink the blood of the Master's side, let us, living by grace, live in newness of spirit.

Theotokion.

You contained in your womb the uncontainable Word, you suckled at your breasts the nourisher of the world, you carried in your embrace the maker of all, pure Mother of God.

Of the Samaritan Woman. The Irmos.

['Do not hand us over for ever, for your name's sake, do not scatter your covenant and do not withdraw your mercy from us, O Lord the God of our fathers, highly exalted unto the ages.']

Troparia.

O merciful Christ, willingly you were numbered among the lawless at the moment of your divine Passion; seeing it the earth was shaken and the rocks were rent by your all-effecting wish, O Infinite, and the dead from time's beginning arose.

With your soul you went down to the lower regions of Hell; bravely you led out all the prisoners that death, the bitter tyrant, held since time's beginning, as they cried out to you, Christ our God: Glory to your dread dispensation!

Why do you seek the eternally living with the dead? He has risen, as he said. Here, as you see, the graveclothes are empty, the tomb is empty, the young man who appeared said to the Women: Go with haste, tell the Apostles.

You are the water of life, the Woman of Samaria cried out to Christ; therefore, O Word, give me, who am ever thirsty, your divine grace to drink, that I may no longer, Lord Jesu, be mastered by the drought of ignorance, but may proclaim your wonderful works.

Glory.

We hymn the Father and the Son and the divine Spirit, Trinity by nature undivided, divided by persons, one united Essence, without beginning, Maker of all and God, whom all the ranks of heaven praise.

Both now. **Theotokion.**

After your dread child-birth, holy Mother of God, you were kept a pure Virgin; therefore all the choirs of Angels and all generations of mankind hymn you with never silent voices as the pure place which confined the infinite.

Katavasia. The Children in the furnace.

Ode 8. Irmos.

‘This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages’.

Troparia.

Come let us share in the new fruit of the vine, of joy divine, and in the kingdom of Christ, on the glorious day of the Resurrection, hymning Him as God to all the ages.

Lift your eyes around you, O Sion, and see: for behold like beacons shedding light divine your children have come to you, from West and North, from the Sea and from the East, blessing Christ in you to all the ages.

Almighty Father, Word and Spirit, nature united in three Persons, beyond all being and beyond all Godhead, into You we have been baptised and we bless to all the ages.

Of the Mother of God. The same Irmos.

As the creator came into the world through you, O Virgin Mother of God, He tore open the womb of Hell and gave us mortals the Resurrection; therefore we bless Him to the ages.

Your Son, O Virgin, having overthrown the might of death, in his resurrection, as a mighty God, has exalted us with Himself and deified us; therefore we praise Him to the ages.

Of Mid-Pentecost. Angels and heavens.

Come, peoples, see the one who is hymned upon a throne of glory blasphemed by lawless peoples, and seeing, hymn the Messiah who was foretold by the prophets.

You are truly the Christ who is coming into the world, from whom are salvation and forgiveness of ancestral faults; you are the true life of those who believe in You.

The Wisdom of God, so it is written, came to the temple at the mid-point of the feast and taught; for he was truly the Messiah, Christ, from whom is salvation.

Theotokion.

Say how you gave birth to him who shone forth eternally from the Father and is hymned with the holy Spirit? As he knows, who alone was well-pleased to be born of you, O Mother of God.

Of the Samaritan Woman. The Irmos.

[‘You established the universe, Master, by your wisdom; and laid the foundation of the earth, as you know how, upon the base of the waters; therefore we all cry out in song: You works of the Lord, unceasingly bless the Lord.’]

Troparia.

You endured death by your will, only Immortal, you took hell captive, you smashed the gates of brass, heavenly King, and released the prisoners held there since time’s beginning, who unceasingly hymn the might of your goodness.

You were lifted up willingly on the Cross, O Longsuffering, and the rocks were split, the sun was quenched, the veil of the temple was rent in two, and the earth was shaken, and Hell, the laughing stock, trembled with fright and released all his prisoners.

You, Lord, the light that never sets and life of all, appeared to those sitting in darkness; therefore when the just saw you, O Word, they leaped for joy and cried aloud: You have come to free all from their chains; we praise your might.

You sat next the source at the sixth hour, O Saviour, and granted the Woman of Samaria living water and streams of knowledge in your great compassion; with her we all cry out in song: You works of the Lord, unceasingly bless the Lord.

Glory.

We praise the Father without beginning, the Son likewise without beginning and the Holy Spirit, the three one God without confusion, inseparable, Creator of all, identical in power, might of sovereign freedom, and we cry out: You works of the Lord, unceasingly bless the Lord.

Both now. **Theotokion.**

Isaias was cleansed by a coal, proclaiming in advance the spiritual coal, incarnate of you beyond understanding, O Virgin, and which burns up all the material sins of mortals, and through pity deifies our nature, O immaculate.

Katavasia. This chosen.

Ode 9. Irmos.

Megalynarion: Magnify, O my soul, Him who suffered willingly, and was buried, and arose from the grave on the third day.

‘Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Sion, and you too rejoice, O pure Mother of God, at the arising of Him to whom you gave birth’.

Troparia.

Megalynarion: Magnify, O my soul, Christ the Giver of life, who arose from the grave on the third day.

O your divine and beloved and sweetest voice; You have truly promised that You will be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

Megalynarion: Christ is the new Passover, the living sacrificial victim, the Lamb of God, who takes away the sin of the world.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we may partake of You fully in the unwaning day of your Kingdom.

Of the Mother of God. The same Irmos.

Now in harmony, O Virgin, we faithful call you blest: Hail gate of the Lord: Hail living city: Hail through whom to-day the light of the Resurrection from the dead of Him who was born from you has shone for us.

Rejoice, be glad, divine gate of the light; for Jesus who set in the tomb has dawned shining more brightly than the sun, and shedding his rays on all the faithful, O Sovereign Lady full of God's grace.

Of Mid-Pentecost. Strange to mothers.

At the mid-point of the feast of the Jews You came, my Saviour, to your temple, and you taught all: but the Jews marvelled, and said: Whence does this man know letters, never having learned?

Pouring out gifts of healings, my Redeemer performed signs and wonders, banishing diseases, healing the sick; but the Jews were maddened by the multitude of his wonders.

The carnal Jew according to the flesh, thinking of what is written, stumbles against the letter; but again collides against the Spirit of truth; but as for us, leaving him aside, let us think things of the Spirit.

Theotokion.

You contained within your womb, Virgin Mother, one of the Trinity, Christ the Giver of life, whom all creation hymns, before whom tremble all the thrones above; beseech him, all blessed one, that our souls may be saved.

Of the Samaritan Woman. The Irmos.

[‘He has shown strength with his arm ; he has put down the mighty from their thrones, and exalted the humble, the God of Israel, by whom the Dayspring from on high has visited us, and set us in the way of peace.’]

Troparia.

Jesus the life of all was seen hanged willingly on a Tree; and seeing it the earth was shaken, and many bodies of the Saints that slept visibly arose, and Hell's prison was shaken.

Out of the tomb, fair as a bridegroom from his chamber, you came, having abolished the tyranny of death, and smashed the bolts of Hell by your divine power, and illumined the world by the spiritual light of your Rising.

Spiritual choirs now let us all establish and let us cry: The Lord has risen; let the earth rejoice and the heavens be glad, let the clouds rain down showers of justice for us who radiantly celebrate and sing Christ's praise.

Even as he poured out teachings richly, the Lord, source of blessings, life of all living, cried out to the woman, 'Grant me water to drink, that I may give you water which dries up the sources of your sins'.

Glory.

Pure single light, yet without parts, is the triple-sunned unity; the Father who has no beginning, Son and Spirit, one Godhead, life and maker of all. Let us the faithful, with the Bodiless ones, praise the Godhead, as we chant thrice-holy songs.

Both now. Theotokion.

Having become the dwelling of the Light, O Pure one, illumine the pupils of my soul, blackened by the many wiles of the foe, and make me worthy to see clearly with a pure heart the Splendour that shone from you beyond understanding.

Katavasias. Shine, shine.

Then Holy is the Lord, our God.

Exapostilarion of Pascha.

Having fallen asleep in the flesh as a mortal, O King and Lord, You rose again on the third day, raising up Adam from corruption, and abolishing death. O Pascha of incorruption, O salvation of the world.

Another, of the Woman of Samaria. Women hear.

You reached Samaria, and talking with a woman, sought water to drink, my all-powerful Saviour, who poured out water for the Hebrews from a sharp rock, and led her to belief in you: and now she enjoys life eternally in heaven.

Of Mid-Pentecost. Same melody.

At the mid-point of the feast, Lover of mankind, you came to the temple and said: You who are full of thirst, come to me and draw living water welling up, through which you will all revel in delight and grace and immortal life.

At Lauds were insert 8 Stichera and we sing 6 of the Resurrection and 2 of the Woman of Samaria.

Resurrection Verses. Tone 4.

All-powerful Lord, who endured Cross and death, and rose from the dead, we glorify your Resurrection.

By your Cross, O Christ, You have freed us from the ancient curse, and by your death You have destroyed the devil who tyrannised over our nature, by your Rising You have filled all things with joy; therefore we cry to You: Lord risen from the dead, glory to You!

By your Cross, Christ Saviour, guide us to your truth, and deliver us from the snares of the foe; risen from the dead raise us who have fallen through sin by stretching out your hand, Lord who love mankind, at the prayers of your saints.

Only-begotten Word of God, without being parted from the Father's bosom, You came on earth through love for mankind, becoming man without change, and though impassible in your Godhead, You endured Cross and

death in the flesh; but risen from the dead You granted the human race immortality, as You alone are all-powerful.

Other Stichera by Anatolios.

You accepted death in the flesh, so ensuring us immortality; and you dwelt in a tomb, that you might free us from Hell, raising us with yourself, having suffered as a man, but rising as God. Therefore we cry to you: Glory to you, life-giving Lord, only lover of mankind.

The rocks were rent, O Saviour, when your Cross was fixed on Calvary; the gate-keepers of Hell trembled when you were placed as a mortal in the sepulchre; for you destroyed the strength of death and gave incorruption to the dead by your Resurrection, O Saviour. Giver of life, glory to you!

Idiomel Stichera of the Samaritan Woman. Tone 3.

Verse: Bend the bow, advance prosperously and reign; because of truth, meekness and justice.

Let heaven and earth be radiantly glad to-day, for Christ has appeared, incarnate as a man, that he may rescue from the curse all Adam's race; and through wonders he is made wonderful as he reaches Samaria; he, who is wrapped in the waters of a cloud, came up to a woman and sought water; and so let us the faithful all worship him, who for our sakes willingly became poor by his compassionate counsel.

Tone 6.

Verse: You have loved justice and hated iniquity, and so God, your God, has anointed you with the oil of gladness beyond your fellows.

Thus says the Lord to the woman of Samaria: If you knew the gift of God, and who it is who is saying to you: Give me water to drink, you would have asked him, and he would have given you to drink, that you might never thirst for ever; says the Lord.

Glory. **Same Tone.**

The spring of life's source, Jesus our Saviour, came to the spring of the Patriarch Jacob and sought water to drink from a woman of Samaria. But when she objected that there was no sharing vessels by the Jews, the wise creator diverts her with sweet words rather to ask for the eternal water; which she accepted and proclaimed to all, saying: Come, see the one who knows hidden things, and is God come in the flesh to save mankind.

Both now.

You are most blessed.

Great Doxology and Dismissal.

Before the First Hour the Eothinon. Tone 7.

Lo, darkness and early dawn. And why, Mary, are you standing by the grave, your mind full of darkness? Why do you seek where Jesus has been laid? But see the disciples running together, see how they have realised the Resurrection from the grave clothes and the napkin, and have remembered the Scripture concerning this. With whom and through whom we too have believed and sing your praise O Christ, the Giver of Life.

Sunday of the Man Born Blind.

At Great Vespers.

After Christ has risen, **at** Lord, I have cried **we insert 10 stichera and we sing 7 of the Resurrection and 2 Idiomels of the Blind Man, doubling the first.**

Resurrection Stichera. Tone 5.

Through your precious Cross, O Christ, you have shamed the Devil; and by your Resurrection you have blunted the sting of sin and you have saved us from the gates of Death; we glorify you, Only-begotten.

He who gives resurrection to the human race like a sheep was led to the slaughter; the princes of Hades trembled before him, and the gates of pain were lifted up; for Christ, the King of glory had come in, saying to those in chains, 'Come forth!' and to those in darkness 'Reveal yourselves!'

A mighty wonder! The immortal Creator of things invisible, having suffered in the flesh for love of mankind, arose. Come families of the nations and let us worship him; for we, delivered from error by his compassion, have learned to praise one God in three Persons.

Stichera by Anatolios.

We offer you our evening worship, O light that knows no evening, who at the end of the ages, as in a glass, shone on the world through the flesh and went down as far as Hades; abolished the darkness there and showed the light of the resurrection to the nations. Giver of life, O Lord, glory to you!

Let us glorify Christ, the author of our salvation; for by his rising from the dead the world has been saved from error. The Angel choir rejoices, demons' deception flees, fallen Adam rises, the Devil has been overthrown.

The members of the guard were instructed by the transgressors: 'Conceal Christ's Rising. Accept money and say: While we slept the body was stolen from the tomb'. Who ever saw, who ever heard of a corpse being stolen? Moreover one embalmed and naked and that also abandoned its grave-clothes in the tomb? Do not be deceived, you Jews; hear the sayings of the Prophets and know that he is truly the redeemer of the world and all-powerful.

O Lord, our Saviour, who despoiled Hades and trampled on death; who enlightened the world by your precious Cross, have mercy on us.

Idiomel Stichera of the Blind Man. Tone 2.

The man born blind reasoned with himself, 'Was it through my parents' sin that I was born blind? Or was I born because of the unbelief of the nations as an accusation? I am not competent to ask when it is day, when night. My feet cannot detect the stumbling blocks of the stones. I have not

seen the sun shining, nor him who fashioned me in his image. But I beg you, Christ God: Look on me and have mercy on me. (Twice)

The Same Tone.

As Jesus was passing by from the temple, he found a man blind from birth, and moved with compassion for him put clay on his eyes and said to him, 'Go, wash in the Pool of Siloam'. He, having washed, gained his sight and gave glory to God. But his next of kin said to him, 'Who opened the eyes which none of those with sight could cure?' But he cried out and said, 'A man called Jesus, he it was said to me: Wash in the Pool of Siloam; and I gained my sight. He is truly Christ Messiah of whom Moses spoke in the Law; he is the Saviour of our souls'.

Glory. Tone 5.

O Lord, as you passed by on the way, you found a man blind from birth. Your Disciples were amazed and asked you, saying, 'Teacher, who has sinned, this man or his parents, that he was born blind?' But you, my Saviour, cried out to them, 'Neither has he sinned, nor his parents, but that the works of God might be revealed in him. I must do the works of him who sent me, which none can do'. So saying you spat on the ground, made clay, and anointed his eyes, and said, 'Go, wash in the Pool of Siloam'. When he had washed he became whole and cried out to you, 'I believe Lord'. And he worshipped you. Therefore we too cry out: Have mercy on us!

Both now. Theotokion. Same Tone

In the Red Sea was once depicted an image of the bride who knew not wedlock. There Moses the parter of the waters; here Gabriel the servant of the wonder. Then Israel marched dry-shod through the deep; now the Virgin has given birth to Christ without seed. The Sea after the passage of Israel remained untrodden; the Blameless after bearing Emmanuel, remained incorrupt. O God, who exist and pre-exist, and who appeared as a man, have mercy on us.

At the Liti the Sticheron of the Saint of the Monastery.
Glory. **Tone 4.**

Considering his whole life to be night, the Blind man cried out to you, O Lord: 'Open my pupils, Son of David, our Saviour, that with all I too may hymn your power'.

Both now. **Theotokion. The same Tone.**

Assent to the supplications of your servants, O Most Pure, by ending the assaults of our dangers and delivering us from every tribulation: for we have you as our only safe and sure anchor and we have gained your protection; may we who call for your aid, Sovereign Lady, not be put to shame; hasten to the entreaties of those who cry out to you in faith: Hail Sovereign Lady, the help of all, the joy and protection and salvation of our souls.

At the Aposticha, Resurrection Sticheron.
Tone 5.

O Christ our Saviour, incarnate, yet not parted from heaven, with sounds of praise we magnify you; for, as the Lord who loves mankind, you accepted Cross and death for the sake of our race; you despoiled the gates of Hell, rose on the third day, and saved our souls.

Then the Easter Stichera with their verses.

Verse: Let God arise and let his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been shown forth to us to-day, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer, a spotless Pascha, a Pascha of the faithful, a Pascha that has opened to us the gates of Paradise, a Pascha that hallows all the faithful.

Verse: As smoke vanishes, so let them vanish: as wax melts before the fire.

Come from the scene, O women bearers of good tidings, and say to Zion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance and be glad, O Jerusalem, for you have seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God: and let the righteous be glad.

The Myrrhbearing women at early dawn came near the tomb of the Giver of life; they found an Angel sitting on the stone, and he, addressing them in this manner, said, 'Why do you seek the living among the dead? Why do you mourn the Incorruptible amid corruption? Go, proclaim it to his Disciples!'

Verse: This is the day that the Lord has made: let us be glad and rejoice in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, a Pascha on which let us embrace one another with joy. O Pascha, ransom from sorrow! To-day Christ has shone forth from the tomb as from a bridal chamber, and has filled the women with joy, saying: Proclaim it to the Apostles.

Glory. **Tone 8.**

Christ our God, spiritual Sun of justice, by your pure touch you enlightened the one who had been deprived of light from his mother's womb; by shedding your rays on the eyes of our souls, show us to be sons of the day, that we may cry to you with faith, 'Great and ineffable is your compassion for us. Lover of humankind, glory to you!'

Both now. **Tone 5.**

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those who hate us: let us forgive all things at the Resurrection, and so let us cry: Christ has risen from the dead; by death he has trampled on death, and to those in the graves given life.

Resurrection Apolytikion. Model Melody. Tone 5.

Let us believers praise and let us worship the Word who like the Father and the Spirit is without beginning, born from a Virgin for our salvation; for he was well pleased to ascend the Cross in the flesh and undergo death, and to raise those who had died, by his glorious Resurrection.

Theotokion.

Hail gate of the Lord, through which none may pass; hail wall and protection of those who flee to you; hail haven without storms, and who did not know wedlock; who bore in the flesh your maker and God. Do not cease to intercede for those who praise and worship your offspring.

Dismissal.

At Matins.

After the 1st Psalter reading, Resurrection Kathismata. Tone 5.

Let us celebrate the Cross of the Lord, let us honour with hymns his holy Burial, and highly glorify his Resurrection; for as God with himself he raised the dead from the graves, having plundered the might of death and the strength of the Devil, and made light dawn for those in Hades.

Verse: Arise, O Lord my God, lift up your hand; forget not your poor for ever.

O Lord, you were called dead, who put death to death; you were placed in a grave, who emptied the graves: above, soldiers were guarding the tomb, below, you raised the dead from every age. Lord, all-powerful and beyond understanding, glory to you!

Glory. Both now. **Theotokion.**

Hail holy mountain on which God has walked: hail living bush and unconsumed by fire; hail the world's only bridge to God, which leads

mortals over to eternal life; hail Maiden undefiled who bore without wedlock the salvation of our souls.

After the 2nd Psalter reading, Kathismata. Tone 5.

Merciful Lord, transgressors nailed you between malefactors and pierced your side with a lance; but you accepted burial, you overthrew the gates of Hades, and rose on the third day; the women ran to see you and they announced the Resurrection to the Apostles. O Saviour highly-exalted, whom Angels praise, O blessed Lord, glory to you.

Verse: I will confess you, Lord, with my whole heart; I will tell of all your marvellous works.

Your strange mystery, O my Saviour, has become the salvation of the world; for as befitted God you rose from the tomb and as God raised with you those who had perished: O life of all, Lord, glory to you.

Glory. Both now. **Theotokion.**

O Bride who knew not wedlock, Mother of God, who turned Eve's grief to joy, we the faithful praise and worship you; for you have brought us back from the ancient curse; and now, all-praised, all-holy one, intercede unceasingly that we may be saved.

After Psalm 118, the Evlogitaria. Then the Ypakon. Tone 5.

Amazed in mind by the vision of the Angel and enlightened in soul by the divine Rising, the Myrrhbearers gave the good news to the Apostles: 'Announce among the nations the Lord's Resurrection, who works with you by wonders and grants us his great mercy'

The Anavathmi of the Tone. Antiphon 1.

In my distress, like David, I sing to you, my Saviour: Deliver me from a treacherous tongue.

For dwellers in the desert life is blessed, for their wings are the love of God.

Glory. Both now.

By the Holy Spirit all things are held fast, the visible with the invisible;
for his might is his own as truly one of the Trinity.

Antiphon 2.

Let us be lifted, O soul, to the mountains; come thither where help comes
from.

Let your right hand take wing, O Lord, and guard me from every mischief.

Glory. Both now.

To the Holy Spirit let us say, as we confess him to be God: You are God,
life, love, light, mind; you are goodness, you are king for ever.

Antiphon 3.

For those who said to me: 'Let us go to the courts of the Lord', full of great
joy, I offer prayers.

Dread things shall be brought to fulfilment upon the house of David: for
fire shall be there burning every shameful thought.

Glory. Both now.

To the Holy Spirit belongs the dignity of being the source of life, for from
him every living thing is animated, as by the Father and the Word.

Prokeimenon.

Arise, O Lord my God: for you reign for ever.

Verse: I will confess you, O Lord, with my whole heart; I will tell of all
your wonders.

The 8th Resurrection Gospel, then Having seen the Resurrection of Christ,
Psalm 50 etc.

The Canons, of Easter with that of the Mother of God to 8, and of the Blind Man to 6.

Easter Canon. Tone 1. Ode 1.
Irmos.

The day of Resurrection, let us be radiant, O peoples: Pascha, the Lord's Pascha; for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song.

Troparia.

Let us purify our senses, and we shall see Christ shining forth, in the unapproachable light of the Resurrection, and we shall clearly hear him saying 'Rejoice!', as we sing the triumphal song.

Let the heavens as is fitting rejoice, and let the earth be glad, let the whole world, both seen and unseen, keep the feast: for Christ has risen, our eternal joy.

Canon of the Mother of God. Tone 1.
The Acrostic in the first Troparia:
THEOPHAN.

Ode 1. The same Irmos.

The boundary of death you forced open, all-pure Virgin, by bearing Christ the eternal Life, who shone out to-day from the tomb, and enlightened the world.

Having seen your Son and God risen from the dead, you rejoice with the Apostles, O holy and full of grace, and as cause of the joy of all, O all-pure Mother of God, you first received the greeting 'Rejoice'.

Canon of the Blind Man. Tone 5. With an Acrostic in the 9th Ode:
JOSEPH

Composition of Joseph of Thessaloniki.

Ode 1. Tone 5. The Irmos.

[Israel passed dry-shod, O Lord, over earth on which the sun had never shone, had never seen; deep which the vault of heaven had never seen naked; and you led him to the mountain of your sanctification as he sang and chanted a song of victory.]

Troparia.

By willingly accepting crucifixion in the flesh, you have become a source of blessing and life for the world, O Master, only all-blessed and Creator of all; therefore we bless you, we hymn and glorify you, as we sing and chant a song of victory.

When you were dead, O long-suffering, the noble Joseph laid you in the lowest pit and rolled a stone to the door of the grave; but you rose in glory, raising the world with you, as it sang and chanted a song of victory.

The Angel appeared and said to the holy women: Why do you bring spices with tears? Christ has risen! Run, tell the Disciples who have seen God, as they mourn and weep, so that they may leap and dance for joy.

Extraordinary wonders the Redeemer performs; he even cured a man blind from birth, anointing him with clay and saying: Go, wash in Siloam, that you may know that I am God who walk the earth bearing flesh because of my compassionate pity.

Triadikon.

Honouring one Essence in three Persons, let us the faithful glorify the Father and the Son and the right Spirit, maker and Lord, and redeemer of all, one uncreated God, as we cry with the Bodiless hosts: Holy, Holy, Holy are you, O King!

Theotokion.

Because of his compassionate pity the Lord dwelt in your womb that had not known wedlock, O Pure one, for he wished to save mankind which had perished through the wiles of the foe: implore him then that this city may be saved from every capture and invasion by foes.

Katavasia

To God the saviour let us sing, to him alone, who led his people through the sea with unmoistened foot and drowned Pharaoh with all his army in the deep, for he has been glorified.

Ode 3. Irmos.

'Come let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springs up from the tomb of Christ, in whom we are established'.

Troparia.

Now all things are filled with light, both heaven and earth and those beneath the earth: so let all creation sing Christ's rising, by which it is established.

Yesterday I was buried with you, O Christ, to-day I rise with you as you arise: yesterday I was crucified with you, glorify me with you, Saviour, in your Kingdom.

Of the Mother of God. The same Irmos.

Holy one, to-day I return to life undefiled through the goodness of him who was born from you and whose brightness blazes to all the ends of the earth.

Seeing God, whom you conceived in the flesh, rising from the dead as he said, O holy one, dance; and magnify him as God, O Most Pure.

Of the Blind Man. The Irmos.

[O Lord, make firm my heart shaken by the waves of life, as God guiding it to a fair haven.]

Troparia.

Long-suffering Lord, you made firm the hearts of those who are shaken when you shook the earth, by your hallowed Crucifixion, which you underwent in the flesh.

The noble Joseph laid you in a new tomb, O merciful; but you arose from the dead on the third day, renewing us all.

Why do you seek the Lord as a corpse? He has risen as he said, cried the Angel to the women, dazzling with his godlike form.

You once cured a man blind from birth who came to you, All-merciful, glorifying your dispensation and your wonders.

Triadikon.

We worship God, Father without beginning, Son and divine Spirit, triple uncreated, three-personned nature, one God of all.

Theotokion.

You gave birth from a virgin womb to God incarnate; implore him, all-holy Lady, to have pity on us.

Katavasia.

By the power of your Cross, O Christ, make firm my mind to hymn and glorify your saving Assumption.

Kontakion of Easter. Tone 8. Model melody. [By St Romanos]

Though you descended into the tomb, O Immortal, yet you destroyed the power of Hell; and you arose as victor, O Christ God, calling to the Myrrh-bearing women: Rejoice! and giving peace to your Apostles, O you who grant resurrection to the fallen.

Kathisma. Tone 8.

The Master and maker of all things, as he passed along found a Blind Man sitting by the way, lamenting and saying: 'Never in my life have I seen the

sun shining or the moon shedding its light; therefore I cry out to you, born of a Virgin to enlighten the universe: Enlighten me, as you are compassionate, that falling down I may cry to you: Master Christ God, grant me forgiveness of my offences through the multitude of your mercy, only lover of mankind'. (Twice).

Ode 4. Irmos.

Let the Prophet Avvakum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares: To-day brings salvation to the world, for Christ has risen as omnipotent.

Troparia.

Christ appeared as a male who opened a virgin womb: but as our food he is called 'lamb': 'unblemished', as our Passover without stain: and 'perfect' for he is true God.

As a yearling lamb, for us the blessed crown, Christ was willingly sacrificed for all, a cleansing Passover: and from the tomb the fair sun of justice has shone for us again.

God's forebear David dancing leaped before the Ark, mere shadow: but seeing the fulfilment of the types, let us, God's holy people, inspired, rejoice, for Christ has risen as omnipotent.

Of the Mother of God. Same Irmos.

Even he who fashioned Adam your forefather, O holy one, is fashioned from you, and by his own death he has destroyed Adam's death today, and shed light on all with the divine beams of his Resurrection.

Seeing Christ, whom you bore, shining in beauty from the dead, O Pure one, fair and lovely and spotless among women, as you rejoice to-day with the Apostles at the salvation of all, glorify him.

Of the Blind Man. The Irmos.

[I heard your report, Lord, and I was afraid; I considered your dispensation and I glorified you, only lover of mankind.]

Troparia.

By being placed on a Tree you, who are life, brought me, who had died through a tree, back to life through your great mercy. Therefore, O Word, I glorify you.

Marvellously assembled together with your Initiates, O Lord, you said to them: Go forth, proclaim my Resurrection everywhere.

Confirming your Rising from the grave, Lord, for many days you assembled together with your friends, and made them joyful.

You gave sight to a man Blind from the womb, Lord, when you said: Go, wash and receive your sight, and glorify my Godhead.

Triadikon.

O Trinity, identical in honour, undivided in Essence, divided in Persons, save all who with fear faithfully glorify you.

Theotokion.

We glorify your child-bearing above nature, O Immaculate, in faith blessing you, O all unblemished, as the one who gave birth to the God of all.

Katavasia.

O Lord I heard the report of the sovereign power of your Cross: that through it Paradise was opened: and I cried, Glory to your power, O Lord.

Ode 5. Irmos.

Let us arise in the early dawn, and instead of myrrh, offer praises to the Master; and we shall see Christ, the Sun of Justice, who causes life to dawn for all.

Troparia.

Those who were held by Hades' bonds, seeing your measureless compassion, press forward to the light, O Christ, with joyful step, praising an eternal Passover.

