



# Oktoichos

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## Tone 1

### At Great Vespers

*After the Opening Psalm and the first Kathisma of the Psalter, at Lord I have cried, we insert 10 Stichera, and we sing 7 Resurrection Stichera and 3 of the Saint of the day, or 4 and 6 if the Saint is 'feasted'.*

### **Resurrection Stichera of the Oktoichos. Tone 1.**

Receive our evening prayers, O Holy Lord, and grant us forgiveness of sins; because you alone made known the Resurrection in the world.

Go around Sion, you peoples, and encompass her, and give glory in her to him who rose from the dead; for he is our God, who has redeemed us from our iniquities.

Come you peoples, let us hymn and worship Christ as we glorify his Resurrection from the dead: because he is our God, who has redeemed us from the error of the foe.

*Other Stichera, by Anatolios.*

Rejoice, you heavens! Sound the trumpet foundations of the earth! Shout aloud your joy, you mountains! For see, Emmanuel has nailed our sins to the Cross, and he who gives life, has slain death and raised up Adam, as he loves mankind.

Let us sing the praise of him who was willingly crucified in the flesh for our sakes, suffered and was buried and rose from the dead, as we say: Establish your Church in right belief, O Christ, and give peace to our life, as you are good and love mankind.

As we the unworthy stand at your tomb which received life, we offer a hymn of glory to your ineffable compassion, Christ our God; because you accepted Cross and death, O sinless one, that you might give resurrection to the world, as you love mankind.

Let us sing the praise of the Word, without beginning and co-eternal, with the Father, who came forth ineffably from a virgin womb, willingly accepted Cross and Death for us and rose in glory, as we say: Giver of life, Lord, glory to you, the Saviour of our souls.

*Glory. (From the Menaion)*

**Both now. Theotokion.** Let us hymn the whole world's glory, engendered from mankind and who gave birth to the Master, the Gate of heaven, Mary the Virgin, the song of the Bodiless Powers and adornment of the faithful; for she has been proclaimed Heaven and Temple of the Godhead. She by destroying the middle wall of enmity has brought peace instead and thrown open the King's palace. Therefore, holding fast to her as anchor of the faith, we have as champion the Lord born from her. Take courage therefore, take courage, people of God; for he will make war on the foe as All-powerful.

*After the Entrance and O Joyful Light, the designated Monk makes a metania to the Superior and sings the Prokeimenon of the day.*

The Lord is King: \* he has robed himself in majesty  
Verse 1: The Lord has robed and girded himself with power.

Verse 2: He has made the world firm; it will not be shaken.

*Then the usual Litany, Grant Lord etc. and after the Ekphonesis we sing the idiomel Sticheron of the Saint of the Monastery as we process into the Narthex. After the usual prayers we return to the Church singing the*

*Resurrection Stichera of the Aposticha.*

By your Passion, O Christ, we have been freed from passions, and by your Resurrection we have been delivered from corruption. Lord, glory to you.

*Other, alphabetical, Stichera.*

Verse 1: The Lord is King: he has robed himself in majesty. The Lord has robed and girded himself with power.

All creation, let it rejoice, let the heavens be glad, let the nations clap their hands with gladness; for Christ our Saviour has nailed our sins to the Cross and by slaying death has granted us life, raising all Adam's fallen race, as he loves mankind.

Verse 2: He has made the world firm; it will not be shaken.

Being King of heaven and earth, O Incomprehensible, you were crucified willingly through love for mankind; when Hades met you he was embittered, and

the souls of righteous receiving you rejoiced, while Adam, seeing you his Creator in the infernal regions, arose. O the marvel! How did the life of all taste death? Except that he wished to enlighten the world, which cries out and says: You who rose from the dead, Lord glory to you!

*Verse 3:* Holiness befits your house, O Lord, to length of days.

Carrying sweet spices the myrrhbearing women reached your tomb with haste and with lamentation; and not finding your most pure Body, but learning from the Angel the new and marvellous wonder, they said to the Apostles: The Lord has risen, granting the world his great mercy.

*Glory of the Saint, if one is 'feasted'; otherwise*

**Glory. Both now. Theotokion.** See, Isaias' prophecy has been fulfilled; for as a Virgin you gave birth and after bearing child remained as before bearing child. For it was God who was born, therefore nature also is made new. But, Mother of God, do not despise the supplications of your servants, offered to you in your temple; but since you carry the Compassionate in your embrace, take pity on your servants, and intercede that our souls be saved.

**Resurrection Apolytikion.**

When the stone had been sealed by the Jews, and while soldiers were guarding your spotless Body, you rose, O Saviour, on the third day, giving life to the world; and therefore the heavenly Powers cried out to you, Giver of life: Glory to your Resurrection, O Christ, glory to your Kingdom, glory to your Dispensation, only lover of mankind.

**Theotokion.**

When Gabriel addressed you, O Virgin, with his 'Hail', as he spoke the Master of all things became incarnate in you the holy Ark, as righteous David sang. You were proclaimed wider than the heavens, for you carried your Creator. Glory to him who dwelt in you, glory to him who came forth from you, glory to him who has set us free through your bearing child.

## At Matins

*After the Six Psalms we sing The Lord is God to Tone 1, and the Resurrection **Apolytikion** twice, but the Theotokion once. Then the usual Reading from the Psalter [Kathismata 2 and 3]. After the 1st reading from the Psalter [Kathisma 2], we sing Kathismata of the Resurrection. Tone 1. Model Melody.*

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

*Verse:* Arise, Lord my God, lift up your hand; do not forget your poor for ever.

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

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

*After the 2nd Psalter reading [Kathisma 3], Kathismata.*

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

*Verse:* I will praise you, Lord, with my whole heart; I will tell of all your marvellous works.

O Life of all, you were nailed to the Cross; O immortal Lord, you were numbered among the dead. you arose, O Saviour, on the third day, and raised Adam from corruption; therefore the heavenly Powers cried out to you, O Giver of life: Glory to your sufferings, O Christ; glory to your Resurrection; glory to your condescension, only lover of mankind.

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

*After the reading of the 'Blameless' [ Kathisma 17, Psalm 118], we sing the Evlogitaria. Then the little Litany and*

**Ypakoi.**

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

**The Anavathmi. 1st Antiphon.**



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

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

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

### **2nd Antiphon.**

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

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

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

### **3rd Antiphon.**

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

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

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

### **Prokeimenon.**

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

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

After O God, save your people and the Ekphonesis, we begin the Canons, singing the Resurrection Canon to 4, the Cross-Resurrection to 3, that of the Mother of God to 3, and that of the Saint of the day to 4. But if the Saint is 'feasted' to 6 or 8.

## **Canon.**

### **Ode 1. Tone 1. The Irmos.**

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

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

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

**Theotokion.** Hail source of grace, hail ladder and gate of heaven, hail lampstand and golden jar, and unhewn mountain, who bore for the world Christ the Giver of life.

**Another Canon, of Cross and Resurrection. Irmos.**  
Christ is born, give glory!

Christ incarnate makes me divine. Christ being humbled exalts me. Christ the Giver of life by suffering

the passion in the flesh makes me dispassionate. Therefore I raise a song of thanksgiving, for he has been glorified.

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

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

**Another Canon, to the Mother of God. Irmos.** Your triumphant right hand.

What hymn worthy of you can our weakness offer? Unless the joyful one which Gabriel revealed to us: Hail Mother of God, Virgin Mother without bridegroom!

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

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

### **Ode 3. The Irmos.**

You alone know the weakness of mortals and in compassion took its form; gird me with power from on high, to cry to you: Holy the living temple of your ineffable glory, O lover of mankind!

As you are my God, O Good one, you pitied me, fallen as I was, and were well pleased to come down to me.

you have raised me up through your crucifixion to cry to you: Holy the Lord of glory, in goodness beyond compare!

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

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

### **Of Cross and Resurrection.**

To Christ God, who took the wandering sheep upon his shoulders and through a tree destroyed his sin, let us cry aloud, you that exalt our horn, Holy are you, O Lord!

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

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

### **Another, of the Mother of God.**

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

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

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

#### **Ode 4. The Irmos.**

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

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

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

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

#### **Another, of Cross and Resurrection.**

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

Christ, appearing as high priest of the blessings to come, scattered our sin, and, showing a strange way by his blood, he hastened into a greater and more perfect tabernacle, our forerunner into the Holy Place.

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

### **Another, of the Mother of God.**

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

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

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

### **Ode 5. The Irmos.**

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

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

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

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

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

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

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

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

**Another, of the Mother of God.**

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

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

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

### **Ode 6. The Irmos.**

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

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

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

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

### **Another, of Cross and Resurrection.**



Christ God, being Mind dispassionate and immaterial, mingles with the human mind that stands midway between the divine nature and the solidity of flesh; and was wholly united to the whole of me without change, that by being crucified he might hand salvation to the whole of me, who had fallen.

Tripped, Adam falls and is crushed, cheated of his hope of being made divine, but he arises, deified by the union of the Word, by the Passion gains dispassion, and, as the Son, enthroned with the Father and the Spirit, is glorified.

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

### **Another, of the Mother of God.**

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

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

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

### **Kontakion.**

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

### **Ikos.**

Let us praise as God of all power the One who rose on the third day, smashed the gates of Hell and roused the age-long dead from the grave, who appeared to the Myrrhbearers, as it was his good pleasure to say to them first of all: Rejoice! and so revealing joy to the Apostles, as alone Giver of life. Therefore with faith the Women proclaim the tokens of victory to the Disciples; Hell groans, Death laments, the world exults and all rejoice together: For you, O Christ, have granted Resurrection to all.

### **Ode 7. The Irmos.**

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

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

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

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

**Another, of Cross and Resurrection.**

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

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

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

**Another, of the Mother of God.**

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

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

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

## **Ode 8. The Irmos.**

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

O Word of God, maker and transformer of all things by your will, changing the shadow of death into everlasting life by your Passion, unceasingly we, all your works, praise you as Lord, and highly exalt you throughout all the ages.

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

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

## **Another, of Cross and Resurrection.**

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

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

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

### **Another, of the Mother of God.**

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

Hail, glorious throne of God! Hail wall of the faithful, through whom Christ, the light, has dawned for those in darkness, who call you blest and cry: All you his works bless the Lord, praise and highly exalt him throughout all the ages.

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

### **Ode 9. The Irmos.**

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

O how the lawless and disobedient people, having plotted evil, justified the ungodly malefactor, but condemned the Just, the Lord of glory, to the tree! him we fittingly magnify.