With torches in our hands let us go forth to meet Christ as he comes from the grave, like a bridegroom, and with the festive ranks of Angels, let us feast God's saving Passover.

Of the Mother of God. Same Irmos.

Opure Mother of God, the assembly of the devout is enlightened by the divine, lifegiving rays of the Resurrection of your Son, and is filled with joy.

You did not open the gates of the Virgin, when you took flesh; you did not break the seals of the grave, O King of creation. Therefore when she saw you risen, she rejoiced.

Of the Blind Man. The Irmos.

[Have pity on my wretched soul as it fights a night battle with the darkness of the passions, and make your rays clear as day shine in me, O spiritual Sun, to turn my night into light.]

Troparia.

You were lifted up on a Tree, and lifting up all mortals with yourself, O merciful, you put to death the hostile serpent and, as only God of all, gave life to what your hands had fashioned.

Willingly you became a corpse and were laid in a tomb, immortal King, and you emptied all the palaces of Hell, raising the dead by your Resurrection.

When you had accomplished great marvels upon earth, O Word, a lawless people slew you; but, being alone powerful, Lord Christ, you rose, as you had foretold, from the dead.

Having opened the eyes of one who had not seen the natural light, you enlightened the pupils of his soul and led him to give glory when he recognised you as maker, through compassion seen as a mortal.

Triadikon.

Let all us faithful glorify a Trinity in unity and a Unity in trinity, Father, Son and right Spirit, one God, truly creator of all.

Theotokion.

How did you bear a child without knowing man, O Virgin-mother, full of God's grace? How nourish creation's nourisher? As he alone understands, who is maker of all and God.

Katavasia.

Rising in the early dawn we cry to you, O Lord: Save us, for you are our God, and we know no other but you.

Ode 6. Irmos.

You went down to the deepest parts of the earth, and you shattered the everlasting bars that held fast those that were fettered, O Christ. And on the third day like Jonas from the whale, you arose from the tomb.

Troparia.

Keeping the seals intact O Christ, you rose from the tomb, you who did not harm the locks of the Virgin's womb at your birth, and you have opened to us the gates of Paradise.

O my Saviour, the living, unslain Victim, as God offering yourself willingly to the Father, you raised up with yourself all Adam's race, in rising from the tomb.

Of the Mother of God. The same Irmos.

Prisoner of old of death and corruption, the human race has been brought back through him was took flesh from your spotless womb to incorruptible and everlasting life, O Virgin Mother of God.

He who went down, O Holy one, into your womb, dwelt there and took flesh beyond understanding, went down into the lowest parts of the earth and raised Adam with himself when he rose from the tomb.

Of the Blind Man. The Irmos.

[As you delivered the Prophet from the beast, O Lord, bring me too, I pray, from the deep of ungovernable passions; that I may look again towards your holy temple.]

Troparia.

Crucified with thieves, O Master, from evil thieves and soul-destroying passions, you delivered us who praise in harmony your Crucifixion and your Rising, O Lord who loves mankind.

A lifeless corpse they laid you in a tomb, O Christ, who breathe life into all the dead; but you arose, Lord, emptying all the graves, O Word, by your sovereign power.

After your Rising, O Christ, you said to your friends: Tarry in Jerusalem, until you are clothed with invincible strength and sure support from on high.

You made clay, and anointed the eyes of the man Blind from birth, and you gave him the grace of sight as he hymned your immaculate power, through which you saved the world.

Triadikon.

Three-personned Unity, Father unbegotten, Son begotten, Spirit proceeding, thrice-holy Lord, one Essence, one Power, save your whole people.

Theotokion.

Who can recount your great things, O Pure one? For beyond nature you bore God in the flesh, who delivers the world from every sin through you, Virgin all-unblemished.

Katavasia.

The deep surrounded me, the sea beast became a grave to me. But, O Lover of mankind, I called out to you, O Lord, and your right hand saved me.

Kontakion. Tone 4

With the eyes of my soul mutilated I come to you, O Christ, as the man blind from birth, crying to you in repentance: You are the radiant light of those in darkness.

The Ikos.

Grant me a stream of inexpressible wisdom, and knowledge from above, O Christ, light of those in darkness and guide of those who stray; that I may recount what the divine book of the Gospel of peace teaches: the miracle of the blind man; for being blind from birth he receives both physical eyes and eyes of the soul, as he cries: You are the radiant light of those in darkness.

Synaxarion of the Menaion, then the following.

The same day, the sixth Sunday from Pascha, we celebrate the wonder done to the man blind from birth by our Lord and God and Saviour, Jesus Christ.

Verses.

Giver of light, Lyght out of Lyght, one blind
From birth, O Word, you furnish now with eyes.

In your boundless mercy, giver of light, Christ our God, have mercy and save us. Amen.

Ode 7. Irmos.

He who delivered the Children from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers.

Troparia.

The holy women hastened after you with sweet spices. Whom they sought with tears as a mortal, they worshipped with joy as the living God, and they proclaimed the mystic Passover, O Christ, to your disciples.

We feast death's slaughter, the overthrow of Hell, the first fruits of a new eternal life: and dancing we hymn the cause: the only blessed and most glorious God of our fathers.

How truly holy and all-festive is this saving night, how full of light, herald of the bright day of the resurrection, in which the timeless Light shone bodily for all from the tomb.

Of the Mother of God. The same Irmos.

Having slain death, your Son, O all-pure one, has to-day given to all life that endures to ages of ages: the only blessed and highly exalted God of our fathers.

He who reigns over all creation becoming man dwelt in your womb, O full of God's grace, and having endured the Cross and death he has risen as God and raised us with himself, for he is all powerful.

Of the Blind Man. The Irmos.

[Quencher of fire was the prayer of the young men; the furnace, herald of the marvel, refreshed and did not scorch, did not burn up those who hymned the God of our fathers.]

Troparia.

When you were hung upon the Tree, O Saviour, the sun was quenched, the earth heaved, all creation was shaken, and the dead were raised from the graves.

When you rose from the dead, O King, the souls which slept there were raised with you and glorified your sovereign power, through which the bonds of death were loosed.

At dawn a choir of women came to anoint you, but learning that you had risen, Lord, they rejoiced with the sacred Disciples; through whom grant us redemption from evils.

You anointed with clay the eyes of the man born Blind and you ordered him to go to Siloam: having washed he gained his sight as he hymned you, O Christ, King of all.

Triadikon.

Let us hymn the Father without beginning, the Son likewise without beginning and the all-holy Spirit: Holy, Holy, Holy, are you, O God, King of all.

Theotokion.

After child-birth you were seen to be a virgin, O Pure one; for you gave birth, O Immaculate, and you ordered him to go to Siloam: having washed he gained his sight as he hymned you, O Christ, King of all.

Triadikon.

Let us hymn the Father without beginning, the Son likewise without beginning and the all-holy Spirit: Holy, Holy, Holy, are you, O God, King of all.

Theotokion.

After child-birth you were seen to be a virgin, O Pure one; for you gave birth, O Immaculate, to God who made natures new by his power; ever implore him that we may be saved.

Katavasia.

You saved the young men in the fiery furnace: blessed are you the God of our fathers.

Ode 8. Irmos.

This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages.

Troparia.

Come let us share in the new fruit of the vine, of joy divine, and in the kingdom of Christ, on the glorious day of the Resurrection, hymning him as God to all the ages.

Lift your eyes around you, O Zion, and see: for behold like beacons shedding light divine your children have come to you, from West and North, from the Sea and from the East, blessing Christ in you to all the ages.

Almighty Father, Word and Spirit, nature united in three Persons, beyond all being and beyond all Godhead, into you we have been baptised and we bless to all the ages.

Of the Mother of God. The same Irmos.

As the creator came into the world through you, O Virgin Mother of God, he tore open the womb of Hell and gave us mortals the Resurrection; therefore we bless him to the ages.

Your Son, O Virgin, having overthrown the might of death, in his resurrection, as a mighty God, has exalted us with himself and deified us; therefore we praise him to the ages.

Of the Blind Man. The Irmos.

[The King and creator of all, O assembly of Angels, congregation of mankind, priests praise, levites bless, people highly exalt to the ages.]

Troparia.

The ranks of Angels, seeing you hanging upon the Cross, O Christ, universal King, and altering all creation, were struck with fear as they hymned your love for mankind.

Hell, seeing you below, groaned aloud and rapidly gave back the dead whom it had held under guard since time began, O Christ, as they hymned your love for mankind.

Having accomplished extraordinary marvels, you were willingly lifted up on a cross and joined with the dead, O Christ, and you put Hell to death and with courage released all its prisoners.

You gave eyes to the Blind Man who came to you, O Christ, ordering him to wash in the spring of Siloam, to see and to proclaim you as God, manifest in the flesh for the salvation of the world.

Triadikon.

O undivided Trinity, unconfused Unity, God of all and creator of all things, save from manifold temptations those who hymn and faithfully worship your might.

Theotokion.

Immaculate Virgin, full of God's grace, ever implore your Son not to put me to shame on the day of judgement, but to number me with the chosen sheep.

Katavasia.

Son of God, begotten of the Father before the ages, and in these last times incarnate of a Virgin Mother: praise him, O priests, highly exalt him, O people, throughout all the ages.

Ode 9. Irmos.

Megalynarion: Magnify, O my soul, him who suffered willingly, and was buried, and arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Zion, and you too rejoice, O pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Magnify, O my soul, Christ the Giver of life, who arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Zion, and you too rejoice, O pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Christ is the new Passover, the living sacrificial victim, the Lamb of God, who takes away the sin of the world.

O your divine and beloved and sweetest voice; you have truly promised that you will be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

Megalynarion: To-day the whole creation is glad and rejoices, for Christ has risen and Hell has been despoiled.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we may partake of you fully in the unwaning day of your Kingdom.

Of the Mother of God. The same Irmos.

Now in harmony, O Virgin, we faithful call you blessed: Hail gate of the Lord: Hail living city: Hail through whom to-day the light of the Resurrection from the dead of him who was born from you has shone for us.

Rejoice, be glad, divine gate of the light; for Jesus, who set in the tomb, has dawned shining more brightly than the sun, and shedding his rays on all the faithful, O Sovereign Lady full of God's grace.

Of the Blind Man. The Irmos.

[For he that is mighty has done great things for you, showing you to be a pure virgin after child-birth, for you bore without seed your own maker: therefore, O Mother of God, we magnify you.]

Troparia.

Joined to the gallows of the Cross, Christ Saviour, you triumphed over all the hostile forces of the foe, and abolished the former curse; therefore as is right we magnify you.

On seeing you below with your soul, O Word, Hell groaned aloud and in fear released all the dead, who recognised the might of your authority; with whom as is right we magnify you.

Seeing him accomplishing signs and dread wonders the people of the Hebrews in jealousy slew him who plundered Hell by his Resurrection, and as powerful raised all with him.

Even as you said, you rose from the dead, O Giver of Life, and appeared to the holy Disciples after your Rising, you who did signs and gave sight to the blind; with them to the ages we magnify you.

Triadikon.

Praise I give to Light, the Father, glory to Light, the Son, a hymn to Light, the 'upright Spirit': one undivided Light, recognised in three Persons, God, King of all creation.

Theotokion.

Holy Virgin, you appear wider than the heavens for you contained and bore in a body God, the uncircumscribed, for the redemption of all those who sing your praise with undoubting faith.

Katavasia.

O Mother of God, since beyond speech or thought you bore in time, in marvellous manner, him who is timeless, with one mind we the faithful magnify you.

Then: Holy is the Lord our God.

Exapostilarion of Easter.

Having fallen asleep in the flesh as a mortal, O King and Lord, you rose again on the third day, raising up Adam from corruption, and abolishing death. O Pascha of incorruption, O salvation of the world.

Of the Blind Man. The same melody.

Give sight, O Lord, to the eyes of my soul, maimed by gloomy sin, by grafting in humility, O merciful, and cleansing me with tears of repentance.

Another.

As he passed by, our Saviour found a blind man without sight; spitting upon the ground and making clay he anointed him and sent him to Siloam to go and wash; when he had washed he came seeing your light, my Christ.

At Lauds we insert 8 Stichera and we sing 7 of the Resurrection. Tone 5. [Or 3 of the Resurrection, 1 of the Blind Man and the Easter Stichera with their verses.]

Lord, while the grave was sealed by transgressors, you came forth from the tomb as you had been born from the Mother of God. Your bodiless Angels did not know how you had become incarnate; nor did the soldiers who were guarding you know when you arose: for both are sealed for those who enquire; but the wonders have been revealed to those who in faith worship the mystery: grant us as we praise it joy and your great mercy.

Lord, having smashed the eternal bars and torn apart the chains, you rose from the tomb, leaving behind the grave-clothes as proof of your true burial for three days; and while being guarded in a cave, you went ahead into Galilee. Great is your mercy, Saviour beyond understanding! Have mercy upon us.

Lord, the women ran to your tomb to see you, the Christ who had suffered for ours sakes; and as they approached they saw with fear an Angel sitting on the stone which had been rolled away; and he cried out to them, saying: 'The Lord has risen. Tell his Disciples that he who saves our souls has risen from the dead'.

Lord, as you came out while the grave was sealed, so you came in to your Disciples while the doors were shut, and showed them the bodily sufferings which you had accepted, O long-suffering one. As sprung from the David's seed, you endured stripes, but as Son of God you freed the world. Great is your mercy, Saviour beyond understanding! Have mercy on us.

Stichera by Anatolios.

Lord, King of the ages and maker of all, who accepted crucifixion and burial in the flesh for our sakes, that you might free us all from Hell, you are our God and we know no other but you.

Lord, who will recount your dazzling wonders? Who will declare your dread mysteries? For incarnate for our sakes, as you willed, you manifested the might of your power; for by your Cross You opened Paradise to the Thief; by your burial you smashed the bars of Hell; and by your Resurrection you enriched the universe. Compassionate one, glory to you.

The Myrrhbearing women, coming very early to your grave, were seeking to anoint you, the immortal Word and God; and instructed by the words of the Angel they turned back with joy, declaring openly to the Apostles that you, the life of all, had risen and granted the world pardon and your great mercy.

Verse: Look on me and have mercy on me: for I am alone and poor.

And of the Blind Man. Idiomel. Tone 8.

Christ our God, who took flesh through your compassionate mercy and taking pity in your ineffable compassion on one who had been deprived of light from the womb, you granted him divine brilliance, touching with soil his pupils with your moulding fingers. Do you now, O provider of light, illumine too the senses of our souls, as you alone are provider without stinting.

Glory. **Same Tone.**

Who will recount your powers, O Christ? Who number the multitudes of your wonders? For twofold you appeared on earth through your goodness, twofold also the healings you bestow: for you opened not only the bodily eyes of one who was maimed from the womb, but also those of his soul. Therefore he confessed you the hidden God, who grant to all your great mercy.

Both now. You are most blessed.

Easter Verses.

Verse: Let God arise and let his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been shown forth to us to-day, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer, a spotless Pascha, a Pascha of the faithful, a Pascha that has opened to us the gates of Paradise, a Pascha that hallows all the faithful.

Verse: As smoke vanishes, so let them vanish: as wax melts before the fire.

Come from the scene, O women bearers of good tidings, and say to Zion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance and be glad, O Jerusalem, for you have seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God: and let the righteous be glad.

The Myrrhbearing women at early dawn came near the tomb of the Giver of life; they found an Angel sitting on the stone, and he, addressing them in this manner, said: Why do you seek the living among the dead? Why do you mourn the Incorruptible amid corruption? Go, proclaim it to his Disciples.

Verse: This is the day that the Lord has made: let us be glad and rejoice in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, a Pascha on which let us embrace one another with joy. O Pascha, ransom from sorrow! To-day Christ has shone forth from the tomb as from a bridal chamber, and has filled the women with joy, saying: Proclaim it to the Apostles.

Glory. **Same Tone.**

Who will recount your powers, O Christ? Who number the multitudes of your wonders? For twofold you appeared on earth through your goodness, twofold also the healings you bestow: for you opened not only the bodily eyes of one who was maimed from the womb, but also those of his soul. Therefore he confessed you the hidden God, who grant to all your great mercy.

Both now.

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those who hate us: let us forgive all things at the Resurrection, and so let us cry: Christ has risen from the dead; by death he has trampled on by death, and to those in the graves given life.

Great Doxology and Dismissal.

Before the 1st Hour, the Eothinon. Tone 8.

Mary's hot tears did not flow in vain, for she was granted Angels to teach her and the sight of you, O Jesu. But, as a weak woman, she still had earthly thoughts, and therefore she was debarred from touching you, O Christ; but still she was sent as a herald to your Disciples, to whom she spoke the good tidings, announcing your ascent to your Father's realm. With her make us also worthy of your appearing, O Master and Lord.

The Assumption of our Lord Jesus Christ.

ON WEDNESDAY OF THE 6TH WEEK

At Great Vespers.

After the Opening Psalm, at Lord, I have cried, we insert 10 stichera, and we sing 5 Idiomels, doubling them.

Tone 6

The Lord has been taken up into heaven, that he may send the Advocate to the world. The heavens have prepared his throne; clouds his ascent. Angels marvel to see a human high above them. The Father receives him whom he holds eternally in his bosom. The Holy Spirit orders all his Angels: Lift up our gates, you rulers. All you nations, clap your hands: for Christ has gone up to where he was before. (**Twice**)

Lord, at your Assumption the Cherubim were amazed as they contemplated you, the God who is enthroned upon them, ascending on the clouds; and we glorify you, for your mercy is kind. Glory to you! (**Twice**)

As we see your exaltation on the holy mountains, O Christ, the splendour of the Father's glory, we hymn the appearance, formed of light, of your countenance; we worship your sufferings, we honour your Resurrection, as we glorify your glorious Assumption. Have mercy on us. (**Twice**)

Lord Christ, giver of life, as your Apostles, filled with lamentations of tears of dejection, saw you borne up on clouds, grieving they said: Master,

do not make us your servants orphans, whom through pity you have loved as you are compassionate; but, as you promised, send us your all-holy Spirit to guide our souls with light. (Twice)

Lord, as you completed the mystery of your dispensation, taking your Disciples with you, you took them up onto the mount of Olives; and behold, you passed through the firmament of heaven. For me you became poor like me, and you ascended whence you had not been parted; send forth your all-holy Spirit, to enlighten our souls. (Twice)

Glory. Both now. The same Tone.

Most sweet Jesu, not parted from the Father's bosom and having lived among those on earth as man, to-day you have been taken up in glory from the mount of Olives, and having through compassion exalted our fallen nature, you have seated it with the Father. Therefore the heavenly ranks of the Bodiless Powers, amazed by the wonder, were beside themselves with fear; and seized with trembling they magnified your love for humankind; while we, as we glorify your being taken up from us, implore you and say: you filled the Disciples and the Mother of God who bore you with joy at your being taken up; at their prayers make us too worthy of the joy of your elect through your great mercy.

Entrance, O joyful Light, Prokeimenon of the day, and the Readings.

The Reading is from the Prophecy of Isaias.
[2,2-3]

Thus says the Lord, It shall come to pass in the last days that the mountain of the Lord shall be manifest, and the house of God from the peaks of the mountains; and it shall be exalted high above the hills; and all the nations shall come to it; and many peoples shall walk there, and shall say: Come, let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will declare his way to us, and we will walk in it.

The Reading is from the Prophecy of Isaias.
[62,10-63,3; 7-9]

Thus says the Lord: Walk, go through my gates; prepare my way and make a way for my people, and cast the stones out of the way; raise up a standard for the nations. For see, the Lord has made it heard to the ends of the earth: Say to the daughter of Sion: See, your Saviour has come, and his reward is with him, and his work before his face. And he will call it a holy people, redeemed by the Lord; while you will be called a city sought after, and not forsaken. Who is this who comes from Edom, the scarlet of his garments from Bosor, thus beautiful in his apparel? He cries out with much strength. I reason of justice and judgement of salvation. Why are your garments red, and your clothing as from a trodden winepress? I am full of the trodden grape; I have trampled the winepress quite alone, and no man from the nations was with me. I have remembered the mercy of the Lord, I will recall the Lord's virtues, the Lord's praise for all the things with which He rewards us. The Lord is a good judge for the house of Israel; he deals with us according to his mercy and according to the multitude of his justice. And he said: Are you not my people? Children will surely not be rebellious; and he became for them salvation out of their every distress. It was not an emissary, not an Angel, but the Lord himself saved them because he loved them and spared them. He redeemed them and took them up and exalted them all the days of the age.

The Reading is from the Prophecy of Zachary.

[14,4; 8-11]

Thus says the Lord: See, the day of the Lord is coming, and on that day his feet will stand upon the mount of Olives, opposite Jerusalem, where the sun rises. And on that day living water will come out from Jerusalem, half towards the first sea and half towards the last sea; in spring and in summer it shall be so; and the Lord will be for a King over all the earth; in that day there shall be one Lord, and his name, compassing all the earth and the wilderness from Gabaa as far as Remmon, south of Jerusalem; and he shall be exalted and remain on his place from the gate of Benjamin as far as the place of the first gate, as far as the gate of Gomor and as far as the tower of Anamejl and as far as the tower of the corners and as far as the king's winepresses; they shall dwell in it and there shall be no more curse and Jerusalem shall dwell confidently.

At the Liti, Idiomel Stichera.

Tone 1

In ascending to heaven, Lord, whence you also descended, do not leave us orphans; may your Spirit come, bringing peace to the world; show to the children of humankind deeds of your power, O Lord who love humankind.

Same Tone

You have ascended, O Christ, to your Father who is without beginning, yet you were never parted from his bosom which is uncircumscribed; and the heavenly powers accepted no addition to the thrice-holy hymn of praise, but acknowledged you, Lord, as one Son, only-begotten of the Father, even after the incarnation. In the multitude of your pity, have mercy on us.

Same Tone.

Your Angels, Lord, said to your Apostles: Men of Galilee, why do you stand looking up to heaven: This is Christ God, who is taken up from you into heaven. He it is will come again in the same way that you have seen him going to heaven; serve him in holiness and justice.

Tone 4.

When you came to the mount of Olives, O Christ, to fulfil the Father's good pleasure, the Angels of heaven were amazed and those beneath the earth shuddered in fear; the Disciples stood by trembling with joy as you spoke to them; as a throne a waiting cloud had been prepared opposite them, while heaven opening its gates appeared in beauty, and the earth reveals its hidden vaults, so that Adam's descent was made known and his ascent again. But your footsteps were raised up, as if by a hand, while your mouth was heard loudly giving a blessing; a cloud received you and heaven took you within. You wrought this great and marvellous work, Lord, for the salvation of our souls.

The same Tone.

O God, having renewed in yourself Adam's nature, which had descended to the lower parts of the earth, you took it up to-day above every rule and authority; as you loved it, so you made it sit with you; as you had compassion on it, so You united it to Yourself; as united with it, so you suffered with it; as not subject to suffering, yet you suffered and glorified it with yourself. But the Bodiless powers were saying: Who is this man of beauty? Not man only, but both God and man, both together they appear. And so the astonished Angels flying in shining robes cried out to the Disciples: Men of Galilee, this Jesus who has gone from you as man and God, will come again as God-man, judge of living and dead, granting the faithful remission of sins and his great mercy.

The same Tone.

When you were taken up in glory, Christ God, while your Disciples watched, the clouds received you with your flesh; the gates of heaven were lifted up; the choir of Angels rejoiced with gladness; the higher powers cried out, saying; Lift up our gates, you rulers, and the King of glory will enter. While the Disciples, amazed, were saying: Good Shepherd, do not be parted from us, but send us your all-holy Spirit, to guide and strengthen our souls.

Glory. Both now. **The same Tone**

O Lord, when as you are good you had fulfilled the mystery hidden from ages and generations, you came with your Disciples to the mount of Olives, having with you her who bore you, the Maker and Creator of all things; for it was necessary that she who had suffered so greatly as a mother at your passion, should also be filled with joy beyond measure at the glory of your flesh. We too sharing in the joy of your ascent to heaven, O Master, glorify your great mercy which has come to us.

At the Aposticha, Idiomel Stichera. Tone 2.

You were born, as you yourself willed; you appeared, as you yourself wished; you suffered in the flesh, O our God; you rose from the dead, having trampled on death; you were taken up in glory, who fill the

universe, and you sent us the divine Spirit, that we might hymn and glorify your Godhead.

Verse: All you nations, clap your hands; shout to God with a voice of gladness.

As you were taken up from the mount of Olives, the powers seeing you cried one to the other: Who is this? And they were told: This is the Mighty One, the Powerful, this is the Powerful in war, this is truly the King of glory. And why are your garments scarlet? He has come from Bosor, that is, from the flesh. But as God seated at the right hand of the Majesty you have sent us the Holy Spirit, to guide and save our souls.

Verse: God has gone up with a shout; the Lord with the sound of the trumpet.

You were taken up in glory from the mount of Olives, Christ our God, in the presence of your Disciples, and took your seat at the Father's right hand, filling the universe with your Godhead; and you sent them the Holy Spirit who enlightens and strengthens and sanctifies our souls.

Glory. Both now. **Tone 6.**

God has gone up with a shout, the Lord to the sound of the trumpet, to raise up Adam's fallen image and send the Advocate Spirit to sanctify our souls.

Apolytikion. Tone 4

You were taken up in glory, Christ our God, having made the Disciples joyful with the promise of the Holy Spirit; through the blessing they were assured that you are the Son of God, the redeemer of the world. (**3 times**)

The same at The Lord is God.

At Matins.

After the 1st reading from the Psalter, Kathisma.

Tone 1. When the stone had been sealed.

While Angels marvelled at the strangeness of your ascent and Disciples were amazed at the awe-inspiring nature of your lifting up, you went up as God with glory, and the gates were lifted up for you, O Saviour; therefore the powers of heaven marvelled as they cried aloud: Glory to your descent, O Saviour! Glory to your kingdom! Glory to your Assumption, only lover of humankind!

After the 2nd reading from the Psalter, Kathisma.

Tone 3. Awed by the beauty.

The God before the ages and without beginning, having made divine the human nature that he had taken up, has been taken up to-day. Angels hastening forth showed him to the Apostles as he went into heaven with great glory; and worshipping him they said: Glory to God who has been taken up!

After the Polyeleos, Kathisma.

Tone 5. Let us believers.

When you came down from heaven to things on earth and as God raised up with you Adam's nature which lay below in Hades' prison, you brought it to heaven by your Assumption, O Christ, and made it sit with you on your Father's throne, as you are merciful and love humankind.

The first Antiphon of the Anavathmi in Tone 4,
then the Prokeimenon in Tone 4.

God has gone up to a shout of joy: * the Lord to the sound of the trumpet.

Verse: All nations clap your hands; shout to God with a voice of gladness.

The third Resurrection Gospel, Having seen the Resurrection, Psalm 50

Glory. Tone 2.

At the prayers of the Apostles, O Merciful, blot out the multitude of my offences.

Both now.

At the prayers of the Mother of God, O Merciful, blot out the multitude of my offences.

Then the following Idiomel in Tone 6.

Verse: Have mercy on me, O God, in accordance with your great mercy; and according to the multitude of your mercies blot out my offences.

To-day, seeing our nature in the heavens, the Powers above, marvelling at the strange manner of the ascent, in their perplexity said to one another: Who is this who comes? But even as they saw their own Master they were being given orders to raise the heavenly gates. With them we unceasingly hymn you, who are coming from there again in the flesh as Judge of all and all-powerful God.

The Canons; that in Tone 5 with the Irmi to 8 and that in Tone 4 to 6.

Canon in Tone 5.
A composition of Monk John.
Ode 1. Irmos.

To God the Saviour who guided the people in the sea dry-shod, and drowned Pharao with all his host, to him alone let us sing: for he has been glorified.

Troparia.

All peoples, let us sing a song of victory to Christ who has been taken up with glory on the shoulders of the Cherubim, and seated us at the Father's right hand; for he has been glorified.

The choirs of Angels were astounded when they saw Christ, the mediator between God and humankind in the highest with his flesh, while with one voice they sang a hymn of victory.

To God, who appeared on mount Sinai and gave the law to Moses, who saw God, and who was taken up in the flesh from the mount of Olives, let us all sing; for he has been glorified.

Theotokion.

Immaculate Mother of God, without ceasing implore the God who was incarnate from you, yet did not depart from the bosom of his Begetter, to save from every calamity those whom he fashioned.

**Canon in Tone 4,
of which the acrostic is the alphabet;
but in the 8th and 9th Odes:
JOSEPH'S ODE**

**A Composition of Joseph of Thessaloniki.
I will open my mouth.**

Immortal by nature, you arose on the third day and appeared to the Eleven and to all the Disciples, and riding on a cloud you hastened back to the Father, O Christ, Maker of the universe.

David, inspired by God, in his song cried out most plainly, 'The Lord has gone up to the heavenly places with a shout of joy and the blast of the trumpet, and come to the Father, source of light'.

When by your passion and your rising, Lord, you had made new a world grown old through many sins, you ascended, riding on a cloud, to the heavenly places. Glory to your glory!

Theotokion.

All-spotless Lady, you bore the Master of all, who accepted the voluntary passion and has gone back to his own Father; whom he had not left, even though he had taken flesh.

Katavasia.

The slow of tongue, hidden in divine darkness,
Proclaimed the law written by God;
For shaking the dust from his mind's eye,
He sees the One Who Is, and is initiated
Into knowledge of the Spirit, giving praise with songs inspired.

Ode 3. Irmos.

By the power of your Cross, O Christ, establish my understanding to hymn and glorify your saving Assumption.

Troparia.

O Christ, Giver of life, lover of humankind, you went up to the Father and exalted our race in your ineffable compassion.

The ranks of Angels, as they saw your mortal nature going up with you, O Saviour, were astounded and without ceasing sang your praise.

The choirs of Angels were amazed, O Christ, as they saw you being taken up with your body, and they sang the praise of your holy Assumption.

Human nature, which had fallen by corruption, you raised up, O Christ, and by your ascension you exalted and glorified us with yourself.

Theotokion.

Intercede unceasingly, pure Lady, with him who came forth from your womb, that those who praise you as Mother of God may be delivered from the deceit of the Devil.

Another. O Mother of God.

Lift up the heavenly gates, for see, Christ the King and Lord, wearing his earthly body, is at hand, said the powers below to those above.

When you had sought out Adam, who had been led astray by the deceit of the serpent, O Christ, as you had clothed yourself in him, you ascended and took your seat as equal sovereign on the Father's right hand, while the Angels sang your praise.

The earth keeps festival and dances, and heaven rejoices at the Assumption today of the maker of creation, who by his will has clearly united things which were separated.

Theotokion.

All-pure Virgin mother, who gave birth to the Destroyer of death, the only immortal God, ever implore him to slay the passions which have put me to death and save me.

Katavasia.

Only the prayer of the prophetess Anna
Of old, who brought a broken spirit
To the Mighty One and God of knowledge,
Broke the fetters of a childless womb
And the harsh insult of one with many children.

Kathisma. Tone 8. The Wisdom and Word.

Mounted on the clouds of heaven, leaving behind your peace to those on earth, you went up and sat down on the Father's right hand, as consubstantial with him and the Holy Spirit; for you appeared in the flesh, yet remained unchanged; therefore you await the final consummation, when you are coming on earth to judge the whole world. O Lord, just judge, spare our souls and grant forgiveness of offences, as God who has mercy on your servants. (Twice)

Ode 4. Irmos.

I have heard, Lord, the report of the might of your Cross, how Paradise was opened through it, and I cried out: Glory to your power, O Lord.

Troparia.

You were taken up in glory, King of the Angels, to send us the Advocate from the Father. And so we cry out: Glory, O Christ, to your Assumption!

As the Saviour had ascended to the Father with his flesh, the hosts of Angels were struck with amazement, and cried out: Glory, O Christ, to your Assumption!

The angelic Powers cried out to those above: Lift up the gates for Christ, our King; whose praise we sing, together with the Father and the Spirit.

Theotokion.

The Virgin gave birth, and did not know a mother's pangs; but Mother she is, while Virgin she remained. Singing her praise we cry: Hail, Mother of God!

Another. The One seated in glory.

Jesus the Giver of life, taking those he loved, ascended the mount of Olives and blessed them and, riding on a cloud, he came to the Father's bosom, which he had never left.

The whole world, visible and invisible, keeps the feast with gladness; Angels and humans leap for joy as they glorify without ceasing the Assumption of the One who by his goodness was united to us in the flesh.

Having abolished the might of death as immortal Lord, you granted immortality to all, O Lover of humankind, and you were taken up in glory, as your revered Disciples watched you, Jesu all-powerful.

Theotokion.

Blessed has your womb become, All-blameless Lady, for you were found worthy to contain beyond explanation the One who marvellously emptied the belly of Hell. Implore him to save us who sing your praise.

Katavasia.

Monarch of monarchs, Alone from the Alone,
Word who came forth from the Father without cause,
As Benefactor you have unerringly sent out
Your Spirit, equal in strength, to the Apostles,
As they sing: Glory to your might, O Lord!

Ode 5. Irmos.

Rising at dawn, we cry to you, O Lord: Save us; for you are our God; we know no other but you.

Troparia.

When you had filled the universe with gladness, merciful Lord, you took your place with your flesh among the powers on high.

The angelic powers, as they saw you being lifted up, cried out: Lift up the gates for our King!

The Apostles, as they saw the Saviour being raised up, cried out with fear: Glory to you, our King!

Theotokion.

Mother of God, we praise you as Virgin after childbirth; for you bore for the world God the Word in flesh.

Another. The universe was amazed.

When you had slain death by your death, Lord, you took those whom you loved and ascended the holy mount of Olives, and from there you hastened back to your Begetter, O Christ, riding on a cloud.

Strange was your Birth, strange your Resurrection, strange and fearful your divine Assumption from the mount, O Giver of life, of which Elias was an icon when he went up in a four-horse chariot, singing your praise, O Lover of humankind.

Angels spoke to the Apostles as they watched: Men of Galilee, why are you amazed at the Assumption of Christ the Giver of life? He will come again to earth to judge the whole world, as most just Judge.

Katavasia.

O light-formed children of the Church,
Receive the Spirit's fire-breathing dew,
A redeeming purification of offences;

For now a law has gone out from Sion,
The torch-tongue-formed grace of the Spirit.

Ode 6. Irmos.

The deep closed round me, the whale became my burial; but I cried out to you, Lover of humankind, and your right hand saved me, O Lord.

Troparia.

On seeing the Creator lifted up on high today, the Apostles leaped for joy in hope of the Spirit, and in fear they cried: Glory to your ascent!

The Angels came and cried out, O Christ, to your Disciples: In the way that you have seen Christ going up, he will come in the flesh as just Judge of all.

As the heavenly powers saw you, our Saviour, lifted up to the heights with your body, they cried out, saying: Great, Master, is your love for humankind.

Theotokion.

as Bush unburned, mountain, living ladder and heavenly gate, fittingly we glorify you, glorious Mary, boast of the orthodox.

Another. Come godly-minded people.

Let the clouds rain down for us eternal gladness from above; for Christ, riding on a cloud as on the Cherubim, today ascends to his Father.

Appearing in the likeness of flesh, you brought together in one things that were formerly separated, O Lover of humankind; and as your Disciples watched you, O Merciful, you were taken up to the heavenly places.

Why are the garments red of the One who was united to the solidity of flesh? said the holy Angels, as they saw Christ bearing the divine marks of his precious passion.

Theotokion.

Pure Maiden, we hymn your conceiving, we hymn your ineffable giving birth, through which we have been delivered from the destruction, the wickedness and the gloomy incarceration of Hell.

Katavasia.

O Christ, the Master, you shone from the Virgin
As pardon and salvation for us,
That like the prophet Jonas from the breast
Of the sea beast, you might snatch from corruption
The whole fallen race of Adam.

Kontakion. Model Melody. Tone 8. [By St Romanos]

When you had fulfilled the dispensation for our sake and united things on earth with things in heaven, you were taken up in glory, Christ our God, in no way divided, but remaining inseparable, you cried to those who loved you, 'I am with you, and there is no one against you.'

The Ikos

Abandoning on earth the things of earth, leaving to the dust the things of ash, now, let us come to our senses and raise on high our eyes and minds. Mortals, let us make our sight together with our senses fly heaven's gates. Let us imagine we are standing on the Mount of Olives and that we bend our gaze on the Redeemer, as he rides up on a cloud. For, from where the Lord has hastened back to heaven, there too the One who loves to give has distributed his gifts to his Apostles, cherishing them as a father and confirming them, guiding them as sons and saying to them, 'I am not parting from you. I am with you, and there is no one against you.'

Synaxarion from the Menaion, then the following:

On the Thursday of the sixth week from Pascha, we celebrate the Assumption of our Lord and God and Saviour Jesus Christ.

Verses

Seated, O Word, upon the Father's right,
Granting Initiates a surer faith.

When he was with his Disciples before his passion, he promised them the coming of the all-holy Spirit, saying, 'It is right that I go away. For if I do not go away, the Paraclete will not come'. And again, 'When he comes, he will teach you all truth,. Therefore, after rising from the dead, he appeared to them for forty days, not the whole time, but at intervals, eating and drinking with them, proving the resurrection more surely. Finally, after promising many things about the kingdom of God, he ordered them not to leave Jerusalem, but to wait there to receive the coming of the all-holy Spirit, and they would also be baptised through him. For they had formerly only been baptised in water by John (though later Epiphanius of Cyprus recounted that John the Theologian baptised the Mother of God, while Peter and he baptised the rest of the Apostles). He ordered them to remain in Jerusalem so that the first proclamation of the Gospel might be confirmed there, lest, by leaving for foreign places, they might be easily misrepresented. And because it was necessary, as it is for soldiers, for them to be armed with the weapons of the Spirit and so go out to battle with the enemies of Christ.

When the moment came for the assumption, he led them out to the Mount of Olives (so called because it was planted with many olive trees). He talked with them of the preaching to the ends of the earth and also of his perpetual kingdom that was to come, and when he saw that they were about to ask him what was fitting, his most pure Mother being present also, he brought Angels to show them his ascent to heaven. And indeed, as they watched, he was lifted up from among them and a cloud received him. And so, escorted by the Angels, who exhorted one another to raise the doors of heaven and were amazed at the scarlet of his flesh from his blood, he ascended and took his seat at the right hand of the Father, making his flesh divine and, I dare to say,

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also, he brought Angels to show them his ascent to heaven. And indeed, as they watched, he was lifted up from among them and a cloud received him. And so, escorted by the Angels, who exhorted one another to raise the doors of heaven and were amazed at the scarlet of his flesh from his blood, he ascended and took his seat at the right hand of the Father, making his flesh divine and, I dare to say, making it equal to God. Through it we have been changed, now that the ancient enmity has been abolished. However, Angels appeared to the Apostles, in the form of men, and said, 'Men of Galilee, why do you stand amazed, straining your gaze to heaven? The one whom you see in flesh, God Jesus, will come like this again in flesh. But not as before, in poverty and unknown, but with great glory, as you now see him, escorted by Angels'.

Then the Apostles, tired by gazing up, returned from the Mount of Olives, which is very near Jerusalem, about two thousand four hundred steps, for this is a Sabbath day's journey. For so it was laid down by Moses as lawful to walk for this distance on Sabbath. Because the Tent of Witness was this number of steps distant from the Jewish camp. So it was possible for worshippers to go this far on Sabbath and not to walk further. And so it called a Sabbath day's journey. Some have thought because of this that Christ's Assumption took place of Sabbath, which is incredible.

The Apostles, having returned, went up into the Upper Room, where they remained with the Myrrhbearing Women and the Mother of the Word, devoting themselves to fasting, prayer and supplication, waiting for the promised descent of the all-holy Spirit.

Christ our God, taken up in glory, have mercy on us. Amen.

Ode 7. Irmos

You saved the Youths who sang your praise in the furnace of fire; blessed are you, the God of our fathers.

Troparia

You were taken up on a cloud of light and saved the world; blessed are you the God of our fathers.

Lifting up on your shoulders the nature which had been led astray, O Christ, you were taken up and brought it to God the Father.

You ascended in the flesh to the bodiless Father; blessed are you the God of our fathers.

Lifting up our nature which had been slain by sin, O Saviour, you brought it to your own Father.

Theotokion.

You were born from a Virgin, whom you made Mother of God; blessed are you the God of our fathers.

Another. The godlike Youths did not worship.

A cloud of light received you, Lord, who are light, as you were being taken up beyond understanding from earth; and heavenly multitudes with the Apostles praised you, saying, 'O God, blessed are you'.

Let us all gladly clap our hands at Christ's Assumption, and let us shout with joy, 'The Lord has gone up with the sound of the trumpet and, as equal in majesty with the Father, taken his seat on his right hand to the ages'.

Great Moses of old chanted and cried out: Let the Angels of heaven worship Christ as he ascends as King of all. To him we cry, 'Lord and God of our Fathers, blessed are you'.

Theotokion.

O marvellous wonders! How did you, O full of God's grace, contain the uncontainable God, who made himself poor according to the flesh, and today with great glory has been taken up to heavenly places and given life to humankind.

Katavasia.

Harmonious melody of instruments decreed
Reverence to the lifeless idol wrought of gold.
But the Advocate's life-bearing grace
Inspires with reverence to cry: Only Trinity,
Equal in strength, without beginning, blessed are you.

Ode 8. Irmos

The Son and God, begotten of the Father before the ages, and incarnate in the last times of a Virgin Mother, you priests praise, people highly exalt to all the ages.

Troparia.

Christ, the giver of life, who rose in his two natures with glory to heaven and is now seated with the Father, you priests praise, you people highly exalt to all the ages.

Saviour, who redeemed creation from the slavery of idols and set it free before your own Father, we praise you and highly exalt you to all the ages.

The One who by his descent threw down the opponent and by his ascent exalted humankind, you priests praise, you people highly exalt to all the ages.

Theotokion.

You were revealed, pure Mother of God, as higher than the Cherubim, for you carried in your womb the One who rides upon them; whom with the bodiless powers we mortals glorify to all the ages.

Another. The Offspring of the Mother of God

The Intelligences appeared to the Apostles at the Assumption and said, 'Why do you stand gazing and amazed? He who is ascending into heaven will also come again to judge humankind on earth, for he alone is judge'.

Let us give majesty to God; let us cry aloud with one accord; let us sing; let us dance and let us clap our hands. Our God has gone up from earth to

heaven, as Angels and Archangels sing his praise as Master and Maker of all things.

Our nature, which of old had fallen, has been raised above the Angels and beyond understanding established on God's throne. Come, let us keep festival and let us cry out, 'You his works, praise the Lord, and highly exalt him to all the ages'.

Theotokion.

See, Mother of God, your Son, having despoiled death by his Cross, rose on the third day, and having shown himself to his Disciples he has hastened to the heavenly places; as we worship you with him, we give praise and glory to all the ages.

Katavasia.

The triple radiant type of Godhead's source
Looses the bonds and turns the flame to dew;
Youths give praise; while all created nature
Blesses the only Saviour and Creator
Of all as Benefactor.

Ode 9. Irmos

As Mother of God, who beyond understanding and reason ineffably bore in time the timeless, we faithful magnify you with one accord.

Troparia

As they watched you, Christ God, the redeemer of the world, being divinely exalted, the Apostles, leaping for joy, magnified you with awe.

As the Angels saw in the height your flesh now made divine, O Christ, they signalled to one another: Truly this is our God.

As the ranks of bodiless powers, Christ God, saw you being lifted up on clouds, they cried: For the King of glory lift up the gates.

As the One who descended into the lowest part of the earth, saved humankind and raised it up by your ascension, we magnify you.

Theotokion.

Hail, Mother of God, Mother of Christ God; as today you saw the One you bore flying up from earth, with Angels you magnified him.

Another. Let all born of earth.

Megalynarion: Angels, seeing the ascent of the Master, were amazed at how he was raised with glory from earth to things above.

O gifts beyond understanding! O dread mystery! For the Master of all things, rising from earth to heaven, sent to his Disciples the Holy Spirit, who enlightened their minds and set them afire with grace.

Megalynarion: Angels, seeing the ascent of the Master, were amazed at how he was raised with glory from earth to things above.

To the band of Disciples the Lord said: Stay in Jerusalem, and I shall send you another Advocate, equal in majesty with the Father, and equal in honour with me, whom you see being taken up and riding upon a cloud of light.

Megalynarion: Angels, seeing the ascent of the Master, were amazed at how he was raised with glory from earth to things above.

The majesty of him who became poor in the flesh has been raised above the heavens and our fallen nature honoured by sitting with the Father. Let us keep festival and all cry aloud with one accord, and gladly clap our hands.

Theotokion.

The Light which shone from Light dawned from you, dispelled all the blackness of atheism and led to the light those who slept in night; and so, as is fitting, to the ages we ever call you blessed.

Katavasia

Hail, Queen, glorious virgin mother;
For every fluent, every eloquent mouth
With oratory has not the strength to sing you worthily;
But every mind is dizzy when it seeks to understand
Your giving birth; therefore with one accord we glorify you.

Exapostilarion. Model Melody. Tone 2.

With your Disciples watching you, O Christ, you were taken up to the Father to take your seat with Him. Angels ran forward crying out: 'Lift up the gates, lift up, for the King has gone up to the glory, source of light'.
(Three times)

At Lauds we insert 4 Stichera and we sing 3 Prosomia, doubling the first.

Tone 1. Joy of the heavenly hosts.

Let us in the world keep festival like the Angels, for God who is borne upon a throne of glory, as we cry aloud the hymn: Holy are you, heavenly Father; holy are you, co-eternal Son; holy are you, all-holy Spirit.

The princes of the Angels, Saviour, as they saw the strangeness of your ascent, were perplexed and said to one another, 'What is this sight? Human he seems in form, yet as God he ascends with a body far above the heavens'.

The men of Galilee, seeing you, O Word, taken up from the mount of Olives with a body, heard Angels crying out to them, 'Why do you stand gazing? He will come again in the flesh in the same way that you have seen him'.

Glory. Both now. Tone 2.

You were born, as you yourself willed; you appeared, as you yourself wished; you suffered in the flesh, O our God; you rose from the dead, having trampled on death; you were taken up in glory, who fill the

universe, and you sent us the divine Spirit, that we might hymn and glorify your Godhead.

Great Doxology and Dismissal.

At the Liturgy.

**We sing the following Antiphons
Antiphon 1. Tone 2.**

All you nations, clap your hands; shout to God with a voice of gladness.

Through the prayers of the Mother of God, O Saviour, save us.

For the Lord most high is terrible; a great King over all the earth.

Through the prayers of the Mother of God, O Saviour, save us.

He has subdued peoples under us; and nations beneath our feet.

Through the prayers of the Mother of God, O Saviour, save us.

Glory. Both now.

Through the prayers of the Mother of God, O Saviour, save us.

Antiphon 2. Same Tone.

Great is our God and greatly to be praised; in the city of our God, and on his holy mountain.

Son of God, taken up from us in glory into heaven, save us who sing to you
Alleluia.

God is known in her palaces; whenever he helps her.

Son of God, taken up from us in glory into heaven, save us who sing to you
Alleluia.

For see, the kings of the earth were assembled; they came together.

Son of God, taken up from us in glory into heaven, save us who sing to you
Alleluia.

Glory. Both now.

Only begotten Son and Word of God....

Antiphon 3. Tone 4.

Hear this all you nations; give ear, inhabitants of the world.

You were taken up in glory, Christ our God, making your Disciples joyful
by the promise of the Holy Spirit; through the blessing they were assured
that you are the Son of God, the Redeemer of the world.

My mouth will speak wisdom; and the meditation of my heart
understanding.

You were taken up in glory, Christ our God, making your Disciples joyful
by the promise of the Holy Spirit; through the blessing they were assured
that you are the Son of God, the Redeemer of the world.

I will incline my ear to a parable; I will unfold my psalm on the harp.

You were taken up in glory, Christ our God, making your Disciples joyful
by the promise of the Holy Spirit; through the blessing they were assured
that you are the Son of God, the Redeemer of the world.

Entrance

God has gone up with a shout; the Lord to the sound of the trumpet.

Son of God, taken up from us in glory into heaven, save us who sing to you
Alleluia.

Apolytikion. Tone 4

You were taken up in glory, Christ our God, having made the Disciples
joyful with the promise of the Holy Spirit; through the blessing they were

assured that you are the Son of God, the redeemer of the world. (Three times)

Kontakion. Tone 8. [By Romanos]

When you had fulfilled the dispensation for our sake and united things on earth with things in heaven, you were taken up in glory, Christ our God, in no way divided, but remaining inseparable, you cried to those who loved you, 'I am with you, and there is no one against you.'

Prokeimenon in the 7th Tone.

Be exalted, O God, above the heavens: * and your glory over all the earth.

Verse: My heart is ready, O God, my heart is ready: I will sing and chant in my glory.

The Reading is from the Acts of the Apostles.

1, 1-12

In the first book, Theophilos, I dealt with all that Jesus did and taught from the beginning until the day when he was taken up, after he had given commandment through the Holy Spirit to the apostles whom he had chosen. He presented himself alive to them by many proofs after his passion, appearing to them during forty days, and speaking about the kingdom of God. And while staying with them he ordered them not to leave Jerusalem, but to wait for the promise of the Father, 'which', he said, 'you heard from me, for John baptized with water, but you will be baptized with the Holy Spirit not many days from now.' So when they had come together, they asked him, 'Lord, is this the time when you are going to restore the kingdom to Israel?' He said to them, 'It is not for you to know times or moments which the Father has fixed by his own authority. But you will receive power when the Holy Spirit comes upon you; and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the very ends of the earth.' And when he had said this, as they were looking on, he was lifted up, and a cloud took him out of their sight. And while they were gazing into heaven as he went, behold, two men stood by them in white robes, who said, 'Men of Galilee, why do you stand looking into

heaven? This Jesus, who has been taken up from you into heaven, will come in the same way as you have seen him go into heaven.' Then they returned to Jerusalem from the mount called Olivet, which is near Jerusalem, a Sabbath day's journey away.

Alleluia. in the 3rd Tone.

Verse 1: All you nations, clap your hands; shout to God with a voice of gladness.

Verse 2.: God has gone up with a shout; the Lord to the sound of the trumpet.

Instead of It is truly right.

Tone 5.

Since beyond mind and beyond reason ineffably you bore the Timeless in time, O Mother of God, we faithful with one mind magnify you.

Communion

God has gone up with a shout; the Lord to the sound of the trumpet.
Alleluia.

Instead of We have seen the true light:

You were taken up in glory, Christ our God, having made the Disciples joyful with the promise of the Holy Spirit; through the blessing they were assured that you are the Son of God, the redeemer of the world.

At Matins.

After the 1st Psalter reading, Resurrection Kathismata. Tone 5.

Let us celebrate the Cross of the Lord, let us honour with hymns his holy Burial, and highly glorify his Resurrection; for as God with himself he

raised the dead from the graves, having plundered the might of death and the strength of the Devil, and made light dawn for those in Hades.

Verse: Arise, O Lord my God, lift up your hand; forget not your poor for ever.

O Lord, you were called dead, who put death to death; you were placed in a grave, who emptied the graves: above, soldiers were guarding the tomb, below, you raised the dead from every age. Lord, all-powerful and beyond understanding, glory to you!

Glory. Both now. **Theotokion.**

Hail holy mountain on which God has walked: hail living bush and unconsumed by fire; hail the world's only bridge to God, which leads mortals over to eternal life; hail Maiden undefiled who bore without wedlock the salvation of our souls.

After the 2nd Psalter reading, Kathismata. Tone 5.

Merciful Lord, transgressors nailed you between malefactors and pierced your side with a lance; but you accepted burial, you overthrew the gates of Hades, and rose on the third day; the women ran to see you and they announced the Resurrection to the Apostles. O Saviour highly-exalted, whom Angels praise, O blessed Lord, glory to you.

Verse: I will confess you, Lord, with my whole heart; I will tell of all your marvellous works.

Your strange mystery, O my Saviour, has become the salvation of the world; for as befitted God you rose from the tomb and as God raised with you those who had perished: O life of all, Lord, glory to you.

Glory. Both now. **Theotokion.**

O Bride who knew not wedlock, Mother of God, who turned Eve's grief to joy, we the faithful praise and worship you; for you have brought us back from the ancient curse; and now, all-praised, all-holy one, intercede unceasingly that we may be saved.

After Psalm 118, the Evlogitaria. Then the Ypakon. Tone 5.

Amazed in mind by the vision of the Angel and enlightened in soul by the divine Rising, the Myrrhbearers gave the good news to the Apostles: 'Announce among the nations the Lord's Resurrection, who works with you by wonders and grants us his great mercy'

The Anavathmi of the Tone. Antiphon 1.

In my distress, like David, I sing to you, my Saviour: Deliver me from a treacherous tongue.

For dwellers in the desert life is blessed, for their wings are the love of God.

Glory. Both now.

By the Holy Spirit all things are held fast, the visible with the invisible; for his might is his own as truly one of the Trinity.

Antiphon 2.

Let us be lifted, O soul, to the mountains; come thither where help comes from.

Let your right hand take wing, O Lord, and guard me from every mischief.

Glory. Both now.

To the Holy Spirit let us say, as we confess him to be God: You are God, life, love, light, mind; you are goodness, you are king for ever.

Antiphon 3.

For those who said to me: 'Let us go to the courts of the Lord', full of great joy, I offer prayers.

Dread things shall be brought to fulfilment upon the house of David: for fire shall be there burning every shameful thought.

Glory. Both now.

To the Holy Spirit belongs the dignity of being the source of life, for from him every living thing is animated, as by the Father and the Word.

Prokeimenon.

Arise, O Lord my God: for you reign for ever.

Verse: I will confess you, O Lord, with my whole heart; I will tell of all your wonders.

The 8th Resurrection Gospel, then Having seen the Resurrection of Christ, Psalm 50 etc.

The Canons, of Easter with that of the Mother of God to 8, and of the Blind Man to 6.

**Easter Canon. Tone 1. Ode 1.
Irmos.**

The day of Resurrection, let us be radiant, O peoples: Pascha, the Lord's Pascha; for Christ God has brought us from death to life, and from earth to heaven, as we sing the triumphal song.

Troparia.

Let us purify our senses, and we shall see Christ shining forth, in the unapproachable light of the Resurrection, and we shall clearly hear him saying 'Rejoice!', as we sing the triumphal song.

Let the heavens as is fitting rejoice, and let the earth be glad, let the whole world, both seen and unseen, keep the feast: for Christ has risen, our eternal joy.

**Canon of the Mother of God. Tone 1.
The Acrostic in the first Troparia:
THEOPHAN.**

Ode 1. The same Irmos.

The boundary of death you forced open, all-pure Virgin, by bearing Christ the eternal Life, who shone out to-day from the tomb, and enlightened the world.

Having seen your Son and God risen from the dead, you rejoice with the Apostles, O holy and full of grace, and as cause of the joy of all, O all-pure Mother of God, you first received the greeting 'Rejoice'.

Canon of the Blind Man. Tone 5. With an Acrostic in the 9th Ode:

JOSEPH

Composition of Joseph of Thessaloniki.

Ode 1. Tone 5. The Irmos.

[Israel passed dry-shod, O Lord, over earth on which the sun had never shone, had never seen; deep which the vault of heaven had never seen naked; and you led him to the mountain of your sanctification as he sang and chanted a song of victory.]

Troparia.

By willingly accepting crucifixion in the flesh, you have become a source of blessing and life for the world, O Master, only all-blessed and Creator of all; therefore we bless you, we hymn and glorify you, as we sing and chant a song of victory.

When you were dead, O long-suffering, the noble Joseph laid you in the lowest pit and rolled a stone to the door of the grave; but you rose in glory, raising the world with you, as it sang and chanted a song of victory.

The Angel appeared and said to the holy women: Why do you bring spices with tears? Christ has risen! Run, tell the Disciples who have seen God, as they mourn and weep, so that they may leap and dance for joy.

Extraordinary wonders the Redeemer performs; he even cured a man blind from birth, anointing him with clay and saying: Go, wash in Siloam, that

you may know that I am God who walk the earth bearing flesh because of my compassionate pity.

Triadikon.

Honouring one Essence in three Persons, let us the faithful glorify the Father and the Son and the right Spirit, maker and Lord, and redeemer of all, one uncreated God, as we cry with the Bodiless hosts: Holy, Holy, Holy are you, O King!

Theotokion.

Because of his compassionate pity the Lord dwelt in your womb that had not known wedlock, O Pure one, for he wished to save mankind which had perished through the wiles of the foe: implore him then that this city may be saved from every capture and invasion by foes.

Katavasia

To God the saviour let us sing, to him alone, who led his people through the sea with unmoistened foot and drowned Pharaoh with all his army in the deep, for he has been glorified.

Ode 3. Irmos.

'Come let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springs up from the tomb of Christ, in whom we are established'.

Troparia.

Now all things are filled with light, both heaven and earth and those beneath the earth: so let all creation sing Christ's rising, by which it is established.

Yesterday I was buried with you, O Christ, to-day I rise with you as you arise: yesterday I was crucified with you, glorify me with you, Saviour, in your Kingdom.

Of the Mother of God. The same Irmos.

Holy one, to-day I return to life undefiled through the goodness of him who was born from you and whose brightness blazes to all the ends of the earth.

Seeing God, whom you conceived in the flesh, rising from the dead as he said, O holy one, dance; and magnify him as God, O Most Pure.

Of the Blind Man. The Irmos.

[O Lord, make firm my heart shaken by the waves of life, as God guiding it to a fair haven.]

Troparia.

Long-suffering Lord, you made firm the hearts of those who are shaken when you shook the earth, by your hallowed Crucifixion, which you underwent in the flesh.

The noble Joseph laid you in a new tomb, O merciful; but you arose from the dead on the third day, renewing us all.

Why do you seek the Lord as a corpse? He has risen as he said, cried the Angel to the women, dazzling with his godlike form.

You once cured a man blind from birth who came to you, All-merciful, glorifying your dispensation and your wonders.