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

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

**Another, of Cross and Resurrection.**

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

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

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

**Another, of the Mother of God.**

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

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

O what wonders are yours beyond the mind's conceiving! For you, O Virgin, alone higher than the sun, have granted to all to contemplate the newest wonder of

your incomprehensible birth-giving. Therefore we all magnify you.

*Exapostilarion, the prescribed Eothinon. At Lauds, Let everything that has breath. We insert 8 Stichera.*

### **Resurrection Stichera. Tone 1.**

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

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

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

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

### *Other Stichera by Anatolios*

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

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

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

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

*Glory. The Eothinon. Both now. The following Theotokion.*

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.

*Then the Great Doxology and after it the Resurrection Troparion.*

## **Liturgy**

### **The troparion of the Resurrection**

When the stone had been sealed by the Jews and when the soldiers were guarding Thy pure Body, O Savior, Thou didst rise on the third day and give life to the world. Therefore, the powers of heaven cried to Thee, O giver of life: Glory to Thy resurrection, O Christ! Glory to



Thy kingdom! Glory to Thy providence, O only lover of men!

### **The kontakion of the Resurrection**

Thou didst rise as God from the tomb with glory and with Thyself didst raise the world, and the nature of men sings to Thee as God, and death has vanished, and Adam dances for joy, O Lord, and Eve, now freed from her fetters rejoices, crying: Thou, O Christ, art He Who givest to all resurrection.

### **The prokeimenon**

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee. *Stichos*: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

**Alleluia**: O God Who givest avengement unto me and hast subdued peoples under me. *Stichos*: It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David and for his seed unto eternity.

## **Tone 2**

### **At Great Vespers**

*After the Opening Psalm and the first Kathisma of the Psalter, at Lord I have cried, we insert 10 Stichera, and we sing 7 Resurrection Stichera and 3 of the Saint of the day, or as the Typikon directs. 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; Hades' gate-keepers shuddered when they saw you; 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 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!''

**Glory..., 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 designated Monk makes a metania to the Superior and sings the Prokeimenon of the day.*

The Lord is King: \* he has robed himself in majesty  
Verse 1: The Lord has robed and girded himself with power.

Verse 2: He has made the world firm; it will not be shaken.

*Then the usual Litany, Grant Lord... etc. and after the Ekphonesis we sing the idiomel Sticheron of the Saint of the Monastery as we process into the Narthex. After the usual prayers we return to the Church singing the*

### **Resurrection Aposticha.**

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!

*In Alphabetical Order.*

Verse 1: The Lord is King: he has robed himself in majesty. The Lord has robed and girded himself with power.

Destroying the curse of the tree through a tree, O Saviour, you slew the might of death by your burial, while you enlightened our race by your Rising; therefore we cry out to you; 'Giver of life, Christ our God, glory to you!'

Verse 2: He has made the world firm; it will not be shaken.

Even as you appeared nailed to the Cross, O Christ, you altered the beauty of created things; and while the

soldiers showed their inhumanity by piercing your side with a lance, the Hebrews asked that your tomb be sealed, not understanding your power; but in your pitying compassion you accepted burial and rose on the third day. Lord, glory to you!

*Verse 3:* Holiness befits your house, O Lord, to length of days.

For the sake of mortals, O Christ, Giver of life, willingly you underwent the Passion; as Powerful you descended into Hell, snatched as from the hand of a mighty one the souls of those who were waiting there for your coming and instead of Hades you granted them to dwell in Paradise. And so to us who glorify your Rising on the third day grant pardon of our sins and your great mercy.

**Glory.Both now. Theotokion.** O new wonder, greater than all the wonders of old! For who has ever known of a Mother who without a man has borne a child and carried in her arms the One who holds fast all creation? The Child conceived is the Counsel of God, whom you, All-pure, carried in your embrace and towards whom you have gained a mother's freedom to speak. Therefore do not cease to intercede with him on behalf of those who honour you, that he take pity and save our souls.

### **Apolytikion.**

When you went down to death, O immortal Life, then you slew Hell with the lightning flash of your God-head; 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!'

### **Theotokion.**

All your mysteries are beyond understanding, all beyond glory, Mother of God; sealed in purity and guarded

in virginity you were known without deception to be a Mother, in giving birth to the true God: implore him that our souls may be saved.

## **At Matins**

*After the 1st reading from the Psalter, Kathismata of the Resurrection. Tone 2.*

The noble Joseph taking down your spotless 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.

*Verse:* Arise, Lord my God, lift up your hand; do not forget your poor for ever.

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

## **Glory. Both now. Cross-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 the 2nd reading from the Psalter, others.*

You did not prevent the grave stone from being sealed, and risen you granted to all the rock of the Faith. Lord, glory to you!

*Verse:* I will praise you, Lord, with my whole heart; I will tell of all your marvellous works.

The choir of your Disciples rejoices in harmony with the Myrrh-bearing women; for with them we celebrate a common feast to the glory and honour of your Resurrection. Through them, O Lord who love humankind, grant your people your great mercy.

**Glory. Both now. Theotokion.** You are highly blessed, Virgin Mother of God, for through him who was incarnate from you Hell has been taken captive, Adam recalled, the curse slain, Eve set free, death has been put to death and we have been given life; therefore with hymns we cry: Blessed are you Christ our God who have been thus well-pleased, glory to you!

*After Psalm 118, the Ypakon.*

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

*The Anavathmi. 1st Antiphon.*

I raise 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 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 peoples will surround you.

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

*Let everything that has breath, the Dawn Gospel, Having seen the Resurrection of Christ, Psalm 50 and the rest. And after this the Canon of the Resurrection.*

## Canon

### Ode 1. Tone 2. Irmos.

His overwhelming might once laid low in the deep all Pharaoh's host; but the incarnate Word, the glorious Lord, has wiped out malignant sin: for he has been greatly glorified.

The ruler of the world, O Good One, to whom we were enrolled by not obeying your commandment, has been judged by your Cross; for having attacked you as a mortal he has fallen by the might of your authority, and has been proved weak.

You came into the world as Redeemer of the race of mortals and prince of the life without corruption; for you tore apart death's winding sheets by your Resurrection, which we all glorify; for it has been greatly glorified.

**Theotokion.** You have appeared higher than every creature, visible and invisible, O Pure and Ever-Virgin; for you gave birth to the Creator, as he was well pleased to become incarnate in your womb; with your freedom to speak implore him that our souls may be saved.

**Another Canon, of the Cross and Resurrection,** of which the Acrostic, including the Irmi, is: I sing my praise to the life-giving Word.

**Irmos.** Israel the chosen.

O Christ you have become strength for the weak, resurrection for the fallen and incorruption for the dead by the suffering of your flesh: for it has been glorified.

God the Fashioner and Restorer took pity on his fallen image and raised it up when it was crushed, having himself been put to death; for he has been glorified.



**Another Canon of the most holy Mother of God**, of which the Acrostic is: I sing my praise to the life-giving Maiden.

The same **Irmos**.

Of old an immaterial ladder and a path in the sea strangely made dry revealed your giving birth, O Pure One. We all sing its praise, for it has been glorified.

The Power of the Most High, the perfect Substance and Wisdom of God, took a body from you, O Immaculate, and conversed with mortals; for he has been glorified.

The Sun of righteousness came through the closed untrodden gateway of your womb, O Pure One, and shone upon the world: for he has been glorified.

### **Ode 3. Irmos.**

The desert, the barren Church from the nations, flowered like a lily, O Lord, at your coming, by which my heart has been established.

At your passion creation was changed when it saw you, who had done all things by your divine bidding, mean in appearance and sneered at by lawless men.

You fashioned me from dust by your own hand according to your image, and when I was crushed back again to the dust of death through sin, you descended with me to hell, O Christ, and raised me up again with you.

**Theotokion.** The ranks of Angels were amazed, and the hearts of mortals trembled at your birth-giving, O All-Pure; therefore in faith we honour you as Mother of God.

**Another, of the Cross and Resurrection.** The bow of mighty men was smashed.

Christ, who is beyond all, has been made a little lower than the Angels by his suffering in the flesh.

Dead you were numbered with the lawless, O Christ, but you appeared to the Women shining with the crown of the glory of your Rising.

### **Of the Mother of God. The same Irmos.**

The One beyond all time, as Maker of time, was fashioned of his own will as a babe from you, O Virgin.

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

### **Ode 4. Irmos.**

From a Virgin you came, not an ambassador, not an Angel, but the Lord himself incarnate, and you saved me, humanity, entirely; therefore I cry to you: Glory to your power, O Lord!

As one condemned, my God, you stood before the tribunal and did not cry out, O Master, pronouncing a judgement for the nations, the salvation which you wrought for the world through your passion, O Christ.

The swords of the foe failed at your passion; but by your descent into Hell the cities of your opponents were sacked and the arrogance of the tyrant was brought low.

**Theotokion.** All we believers know you to be a harbour of salvation and an unshakeable wall, Sovereign Lady, Mother of God, for by your prayers you deliver our souls from dangers.

### **Another of the Cross and Resurrection.**

Seeing you nailed to the Cross, O Christ, the Virgin who had borne you without pains, endured a mother's pains.

Death is conquered, a corpse despoils the gates of Hell; for now that the all-devouring has been rent open, all that is above nature has been given me.

### **Of the Mother of God. The same Irmos.**

See, the divine mountain for the house of the Lord, the Mother of God, is being most manifestly exalted above the Powers of heaven.

O Virgin, who alone bore the Master of creation beyond the laws of nature, you have been granted the epithet divine.

### **Ode 5. Irmos.**

O Christ you have become the Mediator between God and mortals, for through you, O Master, from the night of ignorance we have access to your Father, the source of light.

Like a cedar, O Christ, you crushed the insolence of the foe, when of your own will as you were well-pleased, you were raised up with your flesh, O Master, on cypress, pine and cedar.

They laid you, O Christ, as a lifeless corpse in the lowest pit, but by your own stripes, O Saviour, you raised with yourself the slain who slept forgotten in the tombs.

**Theotokion.** Beseech your Son and Lord, pure Virgin, to grant deliverance to prisoners and peace from hostile circumstances to those who trust in you.

### **Another, of the Cross and Resurrection.**

The former Adam, refusing to fast, tasted of the tree that brought death; but the Second, by being crucified, wipes out his sin.

O Christ, impassible in your immaterial godhead, you became passible and mortal in nature. Giving incorruption to the dead, you raised them from the vaults of Hell.

### **Of the Mother of God. The same Irmos.**

You clouds, rain down the sweetness of joy for those on earth, for a Child has been given, who is our God before the ages, incarnate from the Virgin.

When the Most High became incarnate from the Virgin without seed in the last times, the light shone on my life and flesh, and destroyed the gloom of sin.

### **Ode 6. Irmos.**

Surrounded by a depth of offences, I call upon the unsearchable depth of your compassion: lead me up from corruption, O God.

The Just is judged as a malefactor and nailed with the lawless to the tree, by his own blood granting forgiveness to the guilty.

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

**Theotokion.** Without knowing man you bore a child, O Virgin, and you remain ever virgin, showing the proofs of the godhead of your Son and God.

Another, of the Cross and Resurrection.

You placed the Cherubim as guards of the tree of life against fallen man; but on seeing you they opened the gates; for you appeared guiding the Thief to Paradise.

By the death of one man Hell was deserted and without resource, for the great wealth that one man had amassed, Christ emptied on behalf of us all.

### **Of the Mother of God. The same Irmos.**

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

We all call on you the true Mother of God to deliver the servants who provoke to anger; for you alone have acquired boldness towards the Son.

### **Kontakion.**

You rose from the tomb, all-powerful Saviour, and seeing the marvel Hell was struck with fear, and the dead arose, and creation, seeing, rejoices with you, Adam shares in the joy; and the world ever praises you, my Saviour.

### **Ikos.**

You are the light of those in darkness, you are the resurrection of all and the life of mortals and you have raised up all with yourself, despoiling the might of death, O Saviour, and smashing the gates of Hell, O Word; and mortals when they saw marvelled at the wonder, and all creation rejoices in your Resurrection, O Lover of humankind. Therefore we all glorify and hymn your condescension; and the world ever praises you, my Saviour.

### **Ode 7. Irmos.**

The godless order of a lawless tyrant fanned the soaring flame; but Christ let fall the dew of the Spirit upon the God-fearing children. He is blessed and highly exalted.

O Master through your compassion you could not bear to see humankind tyrannised by death, but, becoming man, you came and saved it by your own blood. You are blessed and highly exalted.

O Christ, the gate-keepers of Hell, seeing you clothed in the robe of vengeance, trembled; for you had come, Master, to worst the foolish tyrant, your servant. You are blessed and highly exalted.

**Theotokion.** We acknowledge you as the Holy of Holies, O Virgin undefiled, Mother without bridegroom, as her who alone bore the unchangeable God; for you have become the source of incorruption for all the faithful by your divine child-bearing.

**Another, of the Cross and Resurrection.**

Of old disobedience condemned the Forefather in Eden; but willing he was condemned, annulling the charge against the offender, the God of our fathers, supremely divine and most glorious.

You saved him who was wounded by the envenomed tongue in Eden; for you cured the bite willingly incurred by your willing passion, O God of our fathers, supremely divine and most glorious.

You called me back to light as I walked in the shadow of death when you struck shadowy darkness of Hell with the blaze of your Godhead, O God of our fathers, supremely divine and most glorious.

**Of the Mother of God. The same Irmos.**

Jacob in the night, as in a riddle, saw God incarnate; but he appeared from you in the beacon-fire to those who sang: God of our fathers, supremely divine and most glorious.

He wrestles with Jacob, foreshadowing the signs of the ineffable weaving that took place in you, O pure one, through which was willingly united with humankind the God of our fathers, supremely divine and most glorious.

Profane the one who does not proclaim you, the Virgin's Son, one of the Trinity, nor cries with unwavering mind and tongue: O God of our fathers, supremely divine and most glorious.

### **Ode 8. Irmos.**

A furnace once in Babylon, by divine decree, divided its action, burning up the Chaldeans but refreshing the faithful who sang: All you works of the Lord, bless the Lord.

When they saw the robe of your flesh, O Christ, made scarlet with your blood, the ranks of Angels were aghast with awe at your great long-suffering and they cried: All you works of the Lord, bless the Lord.

O merciful, by your Rising you have clothed my mortality in immortality; therefore rejoicing your chosen people sings to you, O Christ, and cries: Death is truly swallowed up in victory.

**Theotokion.** Without seed you conceived and bore ineffably him who though inseparable from the Father, dwelt in your womb as God and man, O all-pure Mother of God; therefore we all acknowledge you as the salvation of us all.

### **Another, of the Cross and Resurrection.**

O rich in mercy, you were seen nailed to a Cross; willingly you were buried and arose on the third day, and you delivered, O lover of humankind, all mortals who sing

to you in faith: Let all creation hymn the Lord, and highly exalt him to all the ages.

O Word of God, you went down to the lowest parts of the earth to deliver the one you had fashioned by your power, O my Christ, from corruption, and when you had made him incorruptible you made him a partaker in your eternal glory, as he cries: Let all creation hymn the Lord and highly exalt Christ to all the ages.

### **Of the Mother of God. The same Irmos.**

Through you he who is incomparable in goodness and power, was seen on earth and lived among men, to whom all we faithful sing as we cry: Let all creation that has been given existence hymn the Lord, and highly exalt him to all the ages.

Rightly proclaiming you pure we glorify you, Mother of God, for you bore one of the Trinity incarnate, to whom with the Father and the Spirit we all sing: Let all creation hymn the Lord, and highly exalt him to all the ages.

### **Ode 9. Irmos.**

The Son of the Father without beginning, God and Word, incarnate of a Virgin, has appeared to us, to give light to what is darkened, to gather what is scattered; therefore we magnify the all-hymned Mother of God.

O Saviour the thrice-blessed tree of your immaculate Cross was planted on Calvary as in Paradise, and watered by the divine blood and water from your divine side, O Christ, it has blossomed with life for us.

Crucified, O all-powerful, you laid low the mighty, and exalting human nature which lay below in Hell's prison, you placed it on your Father's throne: as you are coming with that nature we worship and magnify you.



**Of the Trinity.** As with right belief we the faithful hymn the triple Unity, the consubstantial Trinity, let us glorify the inseparable nature, supremely divine, triple light, radiance without evening, alone uncompounded which sheds light upon us.

**Another, of the Cross and Resurrection.**

In the midst of the condemned you were hung up like a lamb, O Christ, on the Cross on Calvary, your side pierced by a lance; in your goodness you have granted to us who are made of dust but who honour you in faith your divine Resurrection.

Let us the faithful all worship God, who by his own death destroyed with might the power of death; for he raised with him the age-long dead, and to all he grants life and Resurrection.

**Another, of the Mother of God.**

A rod of strength has been given to our rotten nature: the Word of God in your womb, O Pure One, and he raised it up when it had fallen into Hell; therefore, all-pure, as Mother of God we magnify you.

Master receive with compassion as ambassador on our behalf your Mother whom you chose, and all things will be filled with your goodness, that we may all magnify you as our benefactor.

**At Lauds, Stichera of the Resurrection.**

Everything that has breath and every creature glorifies you, O Lord, for through your Cross you destroyed death to show the peoples your Resurrection from the dead, as you alone love humankind.

Let the Jews say how the soldiers lost the King they were guarding. Why did the stone not guard the rock of life? Either let them give up the one who was buried or praise him risen, saying with us: Glory to the multitude of your mercies: Saviour, glory to you!

Rejoice you peoples and be glad: An Angel sat upon the grave stone; he gave us good tidings saying: Christ has risen from the dead and filled the universe with sweet fragrance. Rejoice you peoples and be glad!

Before your conception, Lord, an Angel brought the greeting 'Hail' to the one full of grace: at your Resurrection an Angel rolled the stone from your glorious grave. The one revealed the signs of joy instead of sorrow; the other instead of death proclaimed to us a Master, giver of life. Therefore we cry to you, 'Benefactor of all humankind, 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. The Eothinon. Both now. You are highly blessed. Great Doxology and after it the troparion: To-day salvation has come to the world.*

## **At the Liturgy**

### **The troparion of the Resurrection**

When Thou, the deathless life, didst go down to death, then didst Thou slay hell by the lightening flash of Thy divinity. And when Thou didst raise the dead from the lower world, all the powers of heaven cried aloud: Christ our God, giver of life, glory to Thee.

### **The kontakion of the Resurrection**

Thou didst rise from the tomb, all-powerful Savior, and seeing the miracle, hell was terrified, and the dead rose, whilst creation at the sight of it rejoices with Thee, and Adam exults, and the world, O my Savior, ever sings to Thee.

### **The prokeimenon**

The Lord is my strength and my song, and He is become my salvation. *Stichos*: With chastisement hath the Lord chastened men but He hath not given me over unto death.

**Alleluia**: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee. *Stichos*: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

## Tone 3

### At Great Vespers

*After the Opening Psalm and the first Kathisma of the Psalter, at Lord I have cried..., we insert 10 Stichera, and we sing 7 Resurrection Stichera and 3 of the Saint of the day, or 4 and 6 if the Saint is 'feasted'. Resurrection Stichera. 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 Hell, 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’.

**Glory. Both now. Theotokion.** 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.

*After the Entrance and O Joyful Light..., the designated Monk makes a metania to the Superior and sings the Prokeimenon of the day.*

The Lord is King: \* he has robed himself in majesty  
Verse 1: The Lord has robed and girded himself with power.

Verse 2: He has made the world firm; it will not be shaken.

*Then the usual Litany, Grant Lord... etc. and after the Ekphonesis we sing the idiomel Sticheron of the Saint of the Monastery as we process into the Narthex. After the usual prayers we return to the Church singing the*

### **Resurrection Aposticha. 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 humankind.

*In Alphabetical Order.*

*Verse 1:* The Lord is King: he has robed himself in majesty. The Lord has robed and girded himself with power.

Gracious Lord, your Rising that received life has enlightened the world, and recalled your own fashioning which had become corrupt. And so, delivered from Adam's curse, we cry, 'All-powerful Lord, glory to you!'

*Verse 2:* He has made the world firm; it will not be shaken.

Howbeit that as God you are unchanging, yet by suffering in the flesh you changed. Creation, unable to bear seeing you hanging on a cross, was shaken with fear, and it groaned as it sang the praise of your long-suffering; but having descended into Hell, you arose on the third day, granting life to the world and your great mercy.

*Verse 3:* Holiness befits your house, O Lord, to length of days.

In order to ransom our race from death, O Christ, you underwent death; and rising on the third day from the dead you raised with yourself those who acknowledged you as God, and you enlightened the world. Lord, glory to you!