Triadikon.

We worship God, Father without beginning, Son and divine Spirit, triple uncreated, three-personned nature, one God of all.

Theotokion.

You gave birth from a virgin womb to God incarnate; implore him, all-holy Lady, to have pity on us.

Katavasia.

By the power of your Cross, O Christ, make firm my mind to hymn and glorify your saving Assumption.

Kontakion of Easter. Tone 8. Model melody. [By St Romanos]

Though you descended into the tomb, O Immortal, yet you destroyed the power of Hell; and you arose as victor, O Christ God, calling to the Myrrh-bearing women: Rejoice! and giving peace to your Apostles, O you who grant resurrection to the fallen.

Kathisma. Tone 8.

The Master and maker of all things, as he passed along found a Blind Man sitting by the way, lamenting and saying: 'Never in my life have I seen the sun shining or the moon shedding its light; therefore I cry out to you, born of a Virgin to enlighten the universe: Enlighten me, as you are compassionate, that falling down I may cry to you: Master Christ God, grant me forgiveness of my offences through the multitude of your mercy, only lover of mankind'. (Twice).

Ode 4. Irmos.

Let the Prophet Avvakum, inspired by God, keep the divine watch with us, and show forth the radiant Angel, who with resounding voice declares: Today brings salvation to the world, for Christ has risen as omnipotent.

Troparia.

Christ appeared as a male who opened a virgin womb: but as our food he is called 'lamb': 'unblemished', as our Passover without stain: and 'perfect' for he is true God.

As a yearling lamb, for us the blessed crown, Christ was willingly sacrificed for all, a cleansing Passover: and from the tomb the fair sun of justice has shone for us again.

God's forebear David dancing leaped before the Ark, mere shadow: but seeing the fulfilment of the types, let us, God's holy people, inspired, rejoice, for Christ has risen as omnipotent.

Of the Mother of God. Same Irmos.

Even he who fashioned Adam your forefather, O holy one, is fashioned from you, and by his own death he has destroyed Adam's death today, and shed light on all with the divine beams of his Resurrection.

Seeing Christ, whom you bore, shining in beauty from the dead, O Pure one, fair and lovely and spotless among women, as you rejoice to-day with the Apostles at the salvation of all, glorify him.

Of the Blind Man. The Irmos.

[I heard your report, Lord, and I was afraid; I considered your dispensation and I glorified you, only lover of mankind.]

Troparia.

By being placed on a Tree you, who are life, brought me, who had died through a tree, back to life through your great mercy. Therefore, O Word, I glorify you.

Marvellously assembled together with your Initiates, O Lord, you said to them: Go forth, proclaim my Resurrection everywhere.

Confirming your Rising from the grave, Lord, for many days you assembled together with your friends, and made them joyful.

You gave sight to a man Blind from the womb, Lord, when you said: Go, wash and receive your sight, and glorify my Godhead.

Triadikon.

O Trinity, identical in honour, undivided in Essence, divided in Persons, save all who with fear faithfully glorify you.

Theotokion.

We glorify your child-bearing above nature, O Immaculate, in faith blessing you, O all unblemished, as the one who gave birth to the God of all.

Katavasia.

O Lord I heard the report of the sovereign power of your Cross: that through it Paradise was opened: and I cried, Glory to your power, O Lord.

Ode 5. Irmos.

Let us arise in the early dawn, and instead of myrrh, offer praises to the Master; and we shall see Christ, the Sun of Justice, who causes life to dawn for all.

Troparia.

Those who were held by Hades' bonds, seeing your measureless compassion, press forward to the light, O Christ, with joyful step, praising an eternal Passover.

With torches in our hands let us go forth to meet Christ as he comes from the grave, like a bridegroom, and with the festive ranks of Angels, let us feast God's saving Passover.

Of the Mother of God. Same Irmos.

O pure Mother of God, the assembly of the devout is enlightened by the divine, lifegiving rays of the Resurrection of your Son, and is filled with joy.

You did not open the gates of the Virgin, when you took flesh; you did not break the seals of the grave, O King of creation. Therefore when she saw you risen, she rejoiced.

Of the Blind Man. The Irmos.

[Have pity on my wretched soul as it fights a night battle with the darkness of the passions, and make your rays clear as day shine in me, O spiritual Sun, to turn my night into light.]

Troparia.

You were lifted up on a Tree, and lifting up all mortals with yourself, O merciful, you put to death the hostile serpent and, as only God of all, gave life to what your hands had fashioned.

Willingly you became a corpse and were laid in a tomb, immortal King, and you emptied all the palaces of Hell, raising the dead by your Resurrection.

When you had accomplished great marvels upon earth, O Word, a lawless people slew you; but, being alone powerful, Lord Christ, you rose, as you had foretold, from the dead.

Having opened the eyes of one who had not seen the natural light, you enlightened the pupils of his soul and led him to give glory when he recognised you as maker, through compassion seen as a mortal.

Triadikon.

Let all us faithful glorify a Trinity in unity and a Unity in trinity, Father, Son and right Spirit, one God, truly creator of all.

Theotokion.

How did you bear a child without knowing man, O Virgin-mother, full of God's grace? How nourish creation's nourisher? As he alone understands, who is maker of all and God.

Katavasia.

Rising in the early dawn we cry to you, O Lord: Save us, for you are our God, and we know no other but you.

Ode 6. Irmos.

You went down to the deepest parts of the earth, and you shattered the everlasting bars that held fast those that were fettered, O Christ. And on the third day like Jonas from the whale, you arose from the tomb.

Troparia.

Keeping the seals intact O Christ, you rose from the tomb, you who did not harm the locks of the Virgin's womb at your birth, and you have opened to us the gates of Paradise.

O my Saviour, the living, unslain Victim, as God offering yourself willingly to the Father, you raised up with yourself all Adam's race, in rising from the tomb.

Of the Mother of God. The same Irmos.

Prisoner of old of death and corruption, the human race has been brought back through him who took flesh from your spotless womb to incorruptible and everlasting life, O Virgin Mother of God.

He who went down, O Holy one, into your womb, dwelt there and took flesh beyond understanding, went down into the lowest parts of the earth and raised Adam with himself when he rose from the tomb.

Of the Blind Man. The Irmos.

[As you delivered the Prophet from the beast, O Lord, bring me too, I pray, from the deep of ungovernable passions; that I may look again towards your holy temple.]

Troparia.

Crucified with thieves, O Master, from evil thieves and soul-destroying passions, you delivered us who praise in harmony your Crucifixion and your Rising, O Lord who loves mankind.

A lifeless corpse they laid you in a tomb, O Christ, who breathe life into all the dead; but you arose, Lord, emptying all the graves, O Word, by your sovereign power.

After your Rising, O Christ, you said to your friends: Tarry in Jerusalem, until you are clothed with invincible strength and sure support from on high.

You made clay, and anointed the eyes of the man Blind from birth, and you gave him the grace of sight as he hymned your immaculate power, through which you saved the world.

Triadikon.

Three-personned Unity, Father unbegotten, Son begotten, Spirit proceeding, thrice-holy Lord, one Essence, one Power, save your whole people.

Theotokion.

Who can recount your great things, O Pure one? For beyond nature you bore God in the flesh, who delivers the world from every sin through you, Virgin all-unblemished.

Katavasia.

The deep surrounded me, the sea beast became a grave to me. But, O Lover of mankind, I called out to you, O Lord, and your right hand saved me.

Kontakion. Tone 4

With the eyes of my soul mutilated I come to you, O Christ, as the man blind from birth, crying to you in repentance: You are the radiant light of those in darkness.

The Ikos.

Grant me a stream of inexpressible wisdom, and knowledge from above, O Christ, light of those in darkness and guide of those who stray; that I may recount what the divine book of the Gospel of peace teaches: the miracle of the blind man; for being blind from birth he receives both physical eyes

and eyes of the soul, as he cries: You are the radiant light of those in darkness.

Synaxarion of the Menaion, then the following.

The same day, the sixth Sunday from Pascha, we celebrate the wonder done to the man blind from birth by our Lord and God and Saviour, Jesus Christ.

Verses.

Giver of light, Lyght out of Lyght, one blind
From birth, O Word, you furnish now with eyes.

In your boundless mercy, giver of light, Christ our God, have mercy and save us. Amen.

Ode 7. Irmos.

He who delivered the Children from the furnace, becoming man suffers as a mortal, and through suffering he clothes the mortal with the glory of incorruption: the only blessed and most glorious God of our fathers.

Troparia.

The holy women hastened after you with sweet spices. Whom they sought with tears as a mortal, they worshipped with joy as the living God, and they proclaimed the mystic Passover, O Christ, to your disciples.

We feast death's slaughter, the overthrow of Hell, the first fruits of a new eternal life: and dancing we hymn the cause: the only blessed and most glorious God of our fathers.

How truly holy and all-festive is this saving night, how full of light, herald of the bright day of the resurrection, in which the timeless Light shone bodily for all from the tomb.

Of the Mother of God. The same Irmos.

Having slain death, your Son, O all-pure one, has to-day given to all life that endures to ages of ages: the only blessed and highly exalted God of our fathers.

He who reigns over all creation becoming man dwelt in your womb, O full of God's grace, and having endured the Cross and death he has risen as God and raised us with himself, for he is all powerful.

Of the Blind Man. The Irmos.

[Quencher of fire was the prayer of the young men; the furnace, herald of the marvel, refreshed and did not scorch, did not burn up those who hymned the God of our fathers.]

Troparia.

When you were hung upon the Tree, O Saviour, the sun was quenched, the earth heaved, all creation was shaken, and the dead were raised from the graves.

When you rose from the dead, O King, the souls which slept there were raised with you and glorified your sovereign power, through which the bonds of death were loosed.

At dawn a choir of women came to anoint you, but learning that you had risen, Lord, they rejoiced with the sacred Disciples; through whom grant us redemption from evils.

You anointed with clay the eyes of the man born Blind and you ordered him to go to Siloam: having washed he gained his sight as he hymned you, O Christ, King of all.

Triadikon.

Let us hymn the Father without beginning, the Son likewise without beginning and the all-holy Spirit: Holy, Holy, Holy, are you, O God, King of all.

Theotokion.

After child-birth you were seen to be a virgin, O Pure one; for you gave birth, O Immaculate, and you ordered him to go to Siloam: having washed he gained his sight as he hymned you, O Christ, King of all.

Triadikon.

Let us hymn the Father without beginning, the Son likewise without beginning and the all-holy Spirit: Holy, Holy, Holy, are you, O God, King of all.

Theotokion.

After child-birth you were seen to be a virgin, O Pure one; for you gave birth, O Immaculate, to God who made natures new by his power; ever implore him that we may be saved.

Katavasia.

You saved the young men in the fiery furnace: blessed are you the God of our fathers.

Ode 8. Irmos.

This chosen and holy day is the first of Sabbaths, the Queen and Lady, the Feast of Feasts and the Festival of Festivals on which we bless Christ to all the ages.

Troparia.

Come let us share in the new fruit of the vine, of joy divine, and in the kingdom of Christ, on the glorious day of the Resurrection, hymning him as God to all the ages.

Lift your eyes around you, O Zion, and see: for behold like beacons shedding light divine your children have come to you, from West and North, from the Sea and from the East, blessing Christ in you to all the ages.

Almighty Father, Word and Spirit, nature united in three Persons, beyond all being and beyond all Godhead, into you we have been baptised and we bless to all the ages.

Of the Mother of God. The same Irmos.

As the creator came into the world through you, O Virgin Mother of God, he tore open the womb of Hell and gave us mortals the Resurrection; therefore we bless him to the ages.

Your Son, O Virgin, having overthrown the might of death, in his resurrection, as a mighty God, has exalted us with himself and deified us; therefore we praise him to the ages.

Of the Blind Man. The Irmos.

[The King and creator of all, O assembly of Angels, congregation of mankind, priests praise, levites bless, people highly exalt to the ages.]

Troparia.

The ranks of Angels, seeing you hanging upon the Cross, O Christ, universal King, and altering all creation, were struck with fear as they hymned your love for mankind.

Hell, seeing you below, groaned aloud and rapidly gave back the dead whom it had held under guard since time began, O Christ, as they hymned your love for mankind.

Having accomplished extraordinary marvels, you were willingly lifted up on a cross and joined with the dead, O Christ, and you put Hell to death and with courage released all its prisoners.

You gave eyes to the Blind Man who came to you, O Christ, ordering him to wash in the spring of Siloam, to see and to proclaim you as God, manifest in the flesh for the salvation of the world.

Triadikon.

O undivided Trinity, unconfused Unity, God of all and creator of all things, save from manifold temptations those who hymn and faithfully worship your might.

Theotokion.

Immaculate Virgin, full of God's grace, ever implore your Son not to put me to shame on the day of judgement, but to number me with the chosen sheep.

Katavasia.

Son of God, begotten of the Father before the ages, and in these last times incarnate of a Virgin Mother: praise him, O priests, highly exalt him, O people, throughout all the ages.

Ode 9. Irmos.

Megalynarion: Magnify, O my soul, him who suffered willingly, and was buried, and arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Zion, and you too rejoice, O pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Magnify, O my soul, Christ the Giver of life, who arose from the grave on the third day.

Shine, shine, O New Jerusalem, for the glory of the Lord has risen upon you; dance now and be glad, O Zion, and you too rejoice, O pure Mother of God, at the arising of him to whom you gave birth.

Megalynarion: Christ is the new Passover, the living sacrificial victim, the Lamb of God, who takes away the sin of the world.

O your divine and beloved and sweetest voice; you have truly promised that you will be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

Megalynarion: To-day the whole creation is glad and rejoices, for Christ has risen and Hell has been despoiled.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we may partake of you fully in the unwaning day of your Kingdom.

Of the Mother of God. The same Irmos.

Now in harmony, O Virgin, we faithful call you blessed: Hail gate of the Lord: Hail living city: Hail through whom to-day the light of the Resurrection from the dead of him who was born from you has shone for us.

Rejoice, be glad, divine gate of the light; for Jesus, who set in the tomb, has dawned shining more brightly than the sun, and shedding his rays on all the faithful, O Sovereign Lady full of God's grace.

Of the Blind Man. The Irmos.

[For he that is mighty has done great things for you, showing you to be a pure virgin after child-birth, for you bore without seed your own maker: therefore, O Mother of God, we magnify you.]

Troparia.

Joined to the gallows of the Cross, Christ Saviour, you triumphed over all the hostile forces of the foe, and abolished the former curse; therefore as is right we magnify you.

On seeing you below with your soul, O Word, Hell groaned aloud and in fear released all the dead, who recognised the might of your authority; with whom as is right we magnify you.

Seeing him accomplishing signs and dread wonders the people of the Hebrews in jealousy slew him who plundered Hell by his Resurrection, and as powerful raised all with him.

Even as you said, you rose from the dead, O Giver of Life, and appeared to the holy Disciples after your Rising, you who did signs and gave sight to the blind; with them to the ages we magnify you.

Triadikon.

Praise I give to Light, the Father, glory to Light, the Son, a hymn to Light, the 'upright Spirit': one undivided Light, recognised in three Persons, God, King of all creation.

Theotokion.

Holy Virgin, you appear wider than the heavens for you contained and bore in a body God, the uncircumscribed, for the redemption of all those who sing your praise with undoubting faith.

Katavasia.

O Mother of God, since beyond speech or thought you bore in time, in marvellous manner, him who is timeless, with one mind we the faithful magnify you.

Then: Holy is the Lord our God.

Exapostilarion of Easter.

Having fallen asleep in the flesh as a mortal, O King and Lord, you rose again on the third day, raising up Adam from corruption, and abolishing death. O Pascha of incorruption, O salvation of the world.

Of the Blind Man. The same melody.

Give sight, O Lord, to the eyes of my soul, maimed by gloomy sin, by grafting in humility, O merciful, and cleansing me with tears of repentance.

Another.

As he passed by, our Saviour found a blind man without sight; spitting upon the ground and making clay he anointed him and sent him to Siloam to go and wash; when he had washed he came seeing your light, my Christ.

At Lauds we insert 8 Stichera and we sing 7 of the Resurrection. Tone 5. [Or 3 of the Resurrection, 1 of the Blind Man and the Easter Stichera with their verses.]

Lord, while the grave was sealed by transgressors, you came forth from the tomb as you had been born from the Mother of God. Your bodiless Angels did not know how you had become incarnate; nor did the soldiers who were guarding you know when you arose: for both are sealed for those who enquire; but the wonders have been revealed to those who in faith worship the mystery: grant us as we praise it joy and your great mercy.

Lord, having smashed the eternal bars and torn apart the chains, you rose from the tomb, leaving behind the grave-clothes as proof of your true burial for three days; and while being guarded in a cave, you went ahead into Galilee. Great is your mercy, Saviour beyond understanding! Have mercy upon us.

Lord, the women ran to your tomb to see you, the Christ who had suffered for ours sakes; and as they approached they saw with fear an Angel sitting on the stone which had been rolled away; and he cried out to them, saying: 'The Lord has risen. Tell his Disciples that he who saves our souls has risen from the dead'.

Lord, as you came out while the grave was sealed, so you came in to your Disciples while the doors were shut, and showed them the bodily sufferings which you had accepted, O long-suffering one. As sprung from the David's seed, you endured stripes, but as Son of God you freed the world. Great is your mercy, Saviour beyond understanding! Have mercy on us.

Stichera by Anatolios.

Lord, King of the ages and maker of all, who accepted crucifixion and burial in the flesh for our sakes, that you might free us all from Hell, you are our God and we know no other but you.

Lord, who will recount your dazzling wonders? Who will declare your dread mysteries? For incarnate for our sakes, as you willed, you manifested the might of your power; for by your Cross You opened Paradise to the Thief; by your burial you smashed the bars of Hell; and by your Resurrection you enriched the universe. Compassionate one, glory to you.

The Myrrhbearing women, coming very early to your grave, were seeking to anoint you, the immortal Word and God; and instructed by the words of the Angel they turned back with joy, declaring openly to the Apostles that you, the life of all, had risen and granted the world pardon and your great mercy.

Verse: Look on me and have mercy on me: for I am alone and poor.

And of the Blind Man. Idiomel. Tone 8.

Christ our God, who took flesh through your compassionate mercy and taking pity in your ineffable compassion on one who had been deprived of light from the womb, you granted him divine brilliance, touching with soil his pupils with your moulding fingers. Do you now, O provider of light, illumine too the senses of our souls, as you alone are provider without stinting.

Glory. **Same Tone.**

Who will recount your powers, O Christ? Who number the multitudes of your wonders? For twofold you appeared on earth through your goodness, twofold also the healings you bestow: for you opened not only the bodily eyes of one who was maimed from the womb, but also those of his soul. Therefore he confessed you the hidden God, who grant to all your great mercy.

Both now. You are most blessed.

[Easter Verses.

Verse: Let God arise and let his enemies be scattered: and let those that hate him flee before his face.

A sacred Pascha has been shown forth to us to-day, a new and holy Pascha, a mystic Pascha, an all-venerable Pascha, a Pascha that is Christ the Redeemer, a spotless Pascha, a Pascha of the faithful, a Pascha that has opened to us the gates of Paradise, a Pascha that hallows all the faithful.

Verse: As smoke vanishes, so let them vanish: as wax melts before the fire.

Come from the scene, O women bearers of good tidings, and say to Zion: Receive from us the tidings of joy, of the Resurrection of Christ. Exult, dance and be glad, O Jerusalem, for you have seen Christ the King as a bridegroom come forth from the tomb.

Verse: So let sinners perish at the presence of God: and let the righteous be glad.

The Myrrhbearing women at early dawn came near the tomb of the Giver of life; they found an Angel sitting on the stone, and he, addressing them in this manner, said: Why do you seek the living among the dead? Why do you mourn the Incorruptible amid corruption? Go, proclaim it to his Disciples.

Verse: This is the day that the Lord has made: let us be glad and rejoice in it.

A Pascha of delight, Pascha, the Lord's Pascha, an all-venerable Pascha has dawned for us, a Pascha on which let us embrace one another with joy. O Pascha, ransom from sorrow! To-day Christ has shone forth from the tomb as from a bridal chamber, and has filled the women with joy, saying: Proclaim it to the Apostles.

Glory. **Same Tone.**

Who will recount your powers, O Christ? Who number the multitudes of your wonders? For twofold you appeared on earth through your goodness, twofold also the healings you bestow: for you opened not only the bodily eyes of one who was maimed from the womb, but also those of his soul. Therefore he confessed you the hidden God, who grant to all your great mercy.

Both now.

It is the day of Resurrection; let us be radiant for the festival, and let us embrace one another. Let us say, O brethren, even to those who hate us: let us forgive all things at the Resurrection, and so let us cry: Christ has risen from the dead; by death he has trampled on by death, and to those in the graves given life.]

Great Doxology and Dismissal.

Before the 1st Hour, the Eothinon. Tone 8.

Mary's hot tears did not flow in vain, for she was granted Angels to teach her and the sight of you, O Jesu. But, as a weak woman, she still had earthly thoughts, and therefore she was debarred from touching you, O Christ; but still she was sent as a herald to your Disciples, to whom she spoke the good tidings, announcing your ascent to your Father's realm. With her make us also worthy of your appearing, O Master and Lord.

Sunday of the 318 Godbearing Fathers of Nicaea.

At Great Vespers.

After the Opening Psalm etc., at Lord, I have cried we insert 10 Stichera, and we sing 3 of the Resurrection, 3 of the Assumption and 4 of the Holy Fathers.

Resurrection Stichera. Tone 6.

Winning the victory over Hell, O Christ, you ascended the Cross, that you might raise with yourself those sitting in the darkness of death, you who are free among the dead. All-powerful Saviour, who pour life from your own light, glory to you!

Today Christ, having trampled down death, has risen as he said, and given joy to the whole world, that we might all cry aloud the hymn and say: All-powerful Saviour, Source of life, unapproachable Light, glory to you!

Where shall we sinners flee from you, Lord, who are present in all creation? In heaven? You dwell there. In Hell? You have trampled on death. To the depths of the sea? Your hand is there, Master. To you we flee; falling down we implore you: O risen from the dead, have mercy upon us!

Of the Assumption. Same Tone.

The Lord has been taken up into heaven, that he may send the Paraclete to the world. The heavens have prepared his throne; clouds his ascent. Angels marvel to see a human high above them. The Father receives the One he holds eternally in his bosom. The Holy Spirit orders all his Angels: 'Lift up our gates, you rulers.' All you nations, clap your hands: for Christ has gone up to where he was before

The Cherubim, Lord, were amazed by your Assumption, as they watched you, the God who is enthroned upon them, ascending on the clouds; and we glorify you, for your mercy is kind. Glory to you!

As we watch your exaltation on the holy mountains, O Christ, splendour of the Father's glory, we hymn the appearance, formed of light, of your countenance; we worship your sufferings, we honour your Resurrection, as we glorify your glorious Assumption. Have mercy on us.

Of the Holy Fathers. Same Tone.

You were born from the womb before the morning star, without a mother from the Father before the ages, though Arius dares to call you a creature, and does not glorify you as God, insanely joining you, the Creator, with the creatures, and laying up for himself as treasure the fuel of the eternal fire. But the Council in Nicea loudly proclaimed you, Lord, to be Son of God, equal in rank with the Father and the Spirit.

Who divided your garment, O Saviour? 'Arius,' you said, who cuts into divisions the Authority equal in honour of the Trinity. He it was who denied that you were one of the Trinity. He it was who taught Nestorios not to say 'Mother of God'. But the Council in Nicea loudly proclaimed you, Lord, to be Son of God, equal in rank with the Father and the Spirit.

Arius fell into the precipice of sin, having shut his eyes so as not to see the light, and he was ripped asunder by a divine hook so that with his entrails he forcibly emptied out all his essence and his soul, and was named another Judas, both for his ideas and the manner of his death. But the Council in Nicea loudly proclaimed you, Lord, to be Son of God, equal in rank with the Father and the Spirit.

Arius the insane cut the Monarchy of the All-holy Trinity into three dissimilar and unrelated Essences; therefore the Godbearing Fathers eagerly came together, burning with zeal, like Elias the Thesbite, and cut off with the sword of the Spirit the blasphemer with his teachings of shame, as the Spirit decreed.

Glory. **Tone 6.**

Let us praise today the mystical trumpets of the Spirit, the Godbearing Fathers, who sang a harmonious melody of theology in the midst of the Church: one Trinity, unchanging Essence and Godhead; the overthrowers of Arius, the champions of the Orthodox, who ever intercede with the Lord that he have mercy on our souls.

Both now. **Theotokion. Same Tone.**

Who will not call you blessed, all-holy Virgin? Who will not sing the praise of your child-birth without pain? For the only-begotten Son, who shone

from the Father beyond time, came forth from you, pure Maiden, ineffably incarnate. By nature he is God; by nature he became man for our sakes; not divided in a duality of persons; but known without confusion in a duality of natures. O honoured and all-blessed, intercede with him to have mercy on our souls.

Entrance, O Joyful Light, the Prokeimenon of the day, and the Readings:

The Reading is from Genesis.

[14,14-20]

Now when Abram heard that Lot his nephew had been taken captive, he numbered his own home-born servants, three hundred and eighteen, and pursued after them as far as Dan. And he fell upon them by night, he and his servants, and smote them and pursued them as far as Chobal, which is on the left of Damascus. And he brought back all the cavalry of Sodom, and he brought back Lot his nephew and all his goods and the women and the people. And the king of Sodom came out to meet him, after his return from the slaughter of Chodologymor and the kings with him, to the valley of Sabn; this is the plain of a king. And Melchizedek, king of Salem, brought out loaves and wine; he was priest of the most high God. And he blessed Abram and said: Blessed is Abram by the most high God, who created the heaven and the earth. And blessed is the most high God, who has delivered your enemies into your hand.

The Reading is from Deuteronomy.

[1,8-11 & 15-17b]

Moses said to the children of Israel: See, I have handed over the land in front you; go in and inherit the land which I swore to your fathers, to Abraham and to Isaac and to Jacob, that I would give it to them and to their seed after them. And I spoke to you at that time saying: I shall not be able to bear you alone. The Lord your God has multiplied you, and behold, you are today as the stars of heaven in multitude. May the Lord the God of our fathers multiply you a thousand times more than you are, and bless you as He has spoken to you. And I took from you wise and understanding and prudent men, and I set them to rule over you, captains of thousands and hundreds and fifties and tens and recorders for your judges. And I

commanded your judges at that time, saying: Hear cases between your brethren, and judge rightly between a man and his brother and the proselyte who is with him. You shall not have respect to persons in judging. You shall hear the small as well as the great. You shall not shrink before any man's person; for the judgement is God's.

The Reading from Deuteronomy.
[10,14-18 & 20-21]

Moses said to the children of Israel: Behold, the heaven and the highest heaven, the earth and all that is in it belong to the Lord your God. The Lord preferred your fathers, to love them: and he chose their seed after them, you above all nations, as it is at this day. So circumcise the hardness of your heart and stiffen your neck no longer. For the Lord your God is God of gods and Lord of lords, the great God, mighty and strong and awesome, who shows no partiality and takes no bribe. He executes judgement for the proselyte, the orphan and the widow; and loves the proselyte, giving him food and clothing. You shall fear the Lord your God and serve him, and to him you shall hold fast, and take oaths in his name. He is your boast, and he your God, who has done for you the great and wonderful things which your eyes have seen.

At the Liti the Sticheron of the Saint of the Monastery.

Glory. Of the Fathers. Tone 3.

You have become strict guardians of the apostolic traditions, holy Fathers: for by teaching the orthodox doctrine that the holy Trinity is consubstantial, you overthrew in council the blasphemy of Arius; after him you refuted Makedonios, opponent of the Spirit, you condemned Nestorios, Eftyches and Dioscoros, Sabellios and the leaderless Severos; ask, we pray, that, delivered from their error, we may guard our life unsullied in the faith.

Both now. Of the Feast. Tone 6.

Lord, as you completed the mystery of your dispensation, taking your Disciples with you, you took them up onto the mount of Olives; and behold,

you passed through the firmament of heaven. For me you became poor like me, and you ascended whence you had not been parted: send forth your all-holy Spirit, to enlighten our souls.

At the Aposticha,
Resurrection Stichera from the Oktoichos. Tone 6.

Your Resurrection, O Christ Saviour, Angels sing in heavens; grant that we too who are on earth may with pure hearts give glory to you.

In Alphabetical Order.

Quelling the gates of brass and smashing the bars of Hell, as all-powerful God, you raised the fallen human race; therefore we too in hymns cry out: Lord, who rose from the dead, glory to you!

Ready to set us upright from the ancient fall, Christ was nailed to a Cross and placed in a grave. The Myrrhbearing women sought him with tears and lamenting said: Alas, Saviour of all! How did you condescend to dwell in a grave? But while you dwelt there as you willed, how were you stolen? How were you been moved? What place hid your life-bearing Body? But as you promised, Master, appear and make the mourning of our tears cease. As they lamented an Angel cried aloud to them: Cease your lament; say to the Apostles that the Lord has risen, granting the world pardon and his great mercy.

So as you wished, O Christ, you were crucified and plundered death by your burial; and on the third day you rose as God with glory, granting the world life without end and your great mercy.

Glory. Of the Fathers. Tone 4.

Let us with faith celebrate today the yearly memory of the god-bearing Fathers, who were assembled from the whole world in the shining city of Nicaea, as we reverence the gatherings of the Orthodox; for they, their minds attuned to true religion, overthrew the godless teaching of Arius, and in council banished him from the Catholic Church; and in the Symbol of faith which they precisely and devoutly laid down, they taught all to

confess clearly the Son of God as consubstantial and co-eternal, and existing before the ages. And so we too, following their divine teachings and firm in our belief worship the Son and the all-holy Spirit with the Father, in one Godhead a consubstantial Trinity.

Both now. **Of the Feast. Same Tone.**

O Lord, when, in your loving kindness, you had fulfilled the mystery hidden from the ages and from generations, you came with your Disciples to the mount of Olives, having with you her who gave birth to you, the Maker and Creator of all things; for it was necessary that she, who had suffered so greatly as a mother at your passion, should also be filled with joy beyond measure at the glory of your flesh. We too, Master, sharing in the joy of your ascent to heaven glorify your great mercy which has come to pass for us.

Resurrection Apolytikion. Tone 6.

Angelic powers were by your tomb and the those who guarded it became as dead; and Mary stood at the grave seeking your most pure Body. You plundered Hades and were not tried by it. You met the Virgin and granted life. Lord risen from the dead, glory to you!

Glory. **Of the Fathers. Tone 8.**

You are glorified above all, Christ our God, who established our Fathers as beacons on the earth, and through them guided us all to the true faith. O highly compassionate, glory to you!

Both now. **Of the Feast. Tone 4.**

You were taken up in glory, Christ our God, making the Disciples joyful by the promise of the Holy Spirit. Through the blessing they were assured that you are the Son of God, the Redeemer of the world.

And the same at The Lord is God.

At Matins.

After the 1st Psalter Reading, Kathismata. Tone 6.

When the tomb had been opened and Hell was lamenting, Mary cried out to the hidden Apostles: Come out, workers of the vineyard, proclaim the word of the Resurrection: the Lord has risen, granting the world his great mercy.

Glory.

Mary Magdalen stood at your tomb, O Lord, and wept as she cried out, and thinking you to be the gardener she said: Where have you laid eternal life? Where hidden the One who sits on the throne of the Cherubim? For those who were guarding him are dead from fear: either give me my Lord, or cry with me: You who were among the dead and raised the dead, glory to you!

Both now. **Theotokion.**

You, who called your Mother blessed, came to your Passion by your voluntary purpose; wishing to seek out Adam, you shone on the Cross, saying to the Angels: Rejoice with me, for the lost drachma has been found. You who wisely dispose all things, glory to you!

After the 2nd Psalter Reading, Kathismata.

Life lay in the grave, and a seal lay on the stone; soldiers were guarding Christ like a sleeping king; and having struck his foes with blindness the Lord arose.

Glory.

By your voluntary death we have found immortal life, O all-powerful and only Saviour of all things: for by your holy Rising you have called all back, you who abolished Hell's victory and the sting of death.

Both now. **Theotokion.**

Virgin Mother of God implore your Son, Christ our God, who was nailed willingly on a Cross and who rose from the dead, that our souls may be saved.

Then Psalm 118, the Evlogitaria and the Ypakon.

Tone 6.

By your voluntary and life-giving death, O Christ, you smashed the gates of Hell as God and opened Paradise of old to us; and rising from the dead you have delivered our life from corruption.

The Anavathmi of the Tone.

Antiphon 1.

I lift my eyes to you, O Word, in heaven; take pity on me that I may live for you.

Have mercy on us who have had our fill of scorn; making your vessels useful again, O Word.

Glory. Both now.

In the Holy Spirit is the cause of all salvation; if he breathes on someone in accordance with their deserts, swiftly he raises them from things of earth, gives them wings, makes them grow and ranges them on high.

Antiphon 2.

If the Lord had not been with us, none of us could have resisted the struggle with the foe; for thereupon the victors are exalted.

Let my soul not be taken as a sparrow by their teeth, O Word; alas! how shall I, lover of sins, be delivered from the foe.

Glory. Both now.

In the Holy Spirit is divine inspiration for all, goodwill, understanding, peace and blessing; for he is equal in power with the Father and the Word.

Antiphon 3.

Those who trust in the Lord are fearful to their foes and wondrous to all;
for they look on high.

The inheritance of the righteous, having you as their defender, will not
stretch their hands to what is unlawful.

Glory. Both now.

To the Holy Spirit belongs might over all; him the hosts on high worship,
with everything that has breath of those below.

Prokeimenon.

O Lord raise up your power and come to save us.

Verse: Attend, O Shepherd of Israel, you who guide Joseph like a flock:
You who are enthroned on the Cherubim, appear.

Resurrection Gospel 10. Having seen the Resurrection of Christ, **Ps.50 etc.**

**Then the Canons: of the Resurrection with the Irmi to 4, of the
Assumption to 4 and of the Fathers to 6.**

Canon of the Resurrection. Tone 6.

Ode 1. Irmos.

‘Marching on foot in the deep as on dry land, Israel saw Pharaoh their
pursuer drowning and cried out, Let us sing to God a hymn of victory’.

Troparia.

With your hands stretched out on the Cross, good Jesu, you filled all
things with the Father’s good pleasure. Therefore let us all sing to you a
hymn of victory.

Death, our end, like a servant under orders approaches you, the Master of life, in fear. Through it you have awarded us unending life and the resurrection.

Theotokion.

Having received your own creator, beyond understanding incarnate from your womb without seed, O pure one, as he himself willed, you were declared to be truly Sovereign Lady of all creatures.

Canon of the Assumption. Tone 5.

A composition of Monk John.

Ode 1. Irmos. To God the Saviour

All peoples let us sing a hymn of victory to Christ who has been taken up with glory on the shoulders of the Cherubim, and seated us at the Father's right hand; for he has been glorified.

The choirs of Angels when they saw Christ, the mediator between God and humankind, in the highest with his flesh, were astounded, while with one voice they sang a hymn of victory.

To God, who appeared on mount Sinai and gave the law to Moses who saw God, and who was taken up in the flesh from the mount of Olives, let us all sing; for he has been glorified.

Theotokion.

Immaculate Mother of God, without ceasing implore the God who was incarnate of you, yet did not depart from the bosom of his Begetter, to save from every calamity those whom he fashioned.

Canon of the Holy Fathers. Tone 6. Its Acrostic is:

I sing the first assembly of Pastors.

Ode 1. Marching on foot in the deep.

I praise the all-holy Council of the holy Fathers as I cry out: O Christ, I implore you, guard closely in me its all-holy revelation.

Shining like lightning the godbearing Fathers, having come together today, confessed you clearly, O Christ, as alike without beginning and consubstantial with the Father.

Illustrious are the groomsmen of your bride the Church, O Master, who wisely laid down the definition of the faith and adorned her as with fair adornment of gold.

Theotokion.

Near her own Son and God the holy Queen stands clothed in many colours with divine glory, interceding for the salvation of our souls.

Katavasia.

The slow of tongue, hidden in divine darkness,
Proclaimed the law written by God;
For shaking the dust from his mind's eye,
He sees the One Who Is, and is initiated
Into knowledge of the Spirit, giving praise with songs inspired.

Ode 3. Irmos.

'None is holy as you, O Lord my God, who have exalted the horn of your faithful ones, O Good One, and established us on the rock of confession of you.'

Troparia.

Creation, seeing God crucified in the flesh, was dissolving in fear; but it was firmly held together by the sustaining hand of the one who was crucified for our sake.

Coward death, destroyed by death, lies lifeless; for unable to endure the divine assault of life the strong one is out to death and resurrection is bestowed on all.

Theotokion.

O Pure one, the marvel of your divine child-bearing surpasses every law of nature; for beyond nature you conceived God in your womb and, having given birth, you remain virgin.

Of the Assumption. By the power of your Cross

O Christ, Giver of life, you have gone up to the Father and raised up our race, O lover of humankind, in your ineffable compassion.

The ranks of Angels, as they saw your mortal nature, O Saviour, going up with you, were astounded and hymned you ceaselessly.

The choirs of Angels were amazed, O Christ, as they saw you being taken up with your body, and they hymned your holy Assumption.

Human nature, which had fallen by corruption, you raised up, O Christ, and by your Assumption you exalted and glorified us with yourself.

Theotokion.

Intercede unceasingly, pure Lady, with him who came forth from your womb, that those who hymn you as Mother of God may be delivered from the deceit of the Devil.

Of the Fathers. None is holy.

Grafting impiously flux and change and separation onto the divine begetting, the wicked and demented Arius is cut off by the separating sword of the Fathers.

The holy heralds of God, all marching to battle like godly Abraham of old, mightily destroyed your raving foes, O Good one, by your sovereign power.

Holily the first, applauded gathering of your Priests, O Saviour, proclaimed that you were begotten consubstantial with the Father who is without beginning and maker of all.

Theotokion.

Equal no word, no tongue of mortals to praise you worthily, O Virgin; for from you, All-pure, Christ the giver of life was well pleased to become incarnate without seed.

Katavasia.

‘Only the prayer of the prophetess Anna
Of old, who brought a broken spirit
To the Mighty One and God of knowledge,
Broke the fetters of a childless womb
And the harsh insult of one with many children.’

Kontakion of the Assumption. Tone 8.
/By St Romanos/

When you had fulfilled the dispensation for our sake and united things on earth with those of heaven, you were taken up in glory, Christ our God, in no way parted, but remaining undivided and crying to those who love you: ‘I am with you, and no one against you.’

Kathismata of the Fathers. Tone 4.

You were shown to the world to be truly brightly shining beacons of Christ’s truth upon earth, blessed Fathers, melting the heresies of evil-speaking chatterers, quenching the burning confusions of blasphemers; therefore as Hierarchs of Christ intercede that we may be saved.

Glory. Of the same. Same Tone.

The shining city of the Nicaeans to-day summoned to herself from all the earth three hundred and eighteen High Priests against Arius who spoke blasphemy and diminished one of the Trinity, who is Son and Word of God; by overthrowing him they strengthened the faith.

Both now. Of the Assumption. The same.

O Christ, lover of humankind, who went up to the heavens with glory and sat down at the right hand of the Father, from whom you were never parted, having promised to send the Holy Spirit to your wise Disciples

and, shedding your rays on our thoughts, give us enlightenment, that we may sing your praise unceasingly, O Master.

Ode 4. Irmos.

‘Christ is my power, my God and Lord, the holy Church sings in a manner fitting God, as she cries aloud from a pure mind, keeping festival in the Lord.’

Troparia.

The Tree of true life has flowered, O Christ, for the Cross was fixed in earth and watered with the Blood and Water from your most pure side, put forth life for us.

No longer does the serpent lyingly suggest deification to me; for Christ, the divine creator of human nature, has now opened up for me without hindrance the path of life.

Theotokion.

How truly beyond speech and understanding, ever-virgin Mother of God, are the mysteries of your child-bearing fitting God, for those on earth and those of heaven.

Of the Assumption. I have heard, Lord, the report.

You were taken up in glory, King of the Angels, to send us the Comforter from the Father. And so we cry out: Glory, O Christ, to your Assumption

As the Saviour had ascended to the Father with his flesh, the hosts of Angels were struck with amazement, and cried out: Glory, O Christ, to your Assumption.

The angelic Powers cried out to those above: Lift up the gates for Christ, our King; whom we hymn, together with the Father and the Spirit.

Theotokion.

The Virgin gave birth, and did not know a mother's pangs; but she is Mother, yet remained Virgin; as we hymn her we cry: Hail, Mother of God.

Of the Fathers. Christ is my power.

From the Church the ill-famed Arius, who corrupted the orthodox Faith with his senseless mind, has been exiled as a rotten limb by the votes of the Fathers.

In your behalf, O Master, the choir of Fathers struggled and grievously wounded your enemies; and they glorified you as sharing the same nature as the Father and the Spirit.

Really God and man, you have become the Mediator between God and men; therefore, O Christ, the Inspired Fathers, acknowledging you the Son to be one, proclaimed you to exist in two natures.

Theotokion.

Sampling a plant showed me to be a corpse; for the tree of life which appeared from you, All-pure one, raised me and established me as heir to the delight of Paradise.

Katavasia.

'Monarch of monarchs, Alone from the Alone,
Word who came forth from the Father without cause,
As Benefactor you have unerringly sent out
Your Spirit, equal in strength, to the Apostles,
As they sing: Glory to your might, O Lord.'

Ode 5. Irmos.

'Shine with your divine radiance, loving Lord, I pray, on the souls of those who with longing rise early for you, that they may know you, O Word of God, the true God who calls them back from the gloom of offences.'

Troparia.

Now the Cherubim withdraw from me and the sword of flame shows me its back as they see you, O Word of God, the true God who makes Paradise a way for the Thief.

No longer do I fear my return to the earth, O Master Christ; for through your great compassion you have brought me, who was forgotten, back from earth to the height of incorruption by your Resurrection.

Theotokion.

Loving Sovereign Lady of the world, save those who confess you from their souls to be Mother of God; for we have gained you, who truly gave birth to God, as invincible protection.

Of the Assumption. Rising at dawn, we cry

When you had filled the universe with gladness, O Merciful, you took your place with your flesh among the powers on high.

The angelic powers, as they saw you being lifted up, cried out: Lift up the gates for our King.

The Apostles, as they saw the Saviour being raised up, cried out with fear: Glory to you, our King.

Theotokion.

Mother of God, we praise you as Virgin after bearing child; for you bore for the world God the Word in the flesh.

Of the Fathers. Shine with your divine radiance.

Truly beautiful are the feet of those who preach you the peace which surpasses every mind, of all Angels and of mortals, O Christ, and by abundance of peace unites the world.

As Wisdom and power of the Father, as hypostatic Word, they proclaimed you, O Christ, the godlike Teachers who had come together, sealed with the law of the all-holy priesthood.

Streams of pure waters of Christ's teaching you gave the Church to drink,
and now you take delight by the waters of rest, rejoicing eternally.

Theotokion.

Since we know you, O all pure, to be the shining lamp which has shed on
all Christ the Sun of righteousness, we call upon your ever-present
protection, only pure Mother of God.

Katavasia.

'O light-formed children of the Church,
Receive the Spirit's fire-breathing dew,
A redeeming purification of offences;
For now a law has gone out from Sion,
The torch-tongue-formed grace of the Spirit.'

Ode 6. Irmos.

'Watching life's sea rising with the storm of temptations, hastening to your
calm harbour, I cry out to you, Bring my life up from corruption, O most
merciful.'

Troparia.

Crucified, O Master, you wiped out with the nails the curse against us;
pierced in the side, you tore up with the lance Adam's record and you freed
the world.

Tripped up through deception, Adam was brought down to the pit of Hell;
but you, by nature God and compassionate, went down to search for him,
and laying him on your shoulders you raised him with yourself.

Theotokion.

All-pure Sovereign Lady, who for mortals gave birth to the Lord and pilot,
lull the unresting and dread turmoil of my passions, and grant calm to my
heart.

Of the Assumption. The deep closed round me.

On seeing the Creator lifted up on high to-day, the Apostles leapt for joy in hope of the Spirit, and in fear they cried: Glory to your ascent.

The Angels came and cried out, O Christ, to your Disciples: In the way that you have seen Christ ascending, he will come in the flesh as just Judge of all.

As the heavenly powers saw you, our Saviour, lifted up to the heights with your body, they cried out, saying: Great, Master, is your love for humankind.

Theotokion.

Fittingly we glorify you as Bush unburned, mountain and living ladder and heavenly gate, glorious Mary, boast of the orthodox.

Of the Fathers. Watching life's sea.

Escape the mystery of providence he could not, the sower of tares, who was called by the surname Lunacy; for having rivalled Judas, like him the wholly evil one was split asunder.

Master, the revered, godly assembly of the Fathers proclaimed you as the only-begotten brightness shining from the Father's essence, and as the Son begotten before all things.

Burst open was the belly, the source which poured out the foul and undrinkable water of impious heresies, by the ploughshare of the intercession of the inspired Priests.

Theotokion.

Lampstand, ark, table and jar, so Moses, greatest of the prophets, wrote of you of old, in symbols signifying the incarnation from you of the Most High, O Virgin Mother.

Katavasia.

‘O Christ, the Master, you shone from the Virgin
As pardon and salvation for us,
That like the prophet Jonas from the breast
Of the sea beast, you might snatch from corruption
The whole fallen race of Adam.’

Kontakion. Tone 8.

The preaching of the Apostles and the teachings of the Fathers
strengthened the one faith of the Church; for wearing the robe of truth,
woven from the divine contemplation on high, she rightly divides and
glorifies the great mystery of true religion.

Ikos.

Let us listen to the Church of God as she cries out with lofty proclamation:
Whoever is thirsty let him come to me and drink; the bowl that I carry is
the bowl of truth; the drink in it I have mixed with the word of truth,
pouring in not the water of contradiction but that of confession; the new
Israel as he drinks from it sees God who declares: See, see, it is I; I have
not changed; I am God first and last, and beside me there is no other at
all. Those who partake from here shall be filled and praise the great
mystery of true religion.

Synaxarion of the Menaion, then the following:

On the same day, the seventh Sunday from Pascha, we celebrate the First
Ecumenical Council at Nicaea of the three hundred and eighteen god-
bearing Fathers.

Verses

O spiritual firmament's light-bearing stars,
My mind illumine with your shining rays.

Against Arius.

The Son the Father's Essence does not share,
Said Arius: may he not share God's glory.

We celebrate the present feast for the following reason. Since our Lord Jesus Christ, who had put on our flesh, had ineffably accomplished the whole dispensation and be reinstated on his Father's throne, the Saints, wishing to show that the Son of God had truly become man and that as perfect man God had been assumed and had sat down at the right of the Majesty on high and because this synod of the holy Fathers had thus proclaimed and confessed him to be consubstantial and identical in honour with the Father; for this reason they appointed this present Feast after the glorious Assumption, as it were putting forward the assembly of so many Fathers proclaiming this, that the one who was taken up in the flesh was God and in the flesh perfect man.

This Synod took place under Konstantine the Great in the twentieth year of his reign. For when the persecution ceased he ruled first in Rome, but afterwards he also founded this all-blessed city, named after himself, in the five thousand eight hundred and thirty eighth year from the foundation of the world. Then too began the business of Arius. His came originally from Libya. After coming to Alexandria he was ordained deacon by Peter the Martyr Bishop of Alexandria. Then he began to utter blasphemies against the Son of God, declaring that he had coming into being from non-existence and was far from the divine dignity and that it was only by analogy that he was called Wisdom and Word of God, as though he were setting himself against the impious Sabellios, who said that in the God head there was only one person and one hypostasis, and that there was at one moment the Father, then the Son and then the holy Spirit. When Arius uttered these blasphemies, the great Peter refused him the priesthood, after having seen Christ like an infant on the altar wrapped in a torn cloak and saying that Arius torn it. But Achillas, who became bishop of Alexandria after Peter, licensed Arius again under promises. In addition he ordained him presbyter and put him in charge of the school of Alexandria. On the death of Achillas, Alexander became bishop. He, on finding Arius again uttering the same, and worse, blasphemies, expelled him from the Church, condemning him through a synod. As Theodoretos says, Arius was the first to belch out that Christ was of a mutable nature and that the Lord had assumed flesh without mind or soul. Arius however led many away by his impiety, he writes, and he won over Eusebios of Nikomedia, Paulinos of Tyre, Eusebios of Caesarea and others and he moved against Alexander. But Alexander by sending his blasphemies and his deposition throughout the inhabited world and roused many to his own defence.

Because the Church was much troubled and there appeared no cure for the love of strife concerning doctrine, Konstantine the Great gathered the Fathers from all over the inhabited world by public transport to the city of Nikea. He was also present there. And when the Fathers had taken their seats, he being invited took his seat, not on a royal throne but on a seat far beneath his rank. When they had

spoken against Arius, he and all those who agreed with him was put under anathema. While the Word of God was proclaimed to be consubstantial, identical in honour and without beginning with the Father. They also issued the holy Symbol of the faith, taking it as far as *and in the holy Spirit*; for the rest was completed by the second Synod. In addition the first Synod also fixed the feast of Pascha, when and how we are to celebrate it, and not with the Jews, as had previously been the custom. They laid down twenty canons concerning the constitution of the Church. Finally Konstantine the Great, Equal of the Apostles, confirmed the holy Symbol of the faith in scarlet letters.

Of these holy Fathers, two hundred and thirty two were Bishops, eighty six Priests, Deacons and Monks; those present numbering three hundred and eighteen. The most outstanding were Silvester, Bishop of Rome and Metrophanes of Constantinople who was sick. They were represented by legates. Alexander of Alexandria with Athanasios the Great, who was archdeacon at the time, Efstathios of Antioch and Makarios of Jerusalem, Hosios, bishop of Cordoba, Paphnutios the confessor, Nicholas myrovlitis and Spyridon of Trimytheus, who having refuted a philosopher who was present by demonstrating the triple sun, baptized him. In the course of the Synod two bishops among the Fathers passed over to God, and Konstantine the Great placed the definition of the Synod in their coffins and shut them securely. He found the definition had also been confirmed by them and signed with ineffable words of God.

When the Synod was over, since the newly founded City had already been finished, Konstantine the Great invited over all those holy men. When they had all assembled and prayed they decreed that it was the Queen of cities and dedicated it to the Mother of the Word on the orders of the Emperor. And each of the Saints made his way home.

But before Konstantine the Great passed over to God, he divided the rule with his son Konstantios. Arius came to the Emperor, saying he had given up everything and was united with the Church of God. So having written down his blasphemies he hung them round his neck, and as though obedient to the Synod he struck them off with his hand and said he obeyed them. The Emperor was indifferent and ordered the Patriarch of Constantinople to receive Arius into communion. The Patriarch at the time was Alexander, successor of Metrophanes, who, knowing the duplicity of the man, was hesitant and besought God to reveal to him if in his opinion he should communicate with Arius. When the moment arrived for him to concelebrate with Arius, his prayer became more fervent. But Arius, as he was on his way to the church, was overcome by violent stomach pains near the column in the forum and entered a public lavatory. There he was rent apart and disgorged all his inside from below, undergoing the disembowelling of Judas for an equal betrayal of the Word,

and having torn away the Son of God from the Father's essence, he was torn apart and found dead. And so the Church of God was delivered from his mischief.

Through the prayers of the three hundred and eighteen god-bearing Fathers, O Christ God, have mercy upon us. Amen.

Ode 7. Irmos.

'An Angel made the furnace moist with dew for the holy Youths; while God's command, burning up the Chaldeans, persuaded the tyrant to cry out, Blessed are you, God of our Fathers.'

Troparia.

Lamenting at your passion, the sun wrapped itself in gloom, and in broad day over the whole land, Master, the light grew dark as it cried out, Blessed are you, God of our Fathers.

At your descent, O Christ, the nether regions clothed themselves in light; while the Forefather, filled with joy of heart, appeared dancing and leaping as he cried out, Blessed are you, God of our Fathers.

Theotokion.

Through you, Virgin Mother, a shining light has dawned for the whole inhabited world; for you gave birth to God, the creator of all things; ask him, O all-pure, that to us the faithful may be sent down his great mercy.

Of the Assumption. You saved the Youths.

You were taken up on a cloud of light and saved the world; blessed are you the God of our fathers.

Raising on your shoulders the nature which had been led astray, O Christ, you were taken up and brought it to God the Father.

You ascended in the flesh to the bodiless Father; blessed are you the God of our fathers.

Theotokion.

You were born of a Virgin, whom you made Mother of God; blessed are you the God of our fathers.

Of the Fathers. An Angel made the furnace.

You defeated Arius, whose surname is Frenzy, who raved and spoke the grossest impieties of God; for he refused to cry out to the Son: Blessed are you, the God of our fathers.

O inspired ones, imitating the son of thunder, with your fiery mouths you teach all to cry to the Word without beginning like the Father and equal in majesty: Blessed are you, the God of our fathers.

Flying as though on wings you came, blessed of God, to help the Word; for the Holy Spirit gathered you from the ends of the world to cry out: Blessed are you, the God of our fathers.

Theotokion.

Prefiguring your giving birth, the furnace did not burn the three youths; for the divine fire without burning you dwelt in you, and enlightened all to cry: Blessed are you who bore God in the flesh.

Katavasia.

‘Harmonious melody of instruments decreed
Reverence to the lifeless idol wrought of gold.
But the Comforter’s life-bearing grace
Inspires with reverence to cry: Only Trinity,
Equal in strength, without beginning, blessed are you.’

Ode 8. Irmos.

‘From the flame you made a source of dew for the holy ones, and with water you burned up the sacrifice of the righteous one; for you do all things by your will alone, O Christ. We highly exalt you to all the ages.’

Troparia.

Envy has now made the people of the Jews, of old slayers of prophets, into slayers of God, for they nailed to a Cross, O Word of God, whom we highly exalt to all the ages.

You did not abandon the vaults of heaven, and having come to Hell you raised up with yourself, O Christ, as it lay in putrefaction, all humanity, which highly exalts you to all the ages.

Theotokion.

You conceived the Word, Giver of light from Light, and having given birth to him you glorified him, for the divine Spirit dwelt in you, O Maiden; therefore we highly exalt you to all the ages.

Of the Assumption. The Son and God, begotten.

Christ, the giver of life, who has risen in his two natures with glory to heaven and takes his seat with the Father, you priests praise, people highly exalt to all the ages.

Saviour, who redeemed creation from the slavery of idols and set it free before your own Father, we praise you and highly exalt you to all the ages.

The One who by his descent threw down the opponent and by his ascent lifted up humankind, you priests praise, people highly exalt to all the ages.

Theotokion.

You were revealed, pure Mother of God, as higher than the Cherubim, for you carried in your womb him who rides upon them; whom with the bodiless powers we mortals glorify to all the ages.

Of the Fathers. From the flame.

A flame with the rays of your Godhead your goodly Shepherds confessed you to be creator of all things and Lord, whom we highly exalt to all the ages.

Assembled with godly mind, the all-honoured choir of Shepherds now acknowledging the uncreated Trinity as God, teaches all to cry out: We highly exalt you to all the ages.

Shepherds most admirable, the Hierarchs enlighten Christ's Church, each in his different place making her shine and highly exalting her to all the ages.

Theotokion.

The Prophets in images all mystically foresaw you bearing the Word; for having taken flesh from you, he came forth dual in natures, whom we highly exalt to all the ages.

Katavasia.

'The triple radiant type of Godhead's source
Looses the bonds and turns the flame to dew;
Youths give praise; while all created nature
Blesses the only Saviour and Creator
Of all as Benefactor.'

Ode 9. Irmos.

'It is impossible for humans to see God, on whom the ranks of Angels dare not gaze; but through you, All-pure one, the Word incarnate has appeared to mortals. As we magnify him with all the heavenly hosts, we call you blessed.'

Troparia.

You remained without a share in passions, O Word of God, though in the flesh conversant with the passions; but you loose humanity from the passions, to passions being yourself a passion, O our Saviour; for you alone are impassible and all-powerful.

Having accepted the corruption of death, you kept your body from tasting destruction; while our life-giving and divine soul, Master, was not

abandoned in Hell; but rising as from sleep, you raised us up with yourself.

Triadikon.

With pure lips all we mortals glorify God the Father, the Son like him without beginning, while the ineffable and most glorious power of the all-holy Spirit; for you alone are the almighty, undivided Trinity.

Of the Assumption. As Mother God, though in the flesh conversant with the passions; but you loose humanity from the passions, to passions being yourself a passion, O our Saviour; for you alone are impassible and all-powerful.

Having accepted the corruption of death, you kept your body from tasting destruction; while our life-giving and divine soul, Master, was not abandoned in Hell; but rising as from sleep, you raised us up with yourself.

Triadikon.

With pure lips all we mortals glorify God the Father, the Son like him without beginning, while the ineffable and most glorious power of the all-holy Spirit; for you alone are the almighty, undivided Trinity.

Of the Assumption. As Mother of God.

As they watched you, the redeemer of the world, Christ God, being divinely exalted, the Apostles leapt for joy and magnified you with awe.

As the Angels saw your flesh now made divine, O Christ, in the height, they signalled to one another: Truly this is our God.

As the ranks of bodiless powers, Christ God, saw you being raised on clouds, they cried: For the King of glory lift up the gates.

Theotokion.

Hail, Mother of God, Mother of Christ God; as to-day you saw him whom you bore flying up from earth, with Angels you magnified him.

Of the Fathers. It is impossible.

The Word before the ages, like the Father without beginning and equal in majesty, having found you to be allies, assembled you, arming you with the mighty power of the Spirit; whom now, All-hallowed ones, with the heavenly hosts you ever glorify.

O sacred ministers, as physicians of souls and bodies you halted the spread of the foul heresy of Arius, sacredly promulgating for all the Symbol of the faith; as we now hold fast to it we ever glorify your memory.