**Glory. Both now. Theotokion.**

By the Father's will, without seed you conceived from the divine Spirit the Son of God, who from before the ages is from the Father without mother. But you gave birth in the flesh and suckled as a babe him who for our sake had come from you without father. Therefore do not cease to intercede that our souls may be delivered from dangers.

## **Apolytikion.**

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 of the dead; from the bowels of Hades 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 mankind.

## **At Matins**

*After the 1st reading of the Psalter, Kathismata of the Resurrection. Tone 3.*

Christ has risen from the dead, the first fruits of those that sleep. The First-born of creation and Creator of all that has come to be, has renewed in himself the corrupted nature of our race. Death, you are no longer lord, for the Master of all things has destroyed your might.

*Verse:* Arise, Lord my God, lift up your hand. Do not forget your poor for ever.

Having tasted death in the flesh, Lord, you have cut out the bitterness of death by your Rising and given humankind strength against it, announcing the abolition of the ancient curse. Defender of our life, Lord, glory to you!

**Glory. Both now. Theotokion.** 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? With what name shall I invoke

you? I am troubled and amazed; therefore as I was commanded I cry to you: Hail, full of grace!

*After the 2nd reading of the Psalter, other Kathismata.*

Awed by your unchanging Godhead and your voluntary passion, Lord, Hell mourned, 'I tremble at your body's substance, which is not corrupted. I see you, the invisible, mystically making war on me; and so those whom I hold cry out, Glory, O Christ, to your Resurrection!'

*Verse:* I will praise you, Lord, with my whole heart. I will tell of all your marvellous works.

We faithful contemplate an ineffable mystery: your Crucifixion that cannot be understood and your Rising that cannot be explained. For today Death and Hell have been despoiled, but the human race has put on incorruption. And so with thanksgiving we cry, 'Glory, O Christ, to your Resurrection!'

**Glory. Both now. Theotokion.** Mystically you contained in your womb the Incomprehensible and the Uncircumscribable, consubstantial with the Father and the Spirit; and we acknowledge that in your Offspring one unconfused energy of the Trinity is glorified in the world. And so with thanksgiving we cry to you, 'Hail, full of grace!'

*After Psalm 118, the Ypakoi.*

Causing amazement by his appearing, and refreshment by his words the dazzling Angel said the myrrh-bearing women, 'Why do you seek the living in a grave? He has risen, emptying the graves. Know that the unchanging has changed corruption. Say to God: How fearful are your works! For you have saved the human race.'



*The Anavathmi. Antiphon 1. [Psalm 125]*

You delivered the captivity of Zion from Babylon, O Word. Draw me too from the passions to life.

Those who sow in the South with tears inspired by God, will reap in joy sheaves that endure for ever.

**Glory. Both now.** By the Holy Spirit comes the giving of all good things, as he shines with the Father and the Son. In him all things live and move.

**Antiphon 2. [Psalm 126]**

Unless the Lord build the house of the virtues, we labour in vain. While he protects the soul no one lays waste our city.

By the Spirit of the fruit of the womb, the Saints are always as sons to you, O Christ, as to the Father.

**Glory. Both now.** In the Holy Spirit is seen all holiness and wisdom; for he gives existence to every creature. Let us worship him as the Father and the Son, for he is God.

**Antiphon 3. [Psalm 127]**

Those who fear the Lord are blessed as they walk his paths; for they eat the living fruit of the commandments.

Be glad, Chief Shepherd, as you see around your table your offspring bearing branches of good works.

**Glory. Both now.** In the Holy Spirit is all the wealth of glory; from him comes grace and life for all creation; for he is praised with the Father and the Word.

**Prokeimenon. [Psalm 95]**

Tell it among the nations; the Lord is King. \* For he has established the whole world, which shall not be shaken.

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

Let everything that has breath, the Dawn Gospel,  
Having seen the Resurrection and the rest.

## **Canon**

### **Ode 1. Tone 3. Irmos.**

He who of old assembled the waters into one gathering by his divine decree, and divided the sea for the people of Israel. He is our God and he is glorified. To him alone let us sing, for he has been glorified.

He who condemned the earth to bear thorns of sweat for the transgressor, accepted in the body a crown of thorns from a lawless hand. He is our God who abolished the curse, for he has been glorified.

Triumphant victor he is over death — Death was exposed as full of fear — for, having taken living flesh subject to suffering, our God wrestled with the tyrant and raised all with himself, for he has been glorified.

**Theotokion.** All the nations glorify you as true Mother of God, who gave birth without seed; for, having come into your hallowed womb, our God, took that which was according to our nature, and as both God and man he was born from you.

### **Another Canon of the Cross and Resurrection,**

**Irmos.** Peoples, let us sing.

By his divine blood, Christ has redeemed the race of mortals, enslaved to the sin-loving tyrant, and making it divine he has renewed it, for he has been glorified.

Christ, the guardian of life, as a mortal willingly tasted death; while being by nature immortal he gave life to the dead, for he has been glorified.

### **Another Canon, to the Mother of God,**

**Irmos.** Peoples, let us sing.

Every nature of heavenly beings fittingly bends the knee, O Virgin, to him who was incarnate from you, and with them those below the earth together with those on earth, for he has been glorified.

O the transactions which took place in you! For as God who bestows good things unstintingly, giving us the divine Spirit, he accepted flesh from you, O Maiden, for he has been glorified.

### **Ode 3. Irmos.**

Almighty and Most High, who out of nothing bring all things, created by the Word, perfected by the Spirit, establish me in your love.

Through your Cross the impious has been shamed, for he has fallen into the pit which he dug out; while the horn of the humble, O Christ, has been exalted in your Resurrection.

The preaching of true religion has covered like water the seas of the nations, Lover of mankind; for by rising from the tomb you have uncovered the light of the Trinity.

**Theotokion.** Glorious things are spoken of you, living city of him who is king for ever; for through you, Sovereign Lady, God lived among those on earth.

## **Another, of the Cross and Resurrection.**

Immaculate Cross, you were revealed to be cleansing from the offscourings of idols, for Jesus, supremely divine, stretched out his hands upon you.

That all we the faithful may worship you, the grave which received life, Christ who is truly our God has been buried in you and has been raised.

Of the Mother of God. The same Irmos.

A rod from Jesse's root has budded, as the Prophet said, the Virgin who blossomed with a flower for us: you, O Christ. Holy are you, O Lord.

That you might make those born of earth partakers in the divine nature, you took our flesh from the Virgin, and became poor. Holy are you, O Lord.

## **Ode 4. Irmos.**

You displayed mighty love for us, O Lord; for you gave your Only-begotten Son to death for our sake. Therefore with thanksgiving we cry to you, 'Glory to your power, O Lord!'

In your compassion, O Christ, you bore marks and stripes, bravely enduring the insult of blows and with long-suffering accepting spitting. Through these you wrought salvation for me. Glory to your power, O Lord!

In a mortal body, O Life, you were acquainted with death, for the sake of the wretchedness of your poor and the groans of your needy ones, and having destroyed the destroyer and been glorified you raised all with you, only Lover of mankind.

**Theotokion.** Remember, O Christ, the flock which you have gained by your Passion. Accepting the compassion-

ate entreaties of your glorious Mother and watching over it in its affliction, deliver it by your power, O Lord.

### **Another, of the Cross and Resurrection.**

O Lover of mankind, who fashioned mankind according to your image, and when it was slain by sin through transgression, you saved it by being crucified on Calvary.

Death gave up the dead whom it had swallowed, while Hell's palace, which brings corruption, was destroyed when you rose from the tomb, O Lord.

### **Of the Mother of God. Same Irmos.**

O Master, who established the mountains with the yoke of divine knowledge, without hands you were hewn as a stone from the Virgin. To your power be glory, O Lover of mankind.

You healed our diseased nature, Master, by uniting with it in the Virgin this most potent medicine: your immaculate Godhead, O Word.

O Lord, you are my portion and my lot so long-desired; from the Virgin you united me, O Word, with your person, having been declared a person in the flesh.

### **Ode 5. Irmos.**

I rise to you at dawn, Creator of all, Peace which passes all understanding; for your commandments are light. O guide me by them.

Handed over by the envy of the Hebrews to an unjust judge, you, the All-seeing, who judge the whole earth with justice, delivered Adam from the ancient condemnation.

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

**Theotokion.** Holy Tabernacle, and wider then the Heavens, for you received the Word of God, whom all creation cannot contain, you alone have been revealed as ever virgin.

**Another, of the Cross and Resurrection.**

O Christ, when your side was pierced by the lance, you freed from the curse her who was created from a human side and became the agent of destruction for all mortals.

Christ, our Saviour, equal in being with the Father, you raised from the dead the sacred temple of your all-pure and all-honoured body.

**Of the Mother of God. The same Irmos.**

The Word of God, O Virgin, your Son, the Creator of Adam the first-formed, is no creature, though he fashioned for himself a living flesh from you.

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

**Ode 6. Irmos.**

The final abyss of sins has surrounded me and my spirit fails; but, Master, stretch out your upraised arm and like Peter save me, O my Pilot.

An abyss of mercy and pity has surrounded me by your compassionate descent; for becoming incarnate and being in the form of a servant, Master, you have made me divine and glorified me together with yourself.

The death-dealer underwent death when he saw the one who had been put to death restored to life. These are the tokens of your Resurrection, O Christ, and the rewards of your immaculate Passion.

**Theotokion.** O All-pure, the only mediatrix beyond understanding between the Fashioner and humankind, beseech your merciful Son on behalf of your stumbling servants and be our champion.

**Another, of the Cross and Resurrection.**

Tried by stripes, by the Passion of the Cross you raised with you those who lay slain in Hell; therefore I cry to you, 'Bring my life up from corruption, O Lover of mankind.'

Hell's gates open to you in fear, O Christ, the enemy's possessions are seized. Therefore the Women met you and received joy instead of sorrow.

**Of the Mother of God. The same Irmos.**

He who has no part in any shape, takes our form from the undefiled Maiden, becoming man in shape and deed, unchanged in his divinity.

From an abyss of sins and from the tempest of the passions deliver me, O Pure one, for you have become a harbour and abyss of wonders for those who have recourse to you in faith.

**Kontakion.**

You arose today, O Merciful One, and led us out from the gates of death. Adam dances today, and Eve rejoices. Prophets too, along with Patriarchs, praise without ceasing the divine might of your authority.