Rescue my soul, O Christ, as you are light immaculate, from the mist of the passions, at the prayers of your Ministers, O Master, who have now proclaimed you to be without beginning, uncreated, creator of all things and God without beginning together with the Father.

Theotokion.

Since life, clad in flesh, has shone forth for all from you, O Sovereign Lady, Mother of God, and clearly abolished the gloom of death, resurrection has been granted to the dead through your ineffable and inexpressible child-bearing.

Katavasia.

‘Hail, Queen, glorious virgin mother;
For every fluent, every eloquent mouth
With oratory has not the strength to sing you worthily;
But every mind is dizzy when it seeks to understand
Your giving birth; therefore with one accord we glorify you.’

Then: Holy is the Lord, our God (x3)

Resurrection Exapostilarion.

The sea of Tiberias of old held Nathanael with the sons of Zebedee, Peter and, with two others, Thomas, to fishing. At Christ's command they lowered the net on the right hand side and caught a multitude of fish. Recognising him, Peter hastened to him. Appearing to them for the third time, he showed them bread, and fish lying on coals.

Another, of the Fathers.

As we celebrate to-day the memory of the godlike Fathers, we ask, O All-merciful, by their intercessions: Deliver your people, Lord, from every harm of heresies, and make us worthy to glorify Father, Word and the All-holy Spirit.

Another, of the Assumption. Model Melody. Tone 2.

With your Disciples watching you, O Christ, you were taken up to the Father to take your seat with him. Angels ran forward crying out: Lift up the gates, lift up, for the King has gone up to the glory, source of light.

At Lauds we insert 8 Stichera, and we sing 4 of the Resurrection and 4 of the Holy Fathers.

Of the Resurrection. Tone 6.

Your cross, O Lord, is life and resurrection for your people, and trusting in it we sing your praise, our risen God: Have mercy upon us.

Your burial, O Master, opened Paradise to the human race; and ransomed from corruption we sing your praise, our risen God: Have mercy upon us.

With the Father and the Spirit let us sing the praise of Christ, risen from the dead, and let us cry out to him: You are our life and our resurrection: Have mercy upon us.

You rose from the grave on the third day, O Christ, as it was written, raising our Forefather with you: therefore the human race glorifies you and hymns your Resurrection.

Of the Fathers. Prosomia. Tone 6.

Welding together all the knowledge of the soul, and examining it together by the divine Spirit, the revered Fathers, far-famed, all-blessed and truly inspired by God, in words inspired traced out the revered Creed, by which they taught that the Word is with the Begetter without beginning, and most surely consubstantial, clearly following the teachings of the Apostles.

(Twice)

Verse: Blessed are you, O Lord, the God of our Fathers.

Receiving all the spiritual brilliance of the Holy Spirit, as heralds of Christ the blessed champions of the gospel doctrines and the devout traditions inspired by God proclaimed the supernatural oracle, short in words, but rich in meaning, having received on high the clear revelation of them, and enlightened they set forth a definition taught by God.

Verse: Assemble to him all his holy ones, who have made his covenant upon sacrifices.

Gathering all their pastoral knowledge, stirring their most justified rage, the godly Fathers, as Christ's truest servants and most sacred initiates of God's message, have now driven off the fierce and ravening wolves with the sling of the Spirit, slinging them from the assembly of the Church, as ones who had fallen to death, and were incurably sick.

Glory. **Tone 6.**

The choir of holy Fathers, hurrying together from the ends of the inhabited world, taught the one essence and nature of Father, Son and Holy Spirit, and clearly handed down to the Church the mystery of theology. As we praise them with faith, let us call them blessed as we say: O godly camp, inspired soldiers of the Lord's array; stars with many lights of the spiritual firmament; the indestructible towers of the mystical Sion; the sweet-scented flowers of Paradise; the all-golden mouths of the Word; Nicea's boast; adornment of the inhabited world, intercede unceasingly for our souls.

Both now.

You are most blessed, O 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.

Great Doxology, and Dismissal.

Before the First Hour Eothinon 10. Tone 6.

After your descent into Hell and your Resurrection from the dead, O Christ, the Disciples, losing heart as was natural at your separation from them, turned back to their trade: and once again there were boats and nets and a catch nowhere. But you appeared, O Saviour, and as Master of all things ordered them to cast their nets on the right hand side: and at once the word was deed, and there was a great multitude of fish, and a strange supper ready on land. Your Disciples partook of it then; make us also worthy to enjoy it now in spirit, O Lover of humankind.

Sunday of the Holy Pentecost.

At Great Vespers.

After the Opening Psalm and the 1st Kathisma of the Psalter, at Lord, I have cried, we insert 10 Stichera and sing 3 Idiomels in Tone 1, doubling the 1st; then 5 in Tone 2, again doubling the 1st.

Tone 1.

We celebrate Pentecost and the coming of the Spirit, the appointed time of the promise and the fulfilment of hope. How great is the Mystery? Great indeed and revered! And so we cry out to you: Creator of all, Lord, glory to you! (**Twice**)

With tongues of foreigners, O Christ, you renewed your Disciples, that through them they might proclaim you, the immortal Word and God, who grant our souls your great mercy.

The Holy Spirit gives all things: makes prophecies flow, perfects priests, taught the unlettered wisdom, revealed fishermen to be theologians, welds together the whole institution of the Church. Consubstantial and equal in majesty with the Father and the Son, our Advocate, glory to you.

Tone 2.

We have seen the true light, we have received the heavenly Spirit, we have found the true faith, as we worship the undivided Trinity, for the Trinity has saved us. (**Twice**)

In the Prophets you announced to us the way of salvation, our Saviour, and in the Apostles shone the grace of your Spirit; you are God first of all, and in the future; and to the ages you are our God.

In your courts I will sing your praise as the Saviour of the world, and bending the knee I will worship your invincible power, at evening and morning and midday, and at every moment I will bless you, O Lord.

In your courts, Lord, bending the knee of soul and body we the faithful praise you, the Father without beginning, and the Son, likewise without beginning, and the co-eternal and all-holy Spirit, who enlighten and hallow our souls.

Let us sing the praise of the consubstantial Trinity, Father and Son with the Holy Spirit; for thus all the Prophets proclaimed, and the Apostles with the Martyrs.

Glory. Both now. **Tone 8.**
By the Emperor Leo.

Come, you peoples, let us worship the Godhead in three persons, the Son in the Father, with the Holy Spirit; for the Father timelessly begot the Son, co-eternal and co-reigning, and the Holy Spirit was in the Father,

glorified with the Son; one power, one essence, one Godhead, whom we all worship as we say: Holy God, who created all things through the Son, with the co-operation of the Holy Spirit. Holy Strong, through whom we have come to know the Father, and through whom the Holy Spirit came into the world. Holy Immortal, the Advocate Spirit, who proceeds from the Father and rests in the Son. Holy Trinity, glory to you.

Entrance. O joyful Light, **the Prokeimenon of the day and the Readings.**

The Reading is from Numbers.

[11:16-17, 24-29]

The Lord said to Moses: Gather to me seventy men of the elders of the people, whom you know to be elders of the people, and their scribes; and you shall bring to the Tent of Witness, and they shall stand there with you. And I shall come down and speak with you there, and I shall take of the Spirit which is upon you and place it upon them, and they shall bear the burden of the people with you, and you shall not bear them alone. And Moses gathered seventy men of the elders of the people, and stood them around the Tent. And the Lord came down in a cloud and spoke to Moses, and he took of the Spirit which was upon him and placed it upon the seventy men, the elders. But as the Spirit rested upon them, they too prophesied in the camp, and then did so no longer. And two men had been left behind in the camp; the name of one was Eldad and the name of the second was Modad, and the Spirit rested upon them; and they were of those who had been listed, but they had not come to the Tent; and they prophesied in the camp. And the youth ran and told Moses, and said to him: Eldad and Modad are prophesying in the camp. And Jesus, son of Navi, who was Moses' assistant, his chosen one, said: My Lord Moses, stop them. And Moses said to him: Why, are you jealous for me? And who would not give that all the Lord's people were prophets, whenever the Lord should put his Spirit upon them?

The Reading is from the Prophecy of Joel.

[2:23-32]

Thus says the Lord: Children of Sion rejoice, and be glad in the Lord your God, because he has given you food for justice; and he will send the early

and the latter rain for you, as before; and the threshing floors will be full of corn, and the presses overflowing with wine and oil. And I shall repay you for the years that the locust has devoured, the crawling locust, the consuming locust, the chewing locust and my great power which I sent against you. And eating you shall eat and be filled, and praise the name of the Lord your God, who has done wondrous things with you, and my people shall no longer be ashamed for ever. And you shall know that I the Lord your God am in the midst of Israel, and there is none beside me, and my people shall no longer be ashamed for ever. And it shall be after these things that I will pour out of my Spirit upon all flesh, and your sons and your daughters will prophesy and your elders will dream dreams and your youths see visions. And upon my servants and my maid servants I shall pour out of my Spirit in those days, and they will prophesy; and I shall show wonders in the heaven above and signs in the earth beneath, blood and fire and the vapour of smoke; the sun will be transformed to darkness and the moon to blood, before the great and manifest day of the Lord comes; and it shall be that everyone who calls on the name of the Lord will be saved.

The Reading is from the Prophecy of Ezekiel.

[36:24-28]

Thus says the Lord: I shall take you from among the nations and gather you from all the lands and bring you into your own land; and I shall sprinkle pure water upon you, and you will be purified from all your impurities and from all your idols, and I shall purify you; and I shall give you a new heart and I shall give you a new spirit; and I shall take away the heart of stone from your flesh and give you a heart of flesh; and I shall put my spirit in you and make you walk in my statutes and you shall keep my judgements and do them; and you shall dwell on the land which I gave to your fathers, and you shall be my people, and I shall be your God.

At the Liti, Idiomel Stichera. Tone 2

In the Prophets you announced to us the way of salvation, our Saviour, and in the Apostles shone the grace of your Spirit; you are God first of all, and in the future; and to the ages you are our God.

In your courts I will sing your praise as the Saviour of the world, and bending the knee I will worship your invincible power, at evening and morning and midday, and at every moment I will bless you, O Lord.

In your courts, Lord, bending the knee of soul and body we the faithful praise you, the Father without beginning, and the Son, likewise without beginning, and the co-eternal and all-holy Spirit, who enlighten and hallows our soul.

Glory. Both now. **Tone 8.**

When you sent down your Spirit, Lord, to the Apostles as they were sitting, then the children of the Hebrews saw it and were beside themselves with amazement; for they were hearing them speaking in other, strange tongues, as the Spirit gave them; for though simple men, they had been made wise; and having caught the nations for the faith, were preaching things divine; and we also cry out to you: You appeared on earth and saved us; Lord, glory to you.

At the Aposticha, Idiomel Stichera. Tone 8.

The nations, Lord, not knowing the power of the all-holy Spirit which had come to the Apostles, thought the change of tongues was drunkenness; but we, established by them, unceasingly say: Do not take your Holy Spirit from us, we implore, O Lover of mankind.

Verse: Create a clean heart in me, O God; and renew a right Spirit within me.

The coming of the Holy Spirit, Lord, filled your Apostles and made them ready to speak in other tongues; therefore the marvel was thought by the unbelieving to be drunkenness, but by believers to be the agent of salvation; make us too worthy of its illumination, we implore, O Lover of mankind.

Verse: Do not cast me away from your presence; and do not take your Holy Spirit from me.

Heavenly King, Paraclete, Spirit of Truth, present everywhere, filling all things, Treasury of blessings and Giver of life; come and dwell in us, cleanse us from every stain, and, O Good One save our souls.

Glory. Both now. **Tone 8.**

Once tongues were confused through the presumption of building the tower; but now tongues have been made wise through the glory of the knowledge of God. There God condemned the impious for their offence; here Christ has enlightened the fishermen with the Spirit. Then discord was wrought for punishment; now concord is renewed for the salvation of our souls.

Apolytikion. Tone 8.

Blessed are you, Christ our God, who revealed the fishermen to be most wise by sending down to them the Holy Spirit, and so through them catching the whole world in a net: Lover of mankind, glory to you!

3 times. The same at The Lord is God.

At Matins.

After the 1st Reading from the Psalter, Kathisma.

Tone 4. Joseph was amazed.

Believers, let us radiantly celebrate the post-festal and final feast; for this is Pentecost, fulfilment of the promise and the appointed time; for on this day the fire of the Advocate came down immediately to earth, as in the form of tongues, and enlightened the Disciples, and revealed them as initiates of heaven. The light of the Advocate has come and enlightened the world. (**Twice**)

After the 2nd Reading, Kathisma.

Same melody.

The well-spring of the Spirit, coming down on those on earth and parted into fire-bearing rivers, spiritually bedewed the Apostles and guided them to light; and the fire became for them a cloud of dew and a flame of rain

enlightening them, through whom we have received grace through fire and water. The light of the Advocate has come and enlightened the world.
(Twice)

SELECTION FOR THE POLYELEOS

The firmament. Alleluia.

The heavens declare the glory of God: the firmament proclaims the work of his hands.

By the Word of the Lord the heavens were established; and by the Spirit of his mouth all their power.

For he leaned out from his holy height; the Lord looked from heaven, he saw all the children of humankind.

Fire will go before him. Coals were kindled by it.

He bowed the heavens and came down.

From the brightness before him the clouds broke through.

The wings of a dove covered in silver. Its back with the lustre of gold.

From Sion the loveliness of his beauty, when the heavenly one gives orders.

Kings upon her will be as snow on Selmon.

All the ends of the earth will remember and turn back to the Lord.

And all the tribes of the nations will worship before him:

For the Kingdom is the Lord's, and he is Master of the nations.

The law of the Lord is spotless, converting souls.

The testimony of the Lord is faithful, making infants wise.

The statutes of the Lord are right, rejoicing the heart.

The commandment of the Lord is clear, enlightening the eyes.

The earth was shaken and the heavens melted before the face of the God of Sinai, before the face of the God of Israel.

You granted generous rain, O God, to your inheritance, which was weak; but you restored it.

Instead of your fathers, sons will be born to you. You will establish them as princes over all the earth.

Their sound has gone out into all the earth; and their word to the ends of the earth.

You will send forth your Spirit and they will be created, and you will renew the face of the earth.

Your good Spirit will guide me in an upright land.

Create a clean heart in me, O God; and renew a right Spirit within me.

Do not cast me from your presence, and do not take your Holy Spirit from me.

Give me the joy of your salvation, And establish me with a sovereign Spirit.

The Lord will give the word to those who preach the Gospel with great power.

The Lord will give strength to his people. The Lord will bless his people with peace.

Glory. Both now. Alleluia.

After the Polyeleos, Kathisma. Tone 8.
Taking knowledge.

After your Rising from the tomb, O Christ, and your divine Assumption to the height of heaven, you sent down your glory to your Disciples who had seen God, renewing a right spirit within them, O Merciful Saviour; therefore as a tuneful lyre they mystically made clear as with a divine plectrum your melodies and your dispensation. (Twice)

The 1st Antiphon of the Anavathmi in Tone 4.
Prokeimenon. Tone 4.

Your good Spirit will lead me in an upright land.

Verse: Lord, hear my prayer; give ear to my supplication.

Then Let everything that has breath and the 9th Dawn Gospel. We do not say We have seen the Resurrection of Christ, but at once Psalm 50 and then:

Glory. Tone 2.

Through the prayers of the Apostles, O Merciful, blot out the multitude of my offences.

Both now.

Through the prayers of the Mother of God, O Merciful, blot out the multitude of my offences.

And the following Idiomel. Tone 6.

Verse: Have mercy on me, O God, in accordance with your great mercy, and according to the multitude of your compassion blot out my transgressions.

Heavenly King, Paraclete, Spirit of Truth, present everywhere, filling all things, Treasury of blessings and Giver of life; come and dwell in us, and cleanse us of every stain, and save our souls, O Good One.

The Canons; that in Tone 7 with the Irmi to 8 and that in Tone 4 with the Irmi to 6. The Canon whose acrostic is:

We celebrate Pentecost

A Composition of Monk Kosmas.

Ode 1. Tone 7. Irmos.

He who brings wars to nothing with his upraised arm covered Pharaoh and his chariots in the deep; let us sing to him, for he has been glorified.

Troparia

As you promised your Disciples of old, you have sent forth the Advocate Spirit in deed, O Christ, and shed light on the world, O Lover of mankind.

That which was proclaimed of old in Law and Prophets has been fulfilled; for to-day the grace of the divine Spirit has been poured out on all believers.

Another Canon, in Iambics, whose acrostic is contained in the following elegiac couplets:

Only-begotten of God, from the heart of the Father you sent to
Those upon earth once again other Advocate, Spirit divine,
Bringing, in tongues made of fire, of the pure, immaterial Godhead,
Sign of your nature and grace for those who are minstrels of praise.

A Composition of Kyr John Arklas.

Ode 1. Tone 4. Irmos.

The slow of tongue, covered in divine darkness,
Proclaimed the law written by God;
For shaking the dust from his mind's eye,
He sees the One Who Is, and is initiated
Into knowledge of the Spirit, as he gives praise with songs inspired.

Troparia

The revered and august mouth spoke:
For you my friends there will be no absence.
For I, once seated on my Father's highest throne,

Will pour out the unstinted grace of the Spirit
To shine on those who yearn.

The firm Definition, most precise Word,
Brings calm perfection to the heart;
For, his work accomplished, Christ gladdened his friends,
With a mighty wind and tongues of fire,
Apportioning the Spirit, as he had promised.

Katavasias

He who brings wars.
The slow of tongue.

Ode 3. Irmos.

You told your Disciples, O Christ: Wait in Jerusalem, until you are clothed
with the power from on high; while I will send you another Advocate as
myself, my Spirit and the Father's, in whom you will be established.

Troparion.

When the power of the divine Spirit came down, it divinely united in one
harmony the voice divided of old of those who had wickedly agreed
together, as to believers it gave understanding of knowledge of the Trinity,
in which we have been established.

Another Irmos.

Only the prayer of the prophetess Anna
Of old, who brought a broken spirit
To the Mighty One and God of knowledge,
Broke the fetters of a childless womb
And the harsh insult of one with many children.

Troparia

Inapprehensible is the blaze of the Godhead;
For it revealed the unlettered to be orators,

Bridling the mouths of sophists in abundance with a word,
And raising from deep night
Unnumbered peoples by the Spirit's lightning flash.

From the unbegotten light proceeded
The imperishable Splendour, illuminating with almighty operation,
Whose fiery sound now reveals the consubstantial beacon
Of the Father's authority through the Son
In Sion to the nations.

Katavasia

You told your Disciples.
Only the prayer.

Kathisma. Tone 8. Taking knowledge.

The lovers of the Saviour were filled with joy, and they, who before had been cowardly, took courage, for the Holy Spirit came down to-day upon the house of the Disciples, and each spoke in a different tongue to the peoples; for tongues, seen as fire, were parted, yet did not burn them up but rather bedewed them. (Twice)

Ode 4. Irmos

The prophet, O Christ, perceiving your coming in the last times, cried out:
I have heard of your power, Lord, for you have come to save all your anointed.

Troparia

He who spoke in the Prophets and was proclaimed through the Law before to the imperfect, the true God, the Advocate, is made known to-day to the servants and witnesses of the Word.

Bearing the sign of the Godhead, the Spirit was divided among the Apostles by fire, and by strange tongues it was manifested that from the Father as divine might he comes of his own accord.

Another Irmos.

Monarch of monarchs, Alone from the Alone,
Word who came forth from the Father without cause,
As Benefactor you have unerringly sent out
Your Spirit, equal in strength, to the Apostles,
As they sing: Glory to your might, O Lord.

Troparia.

Having mixed the divine laver of regeneration
By a word for a compounded nature,
You rain down upon me a stream from your undefiled
Pierced side, O Word of God,
Sealing me with the fervour of the Spirit.

All things bend the knee to the Advocate
To the Offspring of the Father, to the consubstantial Father;
For they know in three Persons one
Unerring, unapproachable, timeless Essence;
For light has shone, the grace of the Spirit.

Katavasias

The Prophet, O Christ.
Monarch of monarchs.

Ode 5. Irmos.

Through fear of you, Lord, the Spirit of salvation, conceived in the womb of
the Prophets, and brought to birth on earth, creates clean hearts in the
Apostles, and renews a right Spirit in the faithful; for your commandments
are light and peace.

Troparia

The strength which has come down to-day is the good Spirit, Spirit of the
Wisdom of God; Spirit proceeding from the Father and made manifest to

us the faithful through the Son; giving freely to those in whom he dwells of the holiness in which he is perceived by nature.

Another Irmos.

O light-formed children of the Church,
Receive the Spirit's fire-breathing dew,
A redeeming purification of offences;
For now a law has gone out from Sion,
The torch-tongue-formed grace of the Spirit.

Troparia

As he was well-pleased of his own authority
The un-mastered Spirit comes down from the Father,
Making the Apostles wise with tongues,
Might of the Father, one in form, setting the seal
Upon the life-bearing word, which the Saviour spoke.

God the Word, all-sovereign, healed the minds
Of the Apostles of sin, and made ready
An immaculate dwelling for himself;
Now the light of the Spirit dwells in them,
Equal in strength and consubstantial.

Katavasia

Through fear of you.
O light-formed children.

Ode 6. Irmos

Sick on the rolling swell of the cares of this life, thrown overboard by the sins that sail with me, and hurled to the soul-destroying beast, as Jonas, O Christ, I cry to you: Bring me up from this death-dealing deep.

Troparia

From your Spirit, Lord, as you said, you have poured out richly on all flesh, and the whole creation has been filled with your knowledge; because from the Father you came as Son without change, and the Spirit proceeds without division.

Another Irmos.

O Christ, the Master, you shone from the Virgin
As pardon and salvation for us,
That like the prophet Jonas from the belly
Of the sea beast, you might snatch from corruption
The whole fallen race of Adam.

Troparia

Almighty, renew a cherished, a right Spirit
Within us, to hold it eternally,
Who is ever united and proceeding from the Father,
Purging minds of hateful matter, of burning
Defilements and filth.

For the Apostles who awaited your coming
In Sion you establish with fiery wind
A longed for dignity, O Spirit,
Knowledge of the Word begotten of the Father,
Swiftly exposing the wild chatter of the nations' babblings.

Katavasias

Sick on the rolling swell.
O Christ, the Master.

Kontakion. Tone 8.

When the Most High came down he confused the tongues, divided the nations; but when he parted the tongues of fire, he called all to unity, and with one voice we glorify the all-holy Spirit.

Ikos

Give swift and stable comfort to your servants, Jesu, in the despondency of our spirits; do not part from our souls in troubles, do not be far from our minds in perils, but ever anticipate us. Be near us, be near you, who are everywhere; as you are also always with your Apostles, so unite yourself, O compassionate, with those who long for you, that united to you we may hymn and glorify your All-holy Spirit.

Synaxarion from the Menaion, then the following:

On the same day, the eighth Sunday from Pascha, we celebrate the holy Pentecost.

Verses.

With mighty wind, in form like tongues of fire
Christ gives God's Spirit now to the Apostles.
Spirit on this great day on fishers poured.

This feast we also took from the Hebrew Bible; for just as they celebrate Pentecost, honouring the number seven, and that when they had passed through fifty days from Pascha they received the Law, so we too as we celebrate for fifty days after Pascha receive the all-holy Spirit, who gives laws and guides into all truth and lays down what is pleasing to God.

Note that there are three Feasts among the Hebrews, Pascha, Pentecost and Tabernacles. They keep Pascha to commemorate the crossing of the Red Sea - for word Pascha means 'crossing'. While this same feast showed our crossing and ascent from the darkness of sin towards Paradise.

They celebrated Pentecost in commemoration of their suffering in the wilderness, and how they were brought through many afflictions in the land of promise, for then they enjoyed fruit, corn and wine. And it showed our misery through unbelief and our entry into the Church; for then we also receive communion of the Body and Blood of the Master. Some say that this is the reason that Pentecost is celebrated by the Hebrews. Others however say that it is honour of the fifty days that Moses fasted and received the Law written by God. At the same time they commemorate the sacrifice to the calf and the other things which Moses performed, ascending and descending the Mount. Differently it was thought that Pentecost was observed by the Hebrews because of honour for the number seven, as has been said; for this number multiplied by itself makes fifty days less one. The honour of the Pentecostal fifty is not only in days but in years, from which was born the Jubilee among them;

for this happens when years are multiplied seven times. Then they leave the ground unsown and give relief to animals and they allow bought slaves to leave.

The third feast is that of Tabernacles, celebrated after the harvest, that is to say five months after Pascha. It was established to commemorate the day when Moses first fixed the Tabernacle that had been revealed on Mount Sinai through a cloud and which had been constructed by the master craftsman Beselekl. For they would make tabernacles and celebrate this feast, living in the fields and giving thanks to God, and they would bring in the fruits of their own labours. And it seem that it was for this that David entitled the Psalms For the wine vats. This was a type of our resurrection from the dead, when our earthly tabernacles are dissolved and put together again and we shall enjoy the fruits of our own labours and keep festival in eternal tabernacles.

It is to be noted that on this day, when Pentecost was completed, the Holy Spirit came to dwell upon the Disciples. But since it seemed good to the holy Fathers to divide the feasts, because of the greatness of the all-holy and life-giving Spirit, because the Spirit is one of the holy Trinity, source of life, so we too will say tomorrow how the holy Spirit came to dwell.

At the prayers of the holy Apostles, Christ our God, have mercy on us.
Amen.

Ode 7. Irmos

Cast into the furnace of fire, the holy Youths changed the fire to dew through their hymns of praise, as thus they sang: Blessed are you, O Lord, the God of our fathers.

Troparia

As the Apostles eloquently proclaimed the mighty works of God, the operation of the Spirit was thought by the unbelieving to be drunkenness, that operation through which the Trinity is known, one God of our fathers.

With right belief we confess the undivided nature, God the Father without beginning, the Word and Spirit of the same authority, as we cry: Blessed are you, the God of our fathers.

Another Irmos.

Harmonious melody of instruments decreed
Reverence to the lifeless idol wrought of gold.
But the Advocate's life-bearing grace
Inspires with reverence to cry: Only Trinity,
Equal in strength, without beginning, blessed are you.

Troparia

Fools did not recognise the voice spoken
In prophecy, called it drunkenness from wine,
When they heard the Apostles sayings in strange tongues;
We the devout, inspired, cry out to you:
Renewer of the universe, blessed are you.

The seer Joel, inspired, thundered an oracle
Spoken by the divine Word:
Those on whom I pour my Spirit
Will cry out together: Nature,
Shining with threefold splendour, blessed are you.

The third hour was made rich with grace,
That it might indicate the worship of
Three Persons in singleness of authority;
But now on the one Sovereign of days,
Son, Father, Spirit, blessed are you.

Katavasias

Cast into the furnace.
Harmonious melody.

Ode 8. Irmos.

Unconsumed by fire the bush on Sinai spoke and made God known to the
slow-tongued Moses, clumsy in speech; and their burning zeal for God
revealed the three young men unharmed by fire and singing: All you works
of the Lord, praise the Lord, and highly exalt him to all the ages.

Troparia

When from on high the mighty, living wind of the All-holy Spirit came to the fishermen with sound in the form of fiery tongues, they began with eloquence to proclaim the mighty works of God: All you works of the Lord, praise the Lord, and highly exalt him to all the ages.

As we advance to the mountain which must not be touched, unafraid of the terrifying fire, come, let us stand on mount Sion, in the city of the living God, as we now dance with the spirit-bearing Disciples: All you works of the Lord, praise the Lord, and highly exalt him to all the ages.

Another Irmos.

The triple radiant type of Godhead's source
Looses the bonds and turns the flame to dew;
Youths give praise; while all created nature
Blesses the only Saviour and Creator
Of all as Benefactor.

Troparia

Coming to rest in the form of tongues of fire,
The Spirit, wrought remembrance of the saving words
Which Christ heard from the Father and told
To the Apostles. Creation, once estranged,
Now reconciled, sings of you as blessed.

As Saviour, coming of your own authority,
Light shining of itself and provider of light,
You came as a precious wind;
While to your servants you distribute
The Spirit so earnestly prayed for.

The spirit-filled mouth of Prophets sang
Of your sojourning, high Lord, in bodily form.
And your Spirit proceeding from the Father's bosom,

Uncreated-cofashioning-cothroned,
You send to believers for the worship of the incarnation.

Katavasias.

Unconsumed by fire.
The triple-radiant type.

Ode 9. Irmos.

Conceiving without knowing corruption, lending your flesh to the Word,
the deviser of all, Mother knowing no man, Virgin, Mother of God, vessel
of the uncontainable, space for your infinite Maker: we magnify you.

Troparia

The fire-breathing zealot of old, riding with joy on the blazing fiery chariot,
showed forth the breath which has now shone out on the Apostles from on
high, enlightened by which they have made known the Trinity to all.

A strange thing, outside the law of nature, has been heard: for when the
one voice of the Disciples rang out, by the grace of the Spirit peoples, tribes
and tongues were diversely instructed in the mighty works of God and
were initiated into knowledge of the Trinity.

Another Irmos.