## **Ikos.**

Let heaven and earth dance today, and in harmony sing the praise of Christ our God, for he raised the prisoners from the tombs. All creation rejoices together as it offers fitting songs to the Creator of all things and our Redeemer. For today, as Giver of life, he drew mortals out of Hell and raises them together to heaven. He lays low the uprisings of the foe and smashes the gates of hell by the divine might of his authority.

## **Ode 7. Irmos.**

As of old you refreshed with dew the three godly Youths in the Chaldean flame, so shine with the enlightening fire of your Godhead upon us who cry, 'Blessed are you, the God of our fathers!'"

The shining veil of the Temple was rent by the Cross of the Creator, revealing the truth hidden in the letter to the faithful who cry, 'Blessed are you, the God of our fathers!'

When your side was pierced, O Christ, drops of your life-bearing blood, flowing from God by divine dispensation, fell upon the earth and refashioned those who cry, 'Blessed are you, the God of our fathers!'

*Of the Trinity.* Let us believers glorify the good Spirit with the Father and the only-begotten Son, as we honour one Principle and one Godhead in three Persons as we cry, 'Blessed are you, the God of our fathers!'

## **Another of the Cross and Resurrection.**

The sun is not being darkened for a mere man hanging on a Cross, but at seeing God incarnate, to whom we also sing, 'Blessed are you, O Lord, the God of our fathers!'



The coward Hell, quailing before him who is strong by his Godhead and who grants incorruption, spewed out the souls of the Just, who cried out, 'Blessed are you, O Lord, the God of our fathers!'

All-pure, you are a priceless treasure of blessing for those who confess with a pure heart that you are Mother of God; for from you was incarnate the God of our fathers.

### **Of the Mother of God. The same Irmos.**

Lord of glory and ruler of the powers on high, who are seated with the Father and borne in the arms of a Virgin, 'Blessed are you, O Lord, the God of our fathers.'

Death is bold, but when it joined battle with you, God in person made flesh of the Virgin, you destroyed it. Blessed are you, O Lord, the God of our fathers.

We all acknowledge you as Mother of God who bore God in your womb; for you gave birth to one of the Trinity made flesh. Blessed, All-pure, is the fruit of your womb.

### **Ode 8. The Irmos.**

In the unbearable fire, but unharmed by the flames, the Young Men, famed for their reverence for God, became as one as they sang the divine hymn, 'All you works of the Lord bless the Lord, and highly exalt him to all the ages.'

The radiance of the Temple was shattered when your Cross was fixed on Calvary, and all creation was shaken as it sang in fear, 'All you works of the Lord bless the Lord, and highly exalt him to all the ages.'

You rose from the tomb, O Christ, and by your divine power set upright the one who had fallen by deceit through a tree as he cried and said, 'All you works of the Lord bless the Lord, and highly exalt him to all the ages.'

**Theotokion.** You have been declared Temple of God, spiritual place and Ark; for you reconciled the Creator to mortals, most pure Mother of God, and fittingly all we his works praise you and highly exalt you to all the ages.

**Another of the Cross and Resurrection.**

The Word was not subject to suffering, for by his Godhead he cannot suffer; but God suffered in the flesh, to whom also we sing, ‘All you works of the Lord bless the Lord, and highly exalt him to all the ages.’

Having slept as a mortal, you were raised up as immortal, O Saviour, and you save from death those who sing, ‘All you works of the Lord bless the Lord, and highly exalt him to all the ages.’

*Of the Trinity.* Devoutly we worship the Godhead united in three Persons and we sing without ceasing, ‘All you works of the Lord bless the Lord, and highly exalt him to all the ages.’

**Of the Mother of God. The same Irmos.**

Blessed Virgin Mother, who have been raised above the spiritual powers and set next to God, we bless your Offspring and highly exalt him to all the ages.

You revealed your natural beauty to be most fair when you blazed forth the flesh of the Godhead. Blessed Virgin, we bless your Offspring and highly exalt him to all the ages.

**Ode 9. The Irmos.**

New the wonder and fitting God: for the Lord clearly passes through the closed gate of the Virgin: naked at his going in and God bearing flesh at his coming out,

while the gate remains closed. As ineffably Mother of God we magnify her.

Fearful it is, O Word of God, to see you the Maker destroyed on a Tree, suffering in the flesh, God on behalf of slaves, and lying lifeless in a grave, but releasing the dead from Hell. Therefore, O Christ, as all-powerful we magnify you.

By being placed as a corpse in a tomb, O Christ, you saved the Forefathers from the corruption of death, and you made life blossom by rising from the dead, leading mortal nature to the light and clothing it with divine incorruption. Therefore as source of ever-living light we magnify you.

**Theotokion.** You were revealed, All-pure, as Temple and throne of God, in which he who lives in the highest took his dwelling, born without man, and in no way opening the gates of your flesh. Therefore by your unceasing prayers, O Holy One, finally defeat the tribes of barbarians and subject them to our King.

**Another. Of the Cross and Resurrection.**

You have become a source of glory for mortals by a dishonourable death, which you tasted, Christ Saviour, through crucifixion in your mortal nature, and you granted me incorruption, for you love mankind.

By rising from the tomb, O Christ, you saved me and exalted me and brought me to the Father, your Begetter, and you took your seat at his right hand through the compassion of your mercy, O Lord.

**Of the Mother of God. The same Irmos.**

For the devout faithful, O Virgin, there is no surfeit of your praises at all; for receiving divine and spiritual love, as Mother of God with love they magnify you.

You have placed the one who bore you, O Christ, as an intercessor for us, who can never be put to shame. At her entreaties, O Merciful, you distribute to us the Spirit who gives freely of his goodness, who proceeds through you from the Father.

**At Lauds. Stichera of the Resurrection. *Tone 3.***

Come all you nations, acknowledge the power of the dread mystery; for Christ our Saviour, the Word in the beginning, was crucified for us and willingly buried and rose from the dead to save the whole universe. Let us worship him.

Your guards recounted all the marvels, Lord, but, by filling their right hand with gifts, the Sanhedrin of folly thought to conceal your Resurrection, which the world glorifies. Have mercy on us.

All things have been filled with joy on receiving proof of the Resurrection. For Mary Magdalen came to the grave, found an Angel seated on the stone and dazzling in shining raiment, who said, 'Why do you seek the living with the dead? He is not here, but he has risen, as he said, and goes before you into Galilee.'

In your light, O Master who love mankind, we shall see light. For you rose from the dead, granting salvation to the human race, that all creation may glorify you, the only sinless one. Have mercy on us.

*Other Stichera by Anatolios.*

As a morning hymn, Lord, the Myrrhbearing Women offered you their tears. For bringing perfumes of sweet fragrance, they came to your grave, eager to anoint your

most pure Body. An angel seated on the stone gave them the good tidings, ‘Why do you seek the living with the dead? For he has trampled on death and has risen as God, granting to all his great mercy.’

A dazzling Angel by your life-giving grave said to the Myrrh-bearers, ‘The Redeemer has emptied the tombs, he has despoiled Hell and risen on the third day as alone God and all-powerful.’

On the first day of the week Mary Magdalen came to the grave and sought you. When she did not find you, she lamented and cried out with grief, ‘Alas, my Saviour, how have you, the King of all, been stolen?’ But a pair of life-bearing Angels from within the grave cried out, ‘Why do you weep, woman?’ ‘I weep’, she said, ‘because they have taken my Lord from the tomb and I do not know where they have laid him’. But when, turning back, she saw you, at once she cried out, ‘My Lord and my God, glory to you!’

The Hebrews shut Life up in the tomb; but the Thief opened the Paradise of pleasure with his voice when he cried and said, ‘The One who was crucified with me and who was hanged with me upon the tree also appears to me seated on the throne together with the Father. For he is Christ our God, who has great mercy.’

*Glory, the Sunday Eothinon. Both now, You are most blessed. Then the Great Doxology and after it the Troparion, Today salvation has come to the world.*

## **Liturgy**

### **The troparion of the Resurrection**

Let the heavens rejoice and let the earth be glad, for the Lord has done a mighty act with His arm. He has trampled death by death and become the first-born of the

dead. He has delivered from the depths of hell, and has granted the world His great mercy.

### **The kontakion of the Resurrection**

Thou didst rise today from the grave, O merciful one, and hast led us out of the gates of death. Today Adam dances for joy and Eve rejoices, and with them the prophets and patriarchs unceasingly sing of the divine triumph of Thy power.

### **The prokeimenon**

O chant unto our God, chant ye; chant unto our king, chant ye. **Stichos:** Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

**Alleluia:** In Thee, O Lord, have I hoped, let me not be put to shame in the age to come. **Stichos:** Be Thou unto me a God to defend me and a house of refuge to save me.

## **Tone 4**

### **At Great Vespers**

*After the Opening Psalm and the first Kathisma of the Psalter, at Lord I have cried..., we insert 10 Stichera, and we sing 7 Resurrection Stichera and 3 from the Menaion. 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, as 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 Hades, 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 humanity 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.

Angels and mortals hymn your Rising on the third day, O Saviour, through which the ends of the inhabited world were filled with light, and we were all redeemed from the slavery of the foe, as we cry: O life-giving, all-powerful Saviour, save us by your Resurrection, only lover of mankind.

You shattered the gates of brass and smashed their bars, Christ God, and you raised the fallen human race; therefore with one voice we cry: Lord risen from the dead, glory to you!

O Lord, your birth from your Father is without time and eternal; your incarnation from a Virgin is inexpressible for humans and beyond explanation; and your descent into Hell is fearful for the devil and his angels; for having trampled on death you rose on the third day, granting mankind incorruption and your great mercy.

**Glory. Both now. Theotokion.** The Prophet David, through you the ancestor of God, spoke of you in song be-

forehand to him who has done great things for you: the Queen stood at your right hand. For he, the God who was well pleased without father to become man from you, declared you to be mother, source of life, that he might re-fashion his own image, corrupted by passions, and, having found the lost sheep wandering on the mountain and laid it on his shoulders, he might bring it to his Father; and by his own will unite it to the heavenly Powers and save the world, O Mother of God, Christ who has great and rich mercy.

*Entrance, O Joyful Light... and the Prokeimenon of the day.*

#### **Resurrection Stichera of the Aposticha. Tone 4.**

Lord, by ascending the Cross you wiped out our ancestral curse, and by descending into Hades you freed those enchained from every age, granting incorruption to the human race; therefore with hymns we glorify your life-giving and saving Rising.