Hail, Queen, glorious virgin mother;
For every fluent, every eloquent mouth
With oratory has not the strength to sing you worthily;
But every mind is dizzy when it seeks to understand
Your giving birth; therefore with one accord we glorify you.

Troparia.

It is right to tell of the Maiden who produced life;
For she alone concealed in her round womb the Word,
Who heals the sick nature of mortals;

Who now, seated on the throne on the right hand
Of the Father, has sent the grace of the Spirit.

On as many as the grace which flows from God has breathed,
Resplendent, dazzling, transformed,
With a strange, most glorious transformation,
We have come to know the Essence of equal might, indivisible,
Wise, of triple radiance; and we give glory.

Katavasias

Conceiving without knowing.
Hail, Queen.

Exapostilarion. Tone 3.

All-holy Spirit, proceeding from the Father, and through the Son dwelling
in the unlettered Disciples, save and sanctify all those who acknowledge
you as God. (Twice)

Another. Same melody.

The Father is light, the Word is light, and the Holy Spirit is light, who was
sent to the Apostles in fiery tongues; and through him the whole world is
guided by light to worship the holy Trinity.

At Lauds we insert 6 Stichera, and we chant the following Idiomels, in
Tone 4, doubling them.

Marvellous things all the nations saw to-day in the city of David, when the
holy Spirit came down in tongues of fire, as Luke, God's mouthpiece,
declared. For he said: When Christ's Disciples were assembled, there came
a sound as of a mighty wind, and filled the whole house where they were
sitting; and all began to speak with strange words, strange doctrines,
strange teachings of the holy Trinity. (Twice)

The holy Spirit always was, and is, and will be, neither beginning nor
coming to an end, but always ranked and numbered with the Father and
the Son; life and giver of life; light and bestower of light; goodness itself

and source of goodness; through whom the Father is known and the Son glorified and by all is known, one power, one order, one worship of the holy Trinity. (Twice)

The holy Spirit is light and life and living, spiritual spring. Spirit of wisdom, Spirit of understanding; good, right, spiritual, sovereign, cleansing faults. God and making divine; fire and proceeding from fire, speaking, working, distributing the gifts of grace; through whom all the prophets and Apostles of God with the Martyrs have been crowned. Strange tidings, strange sight: fire divided for the apportioning of gifts. (Twice)

Glory. Both now. Tone 6.

Heavenly King, Paraclete, Spirit of Truth, present everywhere, filling all things, Treasury of blessings and Giver of life; come and dwell in us, cleanse us from every stain, and, O Good One save our souls.

Great Doxology and Dismissal.

At the Liturgy.

Antiphon 1. Tone 2. [Psalm 18]

The heavens declare the glory of God: the firmament proclaims the work of his hands.

At the prayers of the Mother of God, O Saviour save us.

Day to day utters the word: and night to night proclaims knowledge.

At the prayers of the Mother of God, O Saviour save us.

There is no speech or language: where their voices are not heard.

At the prayers of the Mother of God, O Saviour save us.

Their sound has gone out into all the earth: and their words to the ends of the world.

At the prayers of the Mother of God, O Saviour save us.

Glory. Both now.

At the prayers of the Mother of God, O Saviour save us.

Antiphon 2. The same tone. [Psalm 19]

The Lord hear you in the day of trouble: the name of the God of Jacob shield you.

Good Paraclete, save us who sing to you: Alleluia.

May he send you help from the sanctuary: and support you out of Sion.

Good Paraclete, save us who sing to you: Alleluia.

May he remember your every sacrifice: and accept your burnt offering.

Good Paraclete, save us who sing to you: Alleluia.

Glory. Both now.

Only-begotten Son and Word of God.

Antiphon 3. Tone 8. [Psalm 20]

The king will rejoice in your strength, O Lord: he will exult exceedingly in your salvation.

Blessed are you, Christ our God, who revealed the fishermen to be most wise by sending down to them the Holy Spirit, and so through them catching the whole world in a net: Lover of mankind, glory to you!

You have given him his heart's desire: you have not denied him the request of his lips.

Blessed are you, Christ our God.

For you came to meet him with blessings of goodness: and placed a crown of precious stones upon his head.

Blessed are you, Christ our God.

He asked you for life: and you gave him length of days for ever and ever.

Blessed are you, Christ our God.

Entrance

Be exalted, O Lord, in your power: we shall sing and chant your mighty deeds.

Good Paraclete, save us who sing to you: Alleluia.

Apolytikion. Tone 8.

Blessed are you, Christ our God, who revealed the fishermen to be most wise by sending down to them the Holy Spirit, and so through them catching the whole world in a net: Lover of mankind, glory to you!

[The Apolytikion is sung three times after the Entrance.]

Glory. Both now. Kontakion. Tone 8.

When the Most High came down and confused the tongues, he parted the nations; when he divided out the tongues of fire, he called all to unity, and with one voice we glorify the All-holy Spirit.

Instead of the Trisagion:

As many of you as have been baptised into Christ, have put on Christ. Alleluia.

Apostle

Prokeimenon. Tone 8.

Their sound has gone out into all the earth: and their words to the ends of the world.

Verse: The heavens declare the glory of God: and the firmament proclaims the work of his hands.

The Reading is from the Acts of the Apostles.

[2:1-11]

When the day of Pentecost had come, all the Apostles were together in one place. And suddenly a sound came from heaven like the rush of a mighty wind, and it filled the whole house where they were sitting. And there appeared to them tongues as of fire, divided and resting on each one of them. And they were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them power of utterance. Now there were dwelling in Jerusalem devout Jews from every nation under heaven. And at this sound the multitude came together, and they were bewildered, because each one heard them speaking in their own language. And they were amazed and astonished, saying, 'Are not all these who are speaking Galileans? And how is it that we hear, each of us in their own native language? Parthians and Medes and Elamites and residents of Mesopotamia, Judea and Cappadocia, Pontus and Asia, Phrygia and Pamphylia, Egypt and the parts of Libya belonging to Cyrene, and visitors from Rome, both Jews and proselytes, Cretans and Arabians, we hear them telling in our own tongues the mighty works of God.'

Alleluia. Tone 1. [Psalm 32]

Verse 1: By the word of the Lord the heavens were established, and all their power by the Spirit of his mouth.

Verse 2: From heaven the Lord has looked upon the earth: he saw all the children of humankind.

Instead of It is truly right, Tone 7.

Conceiving without knowing corruption, lending your flesh to the Word, the Deviser of all, Mother knowing no man; Virgin Mother of God, Vessel of the uncontainable, Space for your infinite Maker, we magnify you!

Communion

Your good Spirit will lead me in an upright land. Alleluia.

Instead of We have seen the true Light:

Blessed are you, Christ our God, who revealed the fishermen to be most wise by sending down to them the Holy Spirit, and so through them catching the whole world in a net: Lover of mankind, glory to you!

At Vespers.

The signal is given earlier because of the Service of Kneeling. After the Opening Psalm the Litany of Peace by the Deacon, if there is one, if not, by the Priest.

Deacon: In peace, let us pray to the Lord.

People: Lord, have mercy. **And so after each petition.**

Deacon: For the peace from on high and for the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, for the welfare of the holy Churches of God, and for the union of all, let us pray to the Lord.

For this holy house, and for those who enter it with faith, reverence and the fear of God, let us pray to the Lord.

For all devout and Orthodox Christians, let us pray to the Lord.

For our Archbishop N., for the honoured order of presbyters, for the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

[For our Sovereign Lady, Queen Elizabeth, the Royal Family, her Government, and all in authority, let us pray to the Lord.]

For this city, for every city, town and village, and for the faithful who dwell in them, let us pray to the Lord.

For favourable weather, an abundance of the fruits of the earth, and temperate seasons, let us pray to the Lord.

For those who travel by land, air or water, for the sick, the suffering, for those in captivity, and for their safety and salvation, let us pray to the Lord.

For the people here present who await the grace of the Holy Spirit, let us pray to the Lord.

For those who bend their hearts and their knees before the Lord, let us pray to the Lord.

For us to be strengthened for the fulfilment of what is well-pleasing, let us pray to the Lord.

For there to be sent down upon us the his rich mercies, let us pray to the Lord.

For the bending of our knees to be accepted in his sight like incense, let us pray to the Lord.

For those who are in need of help from him, let us pray to the Lord.

For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by your grace.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest: For to you belong all glory, honour and worship, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

At Lord, I have cried we insert 6 Stichera and sing the 3 following Idiomel Stichera, doubling them.

Tone 4.

Marvellous things all the nations saw to-day in the city of David, when the holy Spirit came down in tongues of fire, as Luke, God's mouthpiece, declared. For he said: When Christ's Disciples were assembled, there came a sound as of a mighty wind, and filled the whole house where they were sitting; and all began to speak with strange words, strange doctrines, strange teachings of the holy Trinity. (**Twice**)

The holy Spirit always was, and is, and will be, neither beginning nor coming to an end, but always ranked and numbered with the Father and the Son; life and giver of life; light and bestower of light; goodness itself and source of goodness; through whom the Father is known and the Son glorified and by all is known, one power, one order, one worship of the holy Trinity. (**Twice**)

The holy Spirit is light and life and living, spiritual spring. Spirit of wisdom, Spirit of understanding; good, right, spiritual, sovereign, cleansing faults. God and making divine; fire and proceeding from fire, speaking, working, distributing the gifts of grace; through whom all the prophets and Apostles of God with the Martyrs have been crowned. Strange tidings, strange sight: fire divided for the apportioning of gifts. (**Twice**)

Glory. Both now. Tone 6.

Heavenly King, Paraclete, Spirit of Truth, present everywhere, filling all things, Treasury of blessings and Giver of life; come and dwell in us, and cleanse us of every stain, and, O Good One, save our souls.

Entrance, O Joyful Light, and the Great Prokeimenon.

Tone 7.

What god is great as our God? You are the God who alone works wonders.

Verse 1: You have made known your power among the peoples; with your arm you have redeemed your people.

What god is great as our God? You are the God who alone works wonders.

Verse 2: And I said, 'Now I have begun. This change is of the right hand of the Most High'.

What god is great as our God? You are the God who alone works wonders.

Verse 3: I have remembered the works of the Lord, because I shall remember your wonders from the beginning.

What god is great as our God? You are the God who alone works wonders.

Then the Deacon says:

Again and again on bended knees, let us pray to the Lord.

People: Lord, have mercy.

And as we bend our knees to the ground and uncover, the Priest reads the prayers from the Bema, facing west, in a loud voice for all to hear.

Immaculate, undefiled, without beginning, invisible, incomprehensible, unsearchable, unchangeable, unsurpassable, immeasurable, long-suffering Lord, who alone possess immortality and dwell in unapproachable light; who made the heaven, the earth and the sea and all that was created in them; who grant to all their requests before they ask; we pray and beseech you, Master who love mankind, the Father of our Lord and God and Saviour Jesus Christ, who for our sake and for our salvation came down from heaven and was incarnate from the Holy Spirit and Mary, the Ever-Virgin and glorious Mother of God.

Teaching us first by words and later also showing us by deeds, when he underwent the saving Passion, he granted us, your humble, sinful and unworthy servants, an example to offer supplications by the bending of neck and knees for our sins and those committed in ignorance by the people. Do you, then, who are full of mercy and love for mankind, hear us on whatever day we call upon you; but especially on this day of Pentecost, on which after our Lord Jesus Christ had been taken up and been enthroned at your right hand, God and Father, he sent down on his disciples and Apostles the holy Spirit, who settled on each one of them and they were all filled with his inexhaustible grace and spoke in strange tongues of your mighty works and prophesied.

Now therefore hear us as we pray, remember us, humble and condemned, and turn back the captivity of our souls. Receive us as we fall before you and cry out, 'We have sinned'. On you we have been cast from the womb. From our mother's womb you are our God. But because our days have wasted away in vanity, we have been stripped of your help, we have been deprived of all defence. But confident of your compassion we cry, 'Do not remember the sins of our youth and cleanse us of our secret faults. Do not cast us aside in the time of old age. When our strength fails, do not abandon us. Before we return to the earth, count us worthy to turn back to you and give heed to us with kindness and grace. Measure our iniquities by your acts of compassion. Set against the multitude of our offences the depth of your compassion. Look from your holy height, Lord, upon your people here present and who await from you rich mercy. Visit us in your goodness; deliver us from the oppression of the devil; make our lives safe with your holy and sacred laws. Entrust your people to a faithful Angel guardian; gather us all into your kingdom; give pardon to all who hope in you; forgive their sins and ours; purify us by the operation of your holy Spirit; destroy all the wiles of the foe against us'.

He adds this prayer:

Blessed are you Lord, Master almighty, who made the day light with the light of the sun and the night radiant with the rays of fire; who have granted us to pass through the length of the day and to draw near the beginnings of the night. Hear our supplication and that of all your people.

And pardoning all of us our offences, voluntary and involuntary, accept our evening entreaties and send down the multitude of your rich mercy and acts of compassion on your inheritance. Wall us about with your holy Angels; arm us with the arms of justice; fence us with the rampart of your truth; guard us by your power; deliver us from every misfortune and from every trick of the adversary. Grant us also that both the present day with the coming night and all the days of our life may be perfect, holy, peaceful, sinless, without stumbling, without dreams, at the prayers of the holy Mother of God and of all the Saints who have been well-pleasing to you since time began.

Deacon:

Help us, save us, have mercy on us, raise us up and guard us, O God, by your grace.

People: Lord, have mercy.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

For yours it is to show and mercy and to save us, O our God, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Deacon: Let us all say, with all our soul and with all our mind, let us say.

People: Lord, have mercy.

Deacon: Lord almighty, the God of our fathers, we pray you, hear and have mercy.

People: Lord, have mercy.

Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

People: Lord, have mercy. **Three times. And so after the remaining petitions.**

Deacon: Also we pray for our Archbishop N.

Also we pray for our Sovereign Lady, Queen Elizabeth, the royal family, her government and all in authority.

Also we pray for mercy, life, peace, health, salvation, visitation, pardon and forgiveness of sins for the servants of God, all devout and Orthodox Christians, those who dwell in or visit this city and parish, the wardens and members of this church and their families; [and for the servants of God N. & N. (**Here he may name those for whom he has been asked to pray**)], and all who have asked for our prayers, unworthy though we are.]

Also we pray for the blessed and ever-remembered founders of this holy church, and for all our brothers and sisters who have gone to their rest before us, and who lie asleep here in the true faith; and for the Orthodox everywhere[, and for the servants of God N. & N. (**Here he may name those for whom he has been asked to pray**)], and that they may be pardoned all their offences, both voluntary and involuntary].

Also we pray for those who bring offerings, those who care for the beauty of this holy and venerable house, for those who labour in its service, for those who sing, and for the people here present, who await your great and rich mercy.

Priest For you, O God, are merciful, and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Deacon:

Again and again, on bended knees, let us pray to the Lord.

The Priest prays as before:

Lord Jesus Christ our God, who, while still present with us in this life, gave your peace to humankind, and ever grant the gift of the all-holy Spirit to the faithful as an inheritance which cannot be taken away, you sent down this grace today in a more manifest form to your Disciples and Apostles and gave eloquence to their lips with tongues of fire, through which we, every race of humankind, having received the knowledge of God in our own language by the hearing of the ear, have been enlightened by the light of the Spirit, delivered from the darkness of error and, by the distribution and supernatural force of the perceptible tongues of fire, have been taught faith in you and have been illumined to speak of you as God with the Father and the holy Spirit in one Godhead, power and authority.

Do you, then, the radiance of the Father, the unchangeable and unalterable stamp of his Essence and nature, the source of salvation and grace, open also the lips of me, a sinner, and teach me how I should and for whom I ought to pray, for you know the multitude of my sins, but your compassion will overcome their measureless number. For see, with fear I stand before you, having cast away despair of my soul into the sea of your mercy. Govern my life, by the ineffable power of your wisdom, you who govern all creation by a word, who are the fair haven of the storm-tossed, and make known to me the way in which I shall walk.

Grant to my thoughts the Spirit of your wisdom, to my folly the Spirit of understanding, with the Spirit of your fear overshadow my deeds. Renew a right Spirit within my inward parts and make firm the instability of my mind with the sovereign Spirit, so that guided each day by your good Spirit to what is profitable, I may be found worthy to do your commandments and always keep in mind your Coming, which searches out all that we have done. Do not neglect me, so that I become deceived by the corrupted pleasures of the world, but give me strength to yearn for the enjoyment of the treasures which are to come. For you said, Master, that whatever someone asks in your name they receive without restraint from your co-eternal God and Father. And so I a sinner at the coming of your holy Spirit implore your goodness, 'The things that I have prayed for grant me for my salvation'. Yes, Lord, the loving and most generous giver of

every benefaction, for it is you who give superabundantly more than we ask. It is you who are compassionate, merciful, who without sin became a partaker in our flesh and who in loving compassion bend down to those who bend the knee to you and became the atonement for our sins. Give your people, Lord, your acts of pity; hear us from your holy heaven; sanctify us by the power of your saving right hand; shelter us in the shelter of your wings; do not despise the works of your hands. Against you alone we have sinned, but it is you alone that we adore. We do not know how to worship a strange god, nor to spread out our hands, Master, to another god. Forgive us our offences and, accepting our supplications on our bended knees, stretch out to us all a helping hand. Accept the prayer of all as acceptable incense, rising up before your kingdom, above all goodness.

And he adds the following prayer:

Lord, Lord, who have delivered us from every arrow that flies by day, deliver us also from every deed that walks in darkness. Accept as an evening sacrifice the lifting up of our hands. Count us worthy also to pass through the stadium of the night untried by evils, and rescue us from every disturbance and fear which comes to us from the Devil. Grant our souls the grace of compunction and our thoughts concern for the examination at your dread and just judgement. Nail down our flesh with fear of you, and deaden our members that are on earth, so that, in the calm of sleep, we may be made radiant with joy by the contemplation of your judgements. Remove from us every unseemly imagining and harmful desire. Raise us up at the time for prayer strengthened in the faith and advancing in your commandments.

Deacon:

Help us, save us, have mercy on us, raise us up and guard us, O God, by your grace.

People: Lord, have mercy.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest:

By the good pleasure and grace of your only-begotten Son, with whom you are blessed, with your all-holy, good, and life-giving Spirit, now and for ever, and to the ages of ages.

People: Amen.

Then Grant, Lord, this evening.

After which the Deacon:

Again and again, on bended knees, let us pray to the Lord.

The Priest prays:

Christ our God, ever-flowing Spring, source of life and illumination, co-eternal creative power of the Father, for the salvation of mortals, who fulfilled the whole dispensation with surpassing goodness; tore apart the indissoluble bonds of Death and the bars of Hell, trampling down multitudes of evil spirits; offered yourself as an unblemished oblation for our sake, giving your most pure body, intangible and inaccessible to every sin, as a sacrifice, and through this dread and inexpressible offering you granting us the grace of everlasting life. You descended into Hell, smashed the everlasting bars and showed the way up to those who sat below. With a bait of divine wisdom you hooked the author of evil, the dragon of the deep, bound him with cords of darkness in Tartarus and secured him with the unquenchable fire and the exterior darkness through your infinitely powerful strength. Glorious wisdom of the Father, who appeared to those in distress as a mighty helper and enlightened those who sat in darkness and the shadow of death, Lord of unending glory, beloved Son of the most high Father, eternal light from eternal light, Sun of justice, hear us who

entreat you and give rest to the souls of your servants who have fallen asleep before us, our fathers, mothers and brethren and the rest of our relatives according to the flesh and all our kinsfolk of the household of the faith, whose memory we too now keep, because in you is the might of all things and in your hand you hold all the ends of the earth.

Master almighty, God of our fathers and Lord of mercy, Creator of the mortal and immortal race and of every human nature that is brought together and again dissolved, of life and death, of our sojourn here and our translation there, you apportion times to the living and establish the moments of death. You lead down to Hell and you lead up. You bind with weakness and release with power. You dispose all things for our use and direct what is to come for our advantage. You give life by hope of resurrection to those wounded by the sting of Death. Master of all things, our God and Saviour, the hope of all the ends of the earth and of those far off upon the sea, who on this final, great and saving day of Pentecost revealed to us the mystery of the holy, consubstantial, co-eternal, undivided and uncompounded Trinity and the coming and presence of your holy and life-giving Spirit poured out in the form of tongues of fire on your holy Apostles, setting them as Evangelists of our true faith, revealing them as confessors and heralds of true theology; who have also been pleased on this most perfect and saving Feast to receive suppliant prayers of atonement for those who are immured in Hell, granting us great hopes that repose and comfort will be sent down from you to the departed from the pains which hold them, hear us, lowly and wretched, who entreat you, and give rest to the souls of your servants who have fallen asleep before us in a place of light, a place of green pasture, a place of refreshment, from which all grief, sorrow and sighing have fled away, and establish their spirits in the tents of the Just and count them worthy of peace and repose. Because the dead will not praise you, O Lord, nor do those in Hell have the freedom to offer you thanksgiving, but we the living bless you and implore you and bring before you atoning prayers and sacrifices on behalf of their souls.

And he adds this Prayer:

God, great and eternal, holy and lover of humankind, who have counted us worthy to stand at this hour before your unapproachable glory to hymn and praise your wonders, be gracious to us, your unworthy servants. Grant us grace to offer you without conceit and with a broken heart the thrice-holy hymn of glory and thanksgiving for your great gifts, which you have made us and always do so.

Remember, Lord, our weakness and do not destroy us with our iniquities, but in our humiliation show us your great mercy, so that fleeing the darkness of sin we may walk in the daylight of justice; and having put on the weapons of light we may persevere unassailed by any assault of the evil one, and that with boldness we may glorify you for all things, the only true God and lover of humankind. For indeed, Master and Maker of all things, truly great is your mystery: the temporary dissolution of your creatures and after this their restoration and repose to the ages. We give thanks to you for all things, for our entrances into this world and for our departures, which through your unfailing promise betoken for us beforehand our hopes of resurrection and unending life. Would that we may enjoy it at your future second Coming, for you are the author of our resurrection and the impartial judge who loves humankind of what we have done in life, the Master and Lord of our reward.

Through your supreme condescension you became a partaker with us in the same flesh and blood and in those passions of ours that are blameless by willingly submitting to temptation, and, possessing compassionate pity, having yourself suffered by being tempted, and, as you promised, have yourself become a helper for us who are tempted, and so you have also led us to dispassion. Accept therefore, Master, our supplications and entreaties, and give rest to all the fathers and mothers, brothers and sisters, and children of each, and to every other kinsman and relative, and to all the souls who have gone to their rest before us in the hope of resurrection to eternal life, and establish their spirits and their names in the book of life and in the bosoms of Abraham, Isaac and Jacob and in the land of the living, for the kingdom of heaven, in the Paradise of pleasure, through your shining Angels introducing them into your holy mansions. With them raise our bodies also on the day which you have appointed in accordance with your holy and unfailing promises. There is therefore no

death for your servants, Lord, when we go out from the body and come to you, O God, but a translation from sorrowful things to better and more desirable, and rest and joy. But if we have in anything sinned against you, be gracious to us and them, because no one is clean of defilement before you, though they last but a day, except you alone, who appeared sinless upon earth, our Lord Jesus Christ, through whom we all hope to obtain mercy and forgiveness of sins. Therefore, as you are good and love humankind, remit, forgive, pardon us our faults, voluntary and involuntary, in knowledge and in ignorance, manifest and unnoticed, in deed, in thought, in word, of all our actions and movements. Give freedom and respite to those who have gone before us and bless all of us here present, granting a good and peaceful end to us and to all your people, and opening to us the compassion of your mercy and love for humankind at your dread and fearful Second Coming, and make us all worthy of your kingdom.

He also adds this.

Great and most high God, who alone possess immortality and dwell in unapproachable light, who made all creation with wisdom, who made a separation between the light and the darkness and placed the sun to rule the day and the moon and the stars to rule the night, who have counted us sinners worthy on this present day to come before your face with thanksgiving and to offer you our evening worship. Direct our prayer, Lord, like incense before you and accept it as a sweet fragrance. Grant us also that the present evening and the coming night may be peaceful; clothe us with the weapons of light; deliver us from every terror of the night and from every deed that operates in darkness, and give us sleep, which you have given for the repose of our weakness, free from every diabolical vision. Yes, Master of all things, giver of blessings, may we, being moved to compunction on our beds, call to mind your all-holy Name in the night, and made radiant by the meditation of your commandments may we rise up with joy of soul to give glory to your loving-kindness, offering supplications and entreaties to your compassion for our sins and those of all your people. Visit them in your mercy at the prayers of the holy Mother of God.

Deacon:

Help us, save us, have mercy on us, raise us up and guard us, O God, by your grace.

People: Lord, have mercy.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

The Priest, aloud:

For you are the repose of our souls and bodies and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Deacon: Let us complete our evening prayer to the Lord.

Help us, save us, have mercy on us and keep us, O God, by your grace.

That the whole day may be perfect, holy, peaceful and sinless, let us ask of the Lord.

People: Grant this, O Lord. **And so after each of the following petitions.**

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Pardon and forgiveness of our sins and offences, let us ask of the Lord.

Things good and profitable for our souls, and peace for the world, let us ask of the Lord.

That we may live out the rest of our days in peace and repentance, let us ask of the Lord.

A Christian end to our life, painless, unashamed and peaceful, and a good defence before the dread judgement seat of Christ, let us ask.

Commemorating our all-holy, pure, most blessed and glorious Lady, Mother of God and Ever-Virgin Mary, with all the Saints, let us entrust ourselves and one another and our whole life to Christ our God.

People: To you, O Lord.

Priest:

For you, O God, are good and love mankind, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

Priest: Peace to all.

People: And to your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

The Priest reads this quietly:

Lord, our God, who bowed the heavens and came down for the salvation of the human race, look upon your servants and upon your inheritance; for to you the fearful Judge who love mankind your servants have bowed their heads and inclined their necks, not waiting for any human help, but awaiting your mercy and looking for your salvation. Guard them at every moment, during both the present evening and the approaching night, from every foe, from every hostile operation of the devil, and from vain thoughts and evil desires.

(Aloud): Blessed and glorified be the might of your Kingdom, of the Father and of the Son and of the Holy Spirit, now and for ever, and to the ages of ages.

People: Amen.

At the Aposticha we sing the Idiomels in Tone 3.

Now the tongues have clearly become a sign to all: for the Jews, from whom came Christ according to the flesh, have become sick through unbelief and fallen from divine grace, and we from the nations have been counted worthy of the divine light, established by the words of the Disciples, as they declaim the glory of God the benefactor of all things; with them, as we bow our hearts with our knees, in faith let us worship, established by the holy Spirit, the Saviour of our souls.

Verse: Create a clean heart in me, O God, and renew a right spirit within me.

Now the Advocate Spirit has been poured out on all flesh: for beginning with the choir of the Apostles, from them he has unfolded grace by participation to the faithful, and he confirms his mighty descent distributing the tongues in the form of fire to the Disciples, to the praise and glory of God. And so with hearts spiritually illumined and established in faith in the holy Spirit, we entreat that our souls may be saved.

Verse: Do not cast me away from your presence: and take not your holy Spirit from me.

Now the Apostles of Christ are clothed with might from above; for the Advocate, being renewed in them, renews them with mystical newness of knowledge, which they proclaim in strange voices and lofty words, teaching us to reverence the eternal, simple and three-personned nature of the God of all things. And so enlightened by their doctrines, let us worship the Father with the Son and the Spirit, imploring that our souls may be saved.

Glory. Both now. **Tone 8.**

Come, you peoples, let us worship the Godhead in three persons, the Son in the father, with the Holy Spirit; for the Father timelessly begot the Son, co-eternal and co-reigning, and the Holy Spirit was in the Father, glorified

with the Son; one power, one essence, one Godhead, whom we all worship as we say: Holy God, who created all things through the Son, with the cooperation of the Holy Spirit. Holy Strong, through whom we have come to know the Father, and through whom the Holy Spirit came into the world. Holy Immortal, the Advocate Spirit, who proceeds from the Father and rests in the Son. Holy Trinity, glory to you.

Then Now, Master, the Trisagion etc., and the Apolytikion of the Feast three times.

Apolytikion. Tone 8.

Blessed are you, Christ our God, who revealed the fishermen to be most wise by sending down to them the Holy Spirit, and so through them catching the whole world in a net: Lover of mankind, glory to you!

Then the Priest gives the Dismissal:

May he who emptied himself from the bosom of the Father and took up our whole human nature and made it divine, and who after he had gone up again to heaven and sat down at the right hand of his God and Father sent down the divine, holy, consubstantial, co-eternal Spirit, identical in power and identical in glory, upon his holy Disciples and Apostles, and through him enlightened them, and through them the whole inhabited world, Christ our true God, at the prayers of his all-pure and all-blameless holy Mother, of the holy, glorious and all-praised Apostles, heralds of God, and of all the Saints, have mercy on us and save us through his own loving-kindness.

Reader: Amen.

Sunday Of All Saints.

ON SATURDAY EVENING

At Great Vespers.

After the Opening Psalm and the 1st Kathisma of the Psalter, at Lord, I have cried we insert 10 Stichera and sing 6 of the Resurrection and 4 of the Saints.

Resurrection Stichera. Tone 8.

We offer you, O Christ, an evening hymn and spiritual worship; because you were well-pleased to have mercy on us through the Resurrection.

Lord, Lord, do not cast us away from your presence; but be well-pleased to have mercy on us through the Resurrection.

Hail holy Sion, Mother of the Churches, dwelling-place of God; for it was you who first received forgiveness of sins through the Resurrection.

Other Stichera, by Anatolios

The Word begotten of God the Father before the ages, but in the last times incarnate of her who knew not wedlock, willingly endured the crucifixion of death, and mankind, slain of old, He saved through his own Resurrection.

We glorify your Resurrection from the dead, O Christ, through which you freed Adam's race from the tyranny of Hell, and as God granted the world eternal life and your great mercy.

Glory to you, Christ Saviour, only-begotten Son of God, nailed to the cross and risen from the tomb on the third day.

Others, of All Saints. Tone 6.

The Spirit-inspired preachers, the Disciples of the Saviour, having become by faith instruments of the Spirit, distributed the holy proclamation, sowing it with right belief, to the ends of the earth, from which, by God's husbandry and grace, have sprung up the armies of Martyrs, who form an image of the holy Passion through many kinds of tortures, scourgings and fire; and with boldness they intercede on behalf of our souls.

Burning with the fire of the love of the Lord, they despised fire, and as lighted godlike coals the holy Martyrs by Christ burned up the brushwood insolence of error; while they stopped the mouths of wild beasts by wise entreaties, and when their heads were cut off they cut down all the regiments of the foe; and valiantly pouring out the streams of their blood they watered the Church, which then blossomed with faith.

The valiant Martyrs wrestled with wild beasts, were struck with swords, raked with claws, their hands were cut off and they were racked; without yielding they were burned with material fire, they were pierced and their joints were severed. They bore all most valiantly, as they looked forward to their coming rest, the pure crowns and the glory of Christ; to whom with boldness they intercede on behalf of our souls.

Let us, as is fitting, praise with sacred songs those who have competed by faith in all the ends of the earth, Apostles, Martyrs, godly-minded Priests, holy Women, a sacred gathering; for earthly beings were united with the heavenly and by suffering received through Christ's grace dispassion; and now like fixed stars their shed their light on us, as with boldness they intercede on behalf of our souls.

Glory. **Tone 6.**

Godly choir of Martyrs, foundation of the Church, perfection of the Gospel, you have by deeds fulfilled the Saviour's words; for in you the gates of Hell, opened against the Church, have been shut; the flow of your blood has dried up the libations poured out to idols; your slaughter has given birth the plenitude of the faithful; you have amazed the bodiless powers; bearing crowns you stand before God, whom you ceaselessly implore on behalf of our souls.

Both now. **Tone 8.**

The King of heaven through love for mankind appeared on earth and lived among men; for taking flesh from a pure Virgin and coming forth from her with the addition, He is one Son, double in nature, but not in person; therefore proclaiming Him as truly perfect God and perfect man, we

confess Christ our God; implore Him, Mother without bridegroom, to have mercy on our souls.

Entrance, O Joyful Light. After the Prokeimenon of the day, the Readings.

The Reading is from the Prophecy of Isaias.

[43:9-14^a]

Thus says the Lord: All the nations have been assembled and rulers from them shall be assembled; who will declare these things among them? or who will make heard to you the things from the beginning? Let them bring their witnesses and let them be justified, and them hear and let them speak what is true. Be my witnesses, and I too am a witness, says the Lord God, and my servant whom I have chosen; that you may know and believe me, and understand that I AM; before me there was no other God, and after me there will not be. I am God, and apart from me there is none who saves. I have declared and I have saved; I reprov'd, and there was no strange god among you. You are my witnesses and I am a witness, says the Lord God. Again from the beginning I AM, and there is none who can deliver from my hands; I will make, and who will turn it back? Thus says the Lord God who redeems us, the holy one of Israel.

The Reading is from the Wisdom of Solomon.

[3:1-9]

The souls of the just are in the hand of God, and no torment will touch them. In the eyes of fools they seemed to die and their departure was reckoned a disaster and their going from us their destruction; but they are at peace. For though in the sight of men they were punished, their hope is full of immortality. Having been disciplined a little, they will receive great good, because God tested them and found them worthy of himself. Like gold in the furnace he tried them and like a whole burnt offering he accepted them. And in the time of their visitation they will shine forth, and will run like sparks through stubble. They will judge nations and rule over peoples, and the Lord will reign over them forever. Those who trust in him will understand truth, and the faithful will abide with him in love, because grace and mercy are upon his holy ones and visitation on his elect.

The Reading is from the Wisdom of Solomon.

[5:16-6:3^b]

The just live for ever, and their reward is with the Lord; the Most High takes care of them. Therefore they will receive a glorious crown and a beautiful diadem from the hand of the Lord, because with his right hand he will cover them, and with his arm he will shield them. He will take his zeal as his whole armour, and will arm all creation to repel his enemies; he will put on righteousness as a breastplate, and will wear impartial justice as a helmet; he will take holiness as an invincible shield, and sharpen stern wrath for a sword, and creation will join with him to fight against his frenzied foes. Shafts of lightning will fly with true aim, and will leap from the clouds to the target, as from a well-drawn bow, and hailstones full of wrath will be hurled as from a catapult; the water of the sea will rage against them, and rivers will relentlessly overwhelm them; a mighty wind will rise against them, and like a tempest it will winnow them away. Lawlessness will lay waste the whole earth, and evil-doing will overturn the thrones of rulers. Listen, therefore, O kings, and understand; learn, O judges of the ends of the earth. Give ear, you that rule over multitudes, and boast of many nations. For your dominion was given you from the Lord, and your sovereignty from the Most High.

At the Liti we sing the Sticheron of the Saint of the Monastery; then the following Idiomels of All Saints.

Tone 1

In a harmony of faith let us all spiritually celebrate the festival of the whole world of those who from all time have been well-pleasing to God, the honour of the Patriarchs, the assembly of the Prophets, the adornment of Apostles, the company of Martyrs, the boast of Ascetics, the memory of all the Saints; for they intercede without ceasing that peace may be given to the world and to our souls God's great mercy.

Come, all you faithful, let us praise in psalms and hymn and spiritual songs the all-glorious memory of all the Saints: the Baptist of the Saviour, Apostles, Prophets and Martyrs, Hierarchs, Teachers, Holy Ones, Ascetics and Righteous, and the God-loving company of holy Women, as with

reverence we call them blessed in harmony let us cry out: Christ our God, supremely good, at their prayers grant peace to your Churches, victories over enemies to our Christ-loving Sovereign, and to our souls your great mercy.

Come, let us rejoice in spirit at the memorial of the Saints; for see, it has come bringing us gifts of grace in rich abundance; and so with a voice of gladness and a pure conscience let us cry out and say: Hail, company of Prophets, who proclaimed the coming of Christ to the world and foresaw near at hand things far off. Hail, choir of Apostles, who caught the nations in a net, and who are the fishers of mankind. Hail, race of Martyrs, who were gathered from the ends of the into one faith, endured for it fierce torments and finally received the crown of your contest. Hail, swarm of Fathers, who trampled down your own bodies by ascetic struggle, and when you had slain the passions of the flesh you gave wings to your mind with divine love and took flight to heaven, and as you rejoice with the Angels, you enjoy eternal blessings. But, O Prophets, Apostles and Martyrs with Ascetics, insistently implore the one who crowned you that those who celebrate with faith and love your ever-revered memorial may be rescued from enemies visible and invisible.

Glory. **Tone 5**

Let us the faithful hasten together to the present festival; for a spiritual table and a mystical wine-bowl are set before us, filled with sweet foods of joy: the virtues of the Martyrs; for these brave-hearted ones from the ends of the earth offered to God as a rational sacrifice the many tortures of their bodily extremities and the prime of their years; some had their heads cut off, others were dismembered of hands and of every joint together; all the Saints became partakers of Christ's sufferings. But Lord, who gave them crowns as rewards of their torments, count us worthy to live according to their example, as you love mankind.

Both now. **Theotokion.**

At the Aposticha Resurrection Stichera.
Tone 8.

O Jesu, who came down from heaven, you ascended the Cross; you came, the immortal Life, to death; the true Light, to those in darkness; the Resurrection of all, to those who had fallen. Our illumination and our Saviour, glory to you.

Alphabetical.

Let us glorify Christ who rose from the dead: for having taken a body and a soul, he parted them from one another by the passion; for his soul descended into Hell, whom he despoiled, while the holy body of the Redeemer of our souls did not know corruption in the tomb.

We glorify your Resurrection from the dead, O Christ, in psalms and hymns. Through it you have freed us from the tyranny of Hell, and as God granted us eternal life and your great mercy.

You, Master of all things, incomprehensible Maker of heaven and earth, by suffering the Cross became for me the source of dispassion. Accepting burial and rising in glory, you raised Adam with you by your all-powerful hand. Glory to your Rising on the third day, through which you have granted us eternal life and forgiveness of sins, as you alone are compassionate.

Glory.

Come you faithful, let us today strike up a dance and devoutly keep festival and gloriously honour the glorious and revered memory of all the Saints, as we say: Hail, glorious Apostles, Prophets and Martyrs and Hierarchs. Hail, company of Ascetics and of the just. Hail, choir of honoured Women; and intercede with Christ for the world, to grant victories to our sovereign and to our souls his great mercy.

Both now. Theotokion.

All-pure Lady, Christ the Lord, my Maker and Redeemer, by coming from your womb and clothing himself in me, freed Adam from the former curse. And so, all-pure, as to her who is truly the Mother of God and Virgin, we

cry to you unceasingly the Angel's 'Hail': Hail, Lady, defence, protection and salvation of our souls.

Resurrection Apolytikion. Tone 8

You the Compassionate came down from above, you accepted burial for three days, that you might free us from the passions. Our Life and Resurrection, Lord, glory to you!

Glory. Of the Saints. Tone 4.

Clothed as in purple and fine linen with the blood of your Martyrs throughout the world, your Church cries out to you through them, Christ God: Send down your pity on your people; give peace to your commonwealth, and to our souls your great mercy.

Both now. Theotokion.

The mystery hidden from all eternity and unknown to Angels has been revealed to those on earth through you, O Mother of God: God being made flesh in a union without confusion, and willingly accepting the Cross for us, through which he raised the first-formed man, and saved our souls from death.

The same at The Lord is God.

The Blessing of Loaves and the Reading.

At Matins.

After the 1st Reading from the Psalter Kathismata of the Resurrection from the Oktoichos.

Tone 8.

You rose from the dead, the Life of all, and an Angel of light cried to the women: Cease your tears, give the good tidings to the Apostles; cry aloud in hymns that Christ the Lord has risen, who as God was well-pleased to save the human race.

Verse: Arise, O Lord my God, lift up your hand; forget not your poor for ever.

Humans sealed your grave, O Saviour, an Angel rolled the stone from the door. Women saw you risen from the dead, and it was they who gave the good tidings to your Disciples in Sion: The life of all has risen and the bonds of death are loosed. Lord, glory to you.

Glory. Both now. **Theotokion.**

You were born of a Virgin for us, and endured crucifixion, O Good One; by your death you despoiled Death, and as God you gave us Resurrection: do not despise those whom you fashioned with your own hand; show us your compassion, O merciful; accept the Mother of God who bore you as she intercedes for us, and save, our Saviour, a people in despair.

After the 2nd Reading, Kathismata. Same Tone.

Radiant in snowy white Gabriel stood at the tomb of Christ as in the form of lightning, and rolled away the stone from the grave; and great fear seized your guards, and suddenly all stayed as if dead: the guards from the tomb and the seal from the stone. Be ashamed transgressors; know that Christ has risen.

Verse: I will confess you, Lord, with my whole heart; I will tell of all your marvellous works.

Truly risen from the tomb you ordered the holy women to proclaim the Resurrection to the Apostles, as it is written; and Peter running stood by the grave and seeing the light in the tomb he was struck with amazement: so he both saw the grave clothes in it lying alone, without the divine body, and he believed and cried out: Glory to you Christ our God, for you save us all, our Saviour, for you are the brightness of the Father.

Glory. Both now. **Theotokion.**

Because of you, O Full of grace, all creation rejoices, the ranks of Angels and the race of men; hallowed Temple and spiritual Paradise, pride of

Virgins; from you God was incarnate and He who is our God before the ages became a little child. For he made your womb a throne and caused it to become wider than the heavens. Because of you, O Full of grace, all creation rejoices; glory to you.

After Psalm 118, the Evlogitaria and the Ypakon. Tone 8.

The myrrh-bearing women standing at the grave of the Giver of life were seeking the immortal Master among the dead; and when they received the good tidings of joy from the Angel they revealed to the Apostles that Christ had risen, granting the world his great mercy.

The Anavathmi. 1st Antiphon.

From my youth the enemy tempts me, burns me with pleasures; but I, trusting in you, Lord, put him to flight.

Those who hate Sion, let them become like grass before it is dug up; for Christ will cut their necks with a sharp blade of torments.

Glory. Both now.

By the Holy Spirit all things live; Light of Light, mighty God: we hymn Him with the Father and the Word.

2nd Antiphon.

Let my humble heart be sheltered by fear of you; lest it fall away from you by being exalted, O all-merciful.

He who has his hope in the Lord will not be afraid when he judges all things by fire and punishment.

Glory. Both now.

By the Holy Spirit every godly man sees and foretells and works the greatest wonders, as he sings one God in three Persons; for though it shines with a triple light, the Divine rules as one.

3rd Antiphon.

I have cried to you, Lord, give heed, bend your ear to me as I call and cleanse me before you take me from what is here.

Each one who sinks back upon his mother earth will depart to receive torments or rewards for his life's actions.

Glory. Both now.

By the Holy Spirit contemplation of God is of a thrice-holy unity; for the Father is without beginning, from whom was the Son beyond time, and the Spirit equal in form and throne, equal in radiance.

4th Antiphon.

Behold, what so good, what so pleasant as brothers dwelling together? For in this the Lord promised eternal life.

He who adorns the lilies of the field commands us not to be concerned over our raiment.

Glory. Both now.

By the Holy Spirit, by one single cause all things gain the reward of peace; for He is God exactly consubstantial with both the Father and the Son.

Prokeimenon.

The Lord will be king for ever; * your God, O Sion, to generation and generation.

Verse: Praise the Lord, O my soul: while I live I will praise the Lord; I will sing to my God for as long as I exist.

Let everything that has breath. **The 1st Eothinon.** We have seen the Resurrection. **Psalm 50.**

The Canons: of the Resurrection to 4, of the Cross and Resurrection to 2, of the Mother of God to 2 and of the Saints to 6.

Canon of All Saints. The same Tone.

Its Acrostic is:

Many the names of the ranks of All Saints in whose honour I sing this.

Ode 1.

As I sing the praise of the ranks of your Saints, I beg you by your light to shed your rays on my soul at their prayers. For you are the unapproachable light, dispelling the gloom of ignorance by your torches, O Word of God, Christ giver of light.

As you were lifted up on the Tree, Master, you drew to knowledge of you the whole inheritance of the nations, and made it radiant with the light of the holy Trinity through your holy Apostles, through whom you drove out deception.

Obedient to your commandment, O Christ, your glorious Apostles devoutly renounced everything on earth; and by the light of grace they made bright the whole inhabited world as they preached you through the Gospel.

Rejoicing, the noble Martyrs took up the Cross and unflinchingly imitating your sacred passion, they did not tremble at the threats of tyrants, at fire, sword, scourges, not even starvation or death.

Theotokion.

The virgins, having taken up a manly intent, unflinchingly endured the contests of martyrdom, and as in the Psalms, all-pure Virgin, following after you rejoicing together, inspired by God, they were offered to your Son, the king of all.

Ode 3.

The Priests and Shepherds, clothed with sacred priesthood, wisely guided it, O Christ, and worthily adorned it, truly enriched with the word of teaching from on high.

Made fair by the beauties of that first created beauty, and revealed as unerring beacons, you made Christ's Church a heaven, O Saints, each in his place adorning it in varied ways.

Obedient to your law, the companies of the blessed, radiant with virtues of many kinds, have inherited with joy the heavenly mansions; for they all filled them worthily, each one their own.

Theotokion.

Mother of God, from a virgin womb for us you gave birth to God the Word from God; whom pure maidens desired in a godlike manner, and in your train they all followed him.

Kontakion and Ikos from the Oktoichos.

Kathisma. Tone 8.

As we celebrate the holy memory, Christ God, Forebears, Parents, Patriarchs, Apostles, Martyrs, Hierarchs, Prophets and your Holy Ones, Ascetics and Just, and each one whose name is inscribed in the book of life, we urge them all to intercession, as we beg: Give peace to your world through them, as you love mankind, that we may all cry out to you: O God, glorified in the Council of your Saints, you are truly the one who fittingly glorifies their memory.

Glory. Both now. Theotokion.

Let us praise the heavenly gate and ark, the all-holy mountain, the radiant cloud, the heavenly ladder, the spiritual Paradise, the ransom of Eve, the great treasure of the whole inhabited world; because salvation was accomplished in her for the world and forgiveness of ancient offences. Therefore we cry to her: Intercede with your Son and God, to grant forgiveness of faults to those who devoutly worship your all-holy Offspring.

Ode 4.

The company of your Saints, joined together through love and sincerely and purely delighting in you, dances in joy with the perpetual dance of the Angels around you, who see all, the God and Lord of all.

Glorious and all-blessed Martyr Priests, once gleaming with the divine anointing of the priesthood, you bound on like youths the Martyrs' wreath of victory; and so fittingly receiving double crowns, you rejoice with Christ eternally.

Godbearing Fathers, you subjected every fleshly thought to the spirit, withering their unruly assaults by fasting and ascetic discipline; and now aflame with the light of dispassion, you have received the rewards of your labours.

As Martyrs of Christ, the Protomartyr, you endured great torments, bravely and outstandingly, struggling, glorious Saints, as in bodies not your own; and now, revealed as heirs of the kingdom, you are source of healings for the faithful.

Theotokion.

Bride of God, you became Mother of God; for you gave birth for us in bodily form to the Word before time, by whom women also have led holy lives and adorned through you by contests of many kinds, they have restored the fall of our Foremother.

Ode 5.

As godly Prophets you were found worthy to foresee the things to come, longing for which with nobility of soul you purified your selves by holy living, O Godbearers, enlightened by the strength of the Spirit.

The choir of the Saints is now made bright by divine gifts of grace, all those before the law, Patriarchs, Prophets, Apostles, companies of Martyrs, Ascetics, Teachers and Righteous with Priest Martyrs.

As we see the throng of your Saints shining today, O Saviour, with your brightness, and with unquenchable lamps of grace, we unceasingly sing the praise of your divine riches and unstinted blessings.

Theotokion.

All-holy women, filled with love of most wondrous Offspring, reckoned the delights of life as nothing, O all-pure, and desiring passionately his brightness alone and his divine radiance.

Ode 6.

The Saints, having found you, Master, in Sion placed as a precious, chosen cornerstone, an unshakeable foundation, built themselves on you as chosen stones.

When your side was pierced streams of blood dropped from it along with deifying water and refashioned the world and summoned a godly throng of all the Saints, O Benefactor.

With hymn most devoutly the inspired cloud of Martyrs, made radiant by grace and shining brilliantly with the purple of their blood and with the crimson of their valiant contest.

Theotokion.

We all know you as most truly Mother of God, through whom women's nature was given strength, O all-blameless, and so competed on behalf of Christ and became filled devoutly with every virtue.

Kontakion. Tone 8.

As first fruits of nature, Lord, creation's Planter, the world offers you, the god-bearing Martyrs; at their intercessions preserve your Church in profound peace, through the Mother of God, O most merciful.

The Ikos

Those who bore witness in all the earth and made their home in heaven, those who imitated the sufferings of Christ and who take away our passions, are gathered here today, revealing the Church of the firstborn, who bears the type of the one above, and which cries out to Christ: You are my God; keep me through the Mother of God, O most merciful.

The Synaxarion from the Menaion, then the following.

On this day, the Sunday after Pentecost, we celebrate the feast of all the Saints from throughout the inhabited world, in Asia, Libya and Europe, in North and South.

Verses

I sing the praise of each friend of my Lord,

If any would, let them now list them all.

Our most godlike Fathers decreed that we should celebrate the present feast after the descent of the All-holy Spirit, as showing in a certain way that the coming of the All-holy Spirit acted through the Apostles like this: sanctifying and making wise human beings taken from our mortal clay and, for the completion of that fallen angelic order, restoring them and through Christ sending them to God, some by the witness of martyrdom and blood, others by their virtuous conduct and way of life; and things beyond nature are achieved. For the Spirit descends in the form of fire, whose natural momentum is upwards; while dust, whose natural momentum is downwards, ascends on high, that dust which forms our mortal clay, the flesh added to and made divine by God the Word, which a short time before, had been exalted and taken its seat at the right hand of the Father's glory. But he now also draws all those who wish, according to the promise, just as God the Word had manifested the works of reconciliation and what was the end, most suitable to its purpose, of his coming to us through flesh and of his dispensation, namely that he brings those who were rejected before to union and friendship with God — human nature offering to God the ungrateful people from the nations like first fruits — those who were outstandingly well-pleasing to him. This is one reason that we celebrate the feast of All Saints.

A second reason is because, though many people have been well-pleasing to God, they were through outstanding virtue unknown to humanity by name, or for some human reason or other, but nevertheless have great glory in God's sight. Or again,

because there are many who have lived following Christ in India, Egypt, Arabia. Mesopotamia and Phrygia and in the lands beyond the Black Sea, even as far as the British Isles themselves; in short, in both East and West, but it was not easy to honour them all properly because of their vast numbers, in the way that ecclesiastical custom has been received. And therefore, so that we may attract the help of them all, wherever on earth they were well-pleasing to God, and generally for those who would later become Saints, the most godly Fathers ordained that we should celebrate the feast of All Saints, honouring the earlier and later ones, the unknown and the known — all those in whom the Holy Spirit has dwelt he has made holy.

A third reason is this. It was necessary for the Saints who are celebrated individually day by day to be gathered together on one day, in order to demonstrate that, as they struggled for the one Christ and all ran the race in the same stadium of virtue, so they were all fittingly crowned as servants of one God and sustained the Church, having filled the world on high. They stir us also to accomplish the same struggle in its different and many forms, to the degree of power that each of us has to press onwards with all eagerness.

For all these Saints from every age the revered and wise Emperor Leo erected and vast and very beautiful church. This is very near the church of the holy Apostles, within the city of Constantine. He built it originally, it is said, for his first wife Theophano, who was outstandingly well-pleasing to God, which was indeed a marvel in the midst of turmoil and in royal palaces. When he informed the Church of his idea, he did not succeed in making it agree with his wishes

The most wise Emperor, with the approval of the whole Church, dedicated to all the Saints everywhere in the world the building that had been erected, observing that ‘Since Theophano is a Saint, let her be numbered with the rest.’

Note that we are celebrating everything that the Holy Spirit, in giving good things, has made holy. I mean the highest and sanctifying Minds, that is to say the Nine Orders; the Ancestors and Patriarchs; the Prophets and sacred Apostles; the Martyrs and Hierarchs; the Priest Martyrs and Ascetic Martyrs; the Ascetics and the Just and all the choirs of holy women and all the other anonymous Saints, with them let there be all who will come afterwards. But before all, in all and with all, the Saint of Saints, the most holy and quite incomparably mightier than the angelic Orders, our Lady and Sovereign, Mary, Ever-Virgin.

At the prayers of your all-pure Mother, Christ God, and of all your Saints from every age, have mercy and save us, for you alone are good and love mankind. Amen.

Ode 7.

The ranks of Saints, as they praise in never silent hymns the One who rests among the Saints, now enjoy divine delight, and joyfully they dance and sing: Blessed is the God of our Fathers.

The companies of the Saints, suffused with divine rays of triple-sunned outpouring of light, devoutly proclaim a Unity in number three, the Father without beginning and the Son and the holy Spirit.

When you appear, O God, in your ineffable glory in the midst of the gods, granting to each their desserts and apportioning crowns, then count all worthy to sing to you: Blessed is the God of our Fathers.

With gladness let us make melody to the throng of all the Saints, welded together from every race and rank and way of life, and let us sing with them: Blessed is the God of our Fathers.

Theotokion.

All you maidens, having together formed a godly choir, cry out to Mary, the immaculate and all-holy Mother of God: Be glad, who made the source of our joy gush forth.

Ode 8.

Rejoice, Martyrs, Prophets, Apostles, honoured company of Martyr Priests, godly choir of the Just, of Ascetics and Teachers, who all make melody with the Myrrhbearing women: youths, bless; priests, praise; people, highly exalt him to all the ages.

Saints, who bear in yourselves the radiance beyond understanding and are filled with divine joy and gladness, you are called gods by your nearness to God; familiar with the rays which sanctify and enlightened by the beams of the ineffable glory, you highly Christ to all the ages.

Appearing as beacons with many lights, O Saints, you make the heaven of the Church radiant with gifts of grace of many kinds, and divers beauties; with justice, sobriety, courage and wisdom, as you cry: Priests, praise, people, highly exalt Christ to the ages.

Theotokion.

With joy all women wise in God and made perfect in Christ by the Spirit, as you now stand round the all-pure Virgin and true Mother of God, who ransomed us from the curse of our foremother Eve, hymn her fruit to the ages.

Ode 9.

The company of the elect, armed with the breastplate of hope and love and fenced about by faith, rejoiced as they nobly endured all the threats of tyrants, the tortures and scourges, for as outstanding witnesses of truth their wealth was Christ who gives victory in contests.

Let us now fittingly praise a haven of salvation, the Baptist, Apostles, Prophets and Martyrs, with Ascetics, godly Teachers and Priests, the company of Patriarchs and far-famed Martyr Priests, God-loving women, the holy and just.

Tested by the fire of temptations and not allured by pleasures, you rejoice sincerely, glorious company of the Saints, as you stand around the light-formed throne of the Master in heaven, now that mirrors have been abolished and shadow has passed away with the manifestation of the truth.

Theotokion.

You appeared as the one who unites things that were parted; for through you humans have truly become companions of the Angels in heaven, and now the ranks of all the Saints bear witness as they hymn your Offspring, Virgin Mother of God, in everlasting songs.

Exapostilarion 1, from the Oktoichos. Model melody. Tone 2.
Another, of the Saints. Same melody.

Let us as is fitting crown with hymns the Baptist and Forerunner, the Apostles, Prophets, Martyrs, Hierarchs, Ascetics and Holy Ones, with Martyr Priests, God-loving Women and all the Just, and the ranks of Angels, imploring that we may attain the glory which they have from Christ the Saviour.

Theotokion. Same melody.

He who on high is divinely glorified by Angels, who ineffably was never parted from his Father's bosom, O All-pure, lived among those below; while you, pure Maiden, became the cause of this salvation, who beyond reason lent flesh to him from your pure blood; beseech him to give your servants ransom of offences.

At Lauds we insert 8 Stichera, and sing 5 of the Resurrection and 3 of the Saints.

Tone 8. Model Melody.

Lord, though you stood at the judgement seat being judged by Pilate, yet seated with the Father you were not absent from your throne; and rising from the dead you freed the world from the slavery of the stranger, as you are full of pity and love mankind.

Lord, though Jews laid you as a corpse in a grave, yet soldiers were guarding you like a sleeping king, and they sealed you with a seal like a treasure-house of life; but you have risen and granted incorruption to our souls.

Lord, you have given us your Cross as a weapon against the devil; for he quails and trembles, unable to bear your power; for you raise the dead and have destroyed death: therefore we worship your Burial and your Rising.

Your Angel, Lord, proclaiming your Resurrection, filled the guards with fear, but he cried to the women and said: Why do you seek the living with the dead? Being God he has risen and given life to the whole world.

Another, by Anatolios.

Impassible in your Godhead, you suffered through the Cross; you accepted burial for three days to free us from the slavery of the foe; and having made us immortal to give us life through your Resurrection, O Christ God, the lover of mankind.

Prosomia of the Saints. Tone 4.

The Lord has made his Saints wondrous on earth; for they received his marks and sufferings in the flesh, adorned by them and manifestly arrayed in godlike beauties; whom let us hymn as unfading flowers, as unwandering stars of the Church, as willingly offered sacrifices.

Verse: The righteous cried, and the Lord heard them; and rescued them from all their troubles.

Apostles with Prophets, Teachers with Ascetics, all the Just with Martyr Priests and those among women who struggled as Martyrs and lived the ascetic life with love, the multitude of the Saints and the ranks of the Just, let them be praised with sacred songs, as heirs of the kingdom on high and inhabitants of Paradise.

Verse: God is wonderful in his Saints, the God of Israel.

The Martyrs made the earth heaven by the radiance of their virtues, they imitated the death of Christ, they trod the way which brings immortality, they purified the passions of mortals by the surgery of grace, they competed nobly with their whole soul in all the world: let them be praised.

Glory. 1st Eothinon. Tone 1.

Both now. Theotokion.

You are most blessed.

Great Doxology and Resurrection Troparion.