#### *In Alphabetical Order.*

*Verse 1:* The Lord is King: he has robed himself in majesty. The Lord has robed and girded himself with power.

Hanged upon a tree, O only Mighty One, you shook creation; laid in a tomb you raised those who dwelt in tombs, granting the human race incorruption and life; therefore with hymns we glorify your Rising on the third day.

*Verse 2:* He has made the world firm; it will not be shaken.

A lawless people, O Christ, delivered you to Pilate, and condemned you to be crucified, showing themselves



unfeeling to their benefactor, but of your own will you endured burial, rose on the third by your own power, as God granting us unending life and your great mercy.

*Verse 3:* Holiness befits your house, O Lord, to length of days.

Reaching your grave in tears the women looked for you; and when they did not find you they cried aloud with grief and lamentation: Alas, our Saviour, King of all, how were you stolen? What sort of place holds your life-bearing body? But an Angel answered them and said: Do not weep, but go, proclaim that the Lord has risen, granting us joy, as he alone is compassionate.

**Glory. Both now. Theotokion.** Look upon the supplication of your servants, O All-unblemished, bringing to an end the dread assaults that beset us and calming all our distress; for we have only you as safe and sure anchor, and we have obtained your protection. Sovereign Lady, may we who entreat you not be put to shame; make haste to hear the supplication of us who cry to you with faith: Hail, Sovereign Lady, help, joy and protection of all, and salvation of our souls.

**Resurrection Apolytikion.**

When the women Disciples of the Lord learned from the Angel the joyful message of the Resurrection and cast away the ancestral sentence, triumphantly they said to the Apostles: Death has been despoiled, Christ God has risen, granting the world his great mercy.

**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.

*And the rest of the Office of the Vigil.*

## **At Matins**

*After the 1st Reading from the Psalter, Kathismata of the Resurrection. Tone 4.*

As they looked at the entrance of the tomb and were unable to endure the bright flame of the Angel, the Myrrhbearing 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.

Of your own will, O Saviour, you endured the Cross, and mortals laid in a new tomb the One who established the ends of earth through a word; therefore the alien was bound, death terribly despoiled and all those in Hell cried aloud at your life-bearing Rising: Christ, the giver of life, has risen and abides 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 the 2nd Reading from the Psalter, others.*

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.

*Verse:* I will praise you, O Lord, with my whole heart; I will tell of all your marvellous works.

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.

*Glory, Both now. Theotokion. Same Melody.*

All the choirs of Angels were struck with wonder, Pure Virgin, at the dread mystery of your conceiving; how the One who holds all things fast with only a nod, is held fast in your arms as a mortal; how the Eternal accepts a beginning; how the One who nourishes everything that breathes by his ineffable goodness, is suckled at the breast: and with hymns they glorify you as truly Mother of God.

*After Psalm 118, the Ypakoi*

The Myrrhbearers 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. 1st Antiphon.**

From my youth up many passions make war on me; but you, O Saviour, help me and save me.

You who hate Sion, may you be put to shame by the Lord; for you will be dried up as grass by fire.

**Glory. Both now.** By the Holy Spirit every soul is given life, and by cleansing it is exalted; it is made bright by the threefold Unity in a sacred mystery.

### **2nd Antiphon.**

From the depth of my soul I have cried to you fervently, O Lord; let your divine ears hearken even to me.

Every one who has set their hope on the Lord, is higher than all those who mourn.

**Glory. Both now.** By the Holy Spirit the streams of grace well up; watering all creation to engender life.

### **3rd Antiphon.**

Let my heart be raised to you, O Lord; and let none of the pleasures of the world lure me earthwards.

As one has tender love for one's mother; so we should have even more fervent love for the Lord.

**Glory. Both now.** By the Holy Spirit comes wealth of divine knowledge, contemplation and wisdom; for by him the Word unveils all the Father's teachings.

### **Prokeimenon.**

Arise, Lord, help us and redeem us, \* for the glory of your Name.

*Verse:* O God, we have heard with our ears, our fathers have told us: the work which you wrought in their days, in days of old.

Let everything that has breath... The Dawn Gospel [Eothinon].

*Having seen the Resurrection of Christ... Psalm 50  
and the rest as usual.*

## **Canon**

*A composition by John of Damascus.*

### **Ode 1. 4th Tone. The Irmos.**

Through the Red Sea's deep the Israel of old  
marched dry shod, and by Moses' hands, outstretched in  
the form of a cross, routed the power of Amalek in the  
wilderness.

You were lifted up, setting aright our fall by the im-  
maculate tree of the Cross and healing the total destruc-  
tion wrought by a tree, O Master, as you are loving and  
all powerful.

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 the Father and the Spirit, filling all  
things, yet yourself uncircumscribed.

**Theotokion.** Without seed you conceived the Son of God  
by the Father's will from the divine Spirit, and you bore in  
the flesh the One who from his Father is without mother  
and for our sake from you without father.

**Another Canon, of Cross and Resurrection. The Ir-  
mos.** I will open my mouth.

You healed the fracture of humanity, Lord, which  
you restored by your precious Blood, and you shattered  
the one powerful in strength, who of old had shattered the  
creature you had fashioned.

Through dying you became the resurrection of the  
dead; for the strength of death was done away with when

it encountered eternal Life, the Master of all things, God incarnate.

**Theotokion.** Your living, divine House has become far fairer than the heavenly Powers, the Virgin who bore you in her womb, the holy Mountain of you, our God.

Another Canon, to the most holy Mother of God, of which the acrostic, with the Irmi, is:

A fourth hymn for the far-famed Maiden.

The **Irmos**. Mighty captains.

Peoples were shaken, nations were troubled, mighty kingdoms faltered, Pure Virgin, from fear of your Offspring; for my King came and destroyed the tyrant and redeemed the world from corruption.

Christ, whose home is in the highest, condescending to mortals sanctified his dwelling, and showed it to be unshaken; for alone after childbirth she who gave birth to the Creator remained a treasure of virginity.

### **Ode 3. The Irmos**

Your Church, O Christ, rejoices in you and cries: You, Lord, are my strength, my refuge and my firmament.

The Tree of life, the true and spiritual Vine, is hanging on a Cross and pours out for all the elixir of immortality.

As great, as fearful, as he who destroyed the insolence of Hell and as God incorruptible he has now risen in the body.

**Theotokion.** You alone have become the cause of blessings beyond nature for those on earth, Mother of God; and so we bring to you our 'Hail'.

Another, of the Cross and Resurrection. O Mother of God.

The serpent sunk its fangs filled with poison into me, O Saviour; but with the nails in your hands, Master, you crushed them; for none is holy of holies but you, O Lover of mankind.

Willingly you appeared as a life-giving corpse in a tomb, Lover of mankind, and you reopened the gates of Hell for the souls from every age; for none is holy of holies but you, O Lover of mankind.

**Theotokion.** You appeared as an unploughed field, which gave birth to the ear of life, the cause of immortality for all who share in it, the holy of holies, who rests in holiness.

**Another, of the Mother of God. You came down from above**

The being of mortals was cleansed when through you it encountered the unendurable divine fire; like a hidden loaf it was baked in you, all-pure Virgin, by that fire who kept you unharmed.

Who is this who is truly God's neighbour, for she is higher than all the ranks of Angels? She who alone in the beauty of virginity shines as the Mother of the Almighty.

**Ode 4. The Irmos.**

Seeing you, the Sun of righteousness, raised upon the Cross, the Church stands in order and fittingly cries out: Glory to your power, O Lord!

You ascended the Cross to cure my passions by the Passion of your immaculate flesh, which you willingly assumed; and so we cry to you: Glory to your power, O Lord.

Death when it had tasted your sinless and life-giving body, Master, was rightly slain; but we cry out to you: Glory to your power, O Lord.

**Theotokion.** Without knowing wedlock you bore a child, O Virgin, and after childbirth you remained still a virgin; therefore with never silent voices, Sovereign Lady, we cry to you with unwavering faith, 'Hail!'

**Another, of the Cross and Resurrection.** Realising the unsearchable.

Israel, which was subject to the law, did not recognise you, O Christ, as God, who had ordained the law, but unworthy of that lawgiving they transgressed the law and nailed you as lawless to the Cross.

Your soul made divine, O Saviour, plundered the treasuries of Hell and raised with it the souls from every age; while your life-bearing body became a source of incorruption for all.

**Theotokion.** As ever Virgin and true Mother of God we all glorify you, O All-pure, whom the bush that encountered the fire and was not burned prefigured for Moses, who saw God.

**Another, of the Mother of God.** The One enthroned in glory.

The One who is in the form of the incomprehensible godhead lived among men, the invisible made visible, and from you, O Maiden, formed with a different form, he saves those who know you to be the pure Mother of God.

The Virgin received the immaterial in matter, become a babe from her by participation in matter; and so he is known in two natures, God bearing flesh and mortal beyond being.

The Word and God, who dwelt in you, a Virgin, and was born without seed, preserved you a Virgin after child-



birth and kept you a Virgin in giving birth, as he is Master and Maker of all creation.

**Ode 5. The Irmos.**

You, Lord, my light, came into the world, a holy light turning from the darkness of ignorance those who sing your praise in faith.

You came down to earth in your compassion, Lord; you raised up fallen human nature when you were hung upon a Tree.

You have took away the accusation of my faults, O Christ; you abolished the pains of death, O Merciful, by your Resurrection.

**Theotokion.** You we thrust forward as an unbreakable weapon against foes; we have gained you as anchor and hope of our salvation, O Bride of God.

**Another, of the Cross and Resurrection.** The universe was amazed.

Foolish Hell received you entire in its mouth, for as it had watched you nailed to a Tree, pierced by a lance it reckoned the lifeless living God to be a mere mortal; but when put to the test he knew the strength of your Divinity.

The tomb, which took possession of the temple of your body, Lover of mankind, when it was destroyed, and Hell were both forced to pay the penalty; the latter by disgorging the souls of the Saints, the former their bodies. O Immortal.

**Theotokion.** See, what the Prophet foretold has now been fulfilled; for you, Virgin who knew not wedlock, carried in your womb the God over all, and gave birth to an

eternal Son, who gives peace as the prize to all who sing your praise.

**Another, of the Mother of God.** Now I will arise.

The Son of God dwelt in you, Pure Virgin, made you for us a House of glory, holy Mountain of God, bride, bridal chamber, temple of sanctification, and Paradise of eternal delight.

From virgin blood, O Christ, you took flesh, without seed, immaculate and empersonned, rational and intelligent, endowed with life, activity and will, its own master and self determined.

A virgin womb has shamed the tyrant's plot; for a babe has searched out with his hand the soul-destroying hole of asps, overthrown the boastful rebel and subjected him under the feet of the faithful.

### **Ode 6. Irmos**

I will sacrifice to you with a voice of praise, O Lord, the Church cries to you, cleansed from the gore of demons by the Blood which flowed through pity from your side.

Girded with power you ascended the Cross and came to grips with the tyrant, and as God hurled him from on high; but Adam you raised up with your invincible hand.

You rose from the tomb, O Christ, in dazzling beauty, scattered every foe by your divine power, and as God filled all things with gladness.

**Theotokion.** O wonder, newer than every wonder; for a Virgin, without knowing man, conceived in her womb the One who encompasses all things but did not restrict him.

**Another, of the Cross and Resurrection.** I entered the depths of the sea.

Hell opened its gullet and swallowed me down, and the fool puffed up his soul; but Christ came down and brought out my life, for he loves mankind.

Death was caught by death; for the One who was dead arose having granted me incorruption; the immortal appeared and proclaimed joy to the women.

**Theotokion.** Your pure womb, O Mother of God, has been declared the place of the unendurable godhead; on which the Hosts of heaven cannot gaze without fear.

**Another, of the Mother of God.** The same Irmos.

Of old the serpent deceived me and put me to death through my foremother Eve; but now, pure Virgin, through you the One who fashioned me has called me back from corruption.

The deep of compassion declared you, O Maiden, to be ineffably the chosen deep of wonders; for from you Christ the Pearl shone with the lightning flash of his godhead.

**Kontakion.** 4th Tone.

My Saviour and Deliverer, from the tomb as God raised from their bonds those born of earth and smashed the gates of Hell, and as Master arose on the third day.

**Ikos.**

Let all of us who are born of earth sing the praise of Christ the giver of life, who rose from the dead on the third day from the tomb, and by his power to-day smashed the gates of death, put Hell to death and crushed the sting of death, set Adam free with Eve, as with

thanksgiving we cry aloud our fervent praise: For he as alone the mighty God and Master rose on the third day.

### **Ode 7. Irmos.**

The Children of Abraham in the Persian furnace, fired by love for true religion rather than by the flame, cried out: Blessed are you, O Lord, in the temple of your glory.

Washed in the divine Blood of Christ, humanity has been called back to incorruption, as it sings with thanksgiving: Blessed are you, O Lord, in the temple of your glory.

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

**Theotokion.** Sanctified and divine dwelling of the Most High, hail! For through you, Mother of God, joy has been given to those who cry: Blessed are you among women, all-blameless Lady.

Another, of the Cross and Resurrection. The god-like Youths.

Hanging upon a Tree you humbled the haughty look and cast to the earth the supercilious brow, and saved mankind. O highly exalted; Lord and God of our fathers, blessed are you.

By your power exalt the horn of us who worship you, O Master, who rose from the dead and emptied Hell, wealthy before with many people. Lord and God of our fathers, blessed are you.

**Triadikon.** Following divine teachings we glorify one Godhead, as a radiance with three lamps, unconfounded

and undivided that knows no evening and which enlightens all creation that sings: O God, blessed are you.

**Another, of the Mother of God.** Three Youths in Babylon.

The fire of love of the Virgin within my heart draws me to song, to cry to the Mother and Virgin: Blessed one, the Lord of Powers is with you.

You were revealed as higher than all creatures, for you gave birth to the Maker and Lord; and so, Mother of God I cry to you: Blessed one, the Lord of Powers is with you.

Triadikon.

Reverencing you as one Lordship, undivided in three sources of holiness, O Nature with three Persons, I sing your praise as I cry: Blessed are you, who guide the universe.

### **Ode 8. The Irmos**

Stretching out his hands Daniel closed the jaws of the lions in the den; while the Youths, lovers of true religion, girded with virtue, quenched the power of the fire as they cried: Bless the Lord, all you works of the Lord.

Stretching out your hands on the Cross, you gathered in all the nations, and revealed one Church, Master, which sings your praise, for those on earth and those in heaven who sing in harmony: Bless the Lord, all you works of the Lord.

An Angel white as snow, blazing with the unapproachable light of the Resurrection, appeared to the women and cried out: Why do you seek the living as a mortal in the tomb: Christ has truly risen. To him let us cry: All you works, praise the Lord.

**Theotokion.** You alone in all generations, immaculate Virgin, were revealed as Mother of God; you became the lodging of the Godhead, O all-blameless, and were not burned by the fire of the unapproachable light; therefore we all bless you, Mary, Bride of God.

**Another, of the Cross and Resurrection.**

When it saw your unjust slaughter creation, mute with sorrow, grieved; for when the earth was troubled, the sun wrapped itself in a deep black cloud as a garment; but we without ceasing praise and highly exalt you, O Christ, to the ages.

You came down to my aid as far as Hell, and made the resurrection a road for all; you went up once more, taking me on your shoulders, and brought me to the Father; therefore I cry to you: Praise the Lord his works, and highly exalt him to all the ages.

**Triadikon.** We glorify the first Mind and cause of all, the Father alone without cause, the Word without beginning, the Spirit, the Paraclete, one God and Lord and Maker of all, as we worship a Trinity one in nature and highly exalt it to all the ages.

**Another, of the Mother of God.** All-powerful Redeemer of all.

Having fashioned you from Adam's side, he was incarnate from your virginity, the Lord of all, whom we praise as we cry out: All you his works, bless the Lord.

In a tent Abraham beheld the mystery which is in you, Mother of God, for he received your Son, not in the flesh, and sang: All you his works, bless, praise the Lord.

The pattern of your virginity saved those equal in number to the Trinity; for in virgin bodies they trampled

down the flame, O Maiden, as they cried: Bless, praise the Lord.

### **Ode 9. Irmos.**

A Stone not cut by human hand was cut from you, O Virgin, unhewn mountain: Christ the head of the corner, who joined together the natures that were parted; and so with joy, Mother of God, we magnify you.

**Troparia.** The whole of you assumed the whole of me in a conjunction without confusion, giving the whole of salvation, O my God, through your suffering; which you underwent in the body on the Cross though your great compassion.

When your Disciples saw your opened tomb and the grave clothes, that had held God, lying emptied by your Resurrection, they said with the Angel: The Lord has risen indeed.

**Triadikon.** All we believers worship a Unity of divine being, but a Trinity of persons, in persons without confusion it is equal in might and identical in honour, which we reverence and magnify.

### **Another, of the Cross and Resurrection.**

The serpent in Eden crept with guile and took me prisoner; but the almighty Lord dashed him against the mighty rock of Calvary, like an infant, and though the Tree of the Cross opened up for me again the entrance of delight.

You laid waste the mighty strongholds of the foe and plundered his wealth with your all powerful hand, raising me with you from the vaults of Hell, and exposed

the ancient vaunting boaster as a mere jest and laughing stock.

Come to visit the misery of your people in their penury; with your compassionate and mighty hand give power to the Sovereign who bears the Cross against blaspheming foes to rescue your own inheritance, O Christ, as you love mankind.

### **Another, of the Mother of God.**

We see you as a lily dyed with the purple of the divine Spirit, immaculate Virgin, shining out in the midst of thorns and filling with sweet fragrance those who truly magnify you.

From your womb, O all-blameless, the Incorruptible took our unstable mortal nature and through his compassion revealed it as stable in himself; and so as Mother of God we magnify you.

Sovereign Lady of all created things, grant trophies of victory to your people, placing the adversary under truce to the Church, so that as Mother of God we may magnify you.

### **At Lauds. Stichera of the Resurrection.**

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!

With 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, 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!

Women longed to see your Resurrection, Christ God; Mary Magdalen came in anticipation; she found the stone rolled away from the grave, and the Angel sitting and saying; Why do you seek the living with the dead? He has risen as God, that he may save the universe.

Where is Jesus, whom you thought to guard? say, O Jews. Where is he whom you placed in the grave, then sealed the stone? Give back the dead, you who denied life; give back the buried or believe in the Risen One. Though you keep silent about the Lord's Rising, the stones will cry out, above all the one that was rolled away from the grave. Great is your mercy! Great the mystery of your dispensation! Our Saviour, glory to you!

## Liturgy

### The troparion of the Resurrection

When the women disciples of the Lord learned from the angel the glad tidings of the resurrection and cast off the ancestral curse, they exultingly told the apostles; Death is despoiled, Christ our God has risen and is giving the world the great mercy.

### The kontakion of the Resurrection

My Savior and deliverer from the grave, as God, raised the earth-born from their chains, and shattered the gates of hell; and He rose as Lord on the third day.

### The prokeimenon

How magnified are Thy works, O Lord. In wisdom hast Thou made them all. *Stichos*: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

**Alleluia**: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness. *Stichos*: Thou hast loved righteousness and hated iniquity.

## Tone 5

### At Great Vespers

*After the Opening Psalm and the first Kathisma of the Psalter, at Lord I have cried, we insert 10 Stichera,*

*and we sing 7 Resurrection Stichera and 3 from the Menaion. Resurrection Stichera. Tone 5.*

By your precious Cross, O Christ, you have shamed the devil, and by your Resurrection you have blunted the goad of sin, and you have saved us from the gates of death: we glorify you, O Only-begotten.

He who gives the Resurrection to the human race, was led as a sheep to the slaughter; all the princes of Hell trembled before him and the gates of pain were lifted up; for Christ the King of glory had come in, saying to those in bondage: Come forth! and to those in darkness: Reveal yourselves!

O great marvel! Having suffered in the flesh through love for mankind, the Creator of things invisible, the immortal has risen. Come families of nations, let us worship him; for delivered from error by his compassion, we have learned to hymn one God in three Persons.

*Other Verses 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 through the flesh on the world, and descended as far as Hell, abolished the darkness there and showed the nations the light of the Resurrection; O Lord, Giver of light, 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 choir of Angels rejoices, the error of demons flees, fallen Adam arises, the devil has been overthrown.

O Lord, our Saviour, who despoiled Hell and trampled on death; who enlightened the world by the precious Cross, have mercy upon us.

The members of the guard were instructed by the lawless: Conceal Christ's Resurrection and take money and say that while we asleep the corpse was stolen from the grave. Who ever saw, who ever heard of a stolen corpse? Especially one anointed and naked, and even leaving its grave-clothes in the tomb? Do not be deceived, O Jews, learn the sayings of the Prophets, and know that he is truly the Redeemer of the world and All-powerful.

**Glory. Both now. Theotokion.** In the Red Sea was once depicted an image of the Bride who knew not wedlock. There Moses the parter of the water, here Gabriel the servant of the marvel; then Israel marched dry shod through the deep, but now the Virgin has given birth to Christ without seed; the sea after Israel's passage remained un-trodden; the Blameless one after bearing Emmanuel remained incorrupt. O God, who exists and pre-exists, and appeared as man, have mercy on us.

*Entrance, O Joyful Light, and the Prokeimenon of the day.*

### **Resurrection Stichera of the Aposticha.**

With sounds of song we magnify you, O Christ, the Saviour incarnate, yet not parted from heaven, for you accepted cross and death for the sake of our race, for you are the Lord who loves mankind. When you had despoiled the gates of Hades, you rose on the third day and saved our souls.

*Alphabetical.*

*Verse 1:* The Lord is King: he has robed himself in majesty. The Lord has robed and girded himself with power.

When your side was pierced, O Giver of life, you poured out streams of forgiveness, of life and salvation for all; you accepted death in the flesh, so giving us immortality; by dwelling in a grave you freed us, raising us with yourself as God in glory; and so we cry out to you: O Lord, Lover of mankind, glory to you!

*Verse 2:* He has made the world firm; it will not be shaken.

Strange your crucifixion and your descent into Hades, O Lover of mankind; for having despoiled it and raised with yourself as God in glory those who were prisoners, you opened Paradise and bade it welcome them; so give us too, who glorify your Rising on the third day, forgiveness of sins, granting us to be inhabitants of Paradise, as you alone are compassionate.

*Verse 3:* Holiness befits your house, O Lord, to length of days.

O Lover of mankind, who for ours sakes accepted the passion in the flesh, and rose from the dead on the third day, heal the passions of our flesh, raise us from grievous offences, and save us.

**Glory. Both now. Theotokion.** You are temple and gate, palace and throne of the King, All-honoured Virgin; through you Christ the Lord, my redeemer, appeared to those who sat in darkness, for he is the Sun of justice, who wishes to enlighten those whom he fashioned in his own image with his own hand. Therefore All-praised one, as you have a mother's boldness towards him, intercede unceasingly that our souls be saved.

### **Resurrection Apolytikion.**

Let us believers praise and worship the Word who like the with Father and with 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.

### **At Matins**

*After the 1st Psalter Reading, Resurrection Kathismata. Tone 5. The Word without beginning.*

Let us celebrate the Cross of the Lord, let us honour in hymns his holy Burial and highly glorify his Resurrection; for with himself he raised the dead from the graves, as God having despoiled the might of death and the devil's strength, and he made light dawn for those in Hell.

*Verse:* Arise, O Lord, my God, let your hand be lifted up: do not forget the poor.

O Lord, who put death to death, you were called dead; you that emptied the tombs were placed in a tomb; above, soldiers were guarding the grave, below, you raised the dead from every age. O Lord, All-powerful and beyond all 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, who lead mor-

tals over to eternal life; hail Maiden undefiled, who bore without wedlock the salvation of our souls.

*After the 2nd Psalter Reading other Kathismata.*

O Lord, after your Resurrection on the third day, and the worship of the Apostles, Peter cried to you: Women had courage, and I was a coward; a Thief confessed you as God, and I denied you: will you call me disciple in future, or will you declare me once again a fisher of the deep? But accept me repenting, O God, and save me!

*Verse:* I will give thanks to you, O God, with my whole heart: I will tell of all your marvellous works

O Lord, the lawless nailed you between malefactors and pierced your side with a lance, O Merciful; but you, who destroyed the gates of Hell, accepted burial and rose on the third day; Women ran to see you and they announced the Resurrection to the Apostles. O Saviour highly exalted, whom the Angels hymn, O blessed Lord, glory to you.

**Glory Both now. Theotokion.** Bride without wedlock, Mother of God, who turned Eve's grief to joy, we the faithful hymn and worship you, for you have brought us back from the ancient curse. And now, All-hymned All-holy one, ceaselessly intercede, for the salvation of our souls.

*After Psalm 118 the Ypakoi.*

The Myrrhbearers, astounded in mind by the vision of the Angel yet enlightened in soul by the divine Resurrection, announced the good tidings to the Apostles: Tell among the nations the Lord's Resurrection, who works with us through wonders, and grants us his great mercy.

*The Anavathmi. Antiphon 1.*

When I am troubled I sing to you like David, my Saviour: Deliver my soul from a deceitful tongue.

Blessed is the life of those who dwell in the desert places, the love of God gives them wings.

**Glory. Both now.** By the Holy Spirit all things are held firm, both visible and invisible; for he has sovereign power, being undeniably one of the Trinity.

*Antiphon 2.*

Let us lift ourselves to the mountains, my soul; come thither whence comes our help.

Let your right hand hovering over me, O Christ, guard me from every mischief.

**Glory. Both now.** To the Holy Spirit, as we contemplate God, let us say: you are God, life, love, light, mind, you are goodness, you reign to the ages.

*Antiphon 3.*

For those who said to me: Let us go to the courts of the Lord, filled with great joy, I offer my prayers.

Fearful things will be accomplished upon the house of David; for a fire will be there, burning every shameful thought.

**Glory. Both now.** To the Holy Spirit belongs the lordship of life, for from him every living being takes its breath, as to the Father together with the Word.

**Prokeimenon** [Psalm 9].

Arise, O Lord, my God, for you reign as King for ever.



*Verse:* I will give you thanks, O Lord, with my whole heart: I will tell of all your marvellous works.

*Let everything that has breath. The Dawn Gospel. We have seen the Resurrection. Psalm 50 and the Resurrection Canon.*

## **Canon**

### **Ode 1. Tone 5. The Irmos.**

Christ, who brings wars to nothing with uplifted arm, shook horse and rider into the Red Sea; but Israel he saved as they sang a song of victory.

The assembly of the Hebrews preserved no mother's love for you, O Benefactor Christ, but bearing thorns crowned you, the Author of our race, who abolished the penalty of the thorns.

Giver of life, you bent down to the pit without falling and raised me up who had fallen; you bore my foul-smelling corruption untouched, and made me sweet-smelling with the myrrh of your divine nature.

**Theotokion.** The curse is abolished, grief has ceased, for the Blessed One, the Full of Grace, has made joy dawn for the faithful, for she bears a flower, Christ, a blessing for all the ends of the earth.

### **Another Canon, of the Cross and Resurrection.**

To him who was nailed of his own will to the Cross and through the Cross freed the fallen from the ancient sentence, to him alone let us sing, for he has been glorified.

To Christ, the dead man who rose from the tomb and raised the fallen and adorned him by seating him

with the Father, to him alone let us sing, for he has been glorified.

**Theotokion.** Immaculate Mother of God, without ceasing implore the God who was incarnate from you, yet never absent from his Father's bosom, to save those he fashioned from every trouble.

**Another Canon, of the Mother of God:**

O all-immaculate, implore Christ, the light who dwelt in you and enlightened the world with the rays of his godhead, to enlighten all those who hymn you as Mother of God.

Full of grace, as one made fair by the beauty of the virtues, you received by the beam of the Spirit, O all-pure, the comeliness that creates beauty and makes the universe beautiful.

The bush on Sinai foreshadowing you of old, O Virgin, was not consumed though joined with fire; for beyond understanding as a Virgin you bore a child and remained a Virgin, O Virgin Mother.

**Ode 3. The Irmos.**

You fixed the earth on nothing by your command, and raised it though ungovernably dragged down; establish your Church on the unshakeable rock of your commandments, O Christ, alone good and lover of mankind.

The ungrateful children of Israel, who sucked the honey from the rock offered you gall, O Christ, who worked the wonder in the wilderness; in exchange for your deeds of goodness gave you vinegar instead of manna.

They who of old were protected by a cloud of light laid Christ, who is life, in a tomb; but by your own power

you arose and granted all the faithful the radiance of the Spirit, which mystically overshadows them from above.

**Theotokion.** Without wedlock and without a mother's pains you became Mother of the God, who shone from a father who is uncompounded; therefore, since you bore the Word made flesh, with right belief we proclaim you Mother of God.

**Another, of Cross and Resurrection.**

You rose from the tomb, O Christ, giver of life, delivering from the corruption of death those who hymn your voluntary crucifixion.

The Myrrhbearers were hastening to anoint your body, O Christ, and when they did not find it they returned hymning your Rising.

**Theotokion.** O pure one, implore without ceasing the one who was incarnate from your loins that those who hymn you, pure Virgin, may be delivered from the deception of the devil.

Of the Mother of God. Another.

You have now been most clearly revealed to all, honoured Virgin, to be the ladder by which the Most High came down to right corrupted nature. For through you the supremely good was well-pleased to be joined to the world.

The mystery preordained of old and known before the ages to God who knows all things, now in the last times has been revealed in your womb, All-blameless, having reached its term.

**Ode 4. The Irmos.**

Avvakoum, prophetically apprehending your divine self-emptying, O Christ, cried out to you in awe: You have come for the salvation of your people; to save your anointed.

Prefiguring, O Good One, as in an icon your immaculate Cross, which slays the taste of sin, through wood you sweetened the bitter waters of Mara.

You accepted a Cross, my Saviour, against the tree of knowledge, gall against sweet provender; while against the corruption of death you poured out your divine blood.

**Theotokion.** Without union you conceived in your womb without corruption; you gave birth before you felt the pains of labour, and after child-birth, for you had born God in the flesh, you were kept a Virgin.

### **Another, of Cross and Resurrection.**

When the Cross was fixed in the earth on Calvary, the bars were smashed and the eternal gate-keepers, and they cried: Glory to your power, O Lord!

When the Saviour went down as mortal to the prisoners, the dead from every age arose with him and cried: Glory to your power, O Lord!

**Theotokion.** The Virgin gave birth and did not know a mother's pangs, but mother she is and virgin has remained; whom we hymn as we cry: Hail, Mother of God!

### **Of the Mother of God. Another.**

As with heart, mind, soul and voice I devoutly confess you as truly Mother of God, pure Virgin, I gather the fruit of salvation and am saved by your intercessions.

He that created the universe from nothing, as benefactor was well-pleased to be created from you, O pure

one, for the salvation of those who with faith and love hymn you, O all-blameless.

The choirs beyond the world hymn your offspring, O all-blameless, rejoicing at the salvation of those who believe you to be true Mother of God, O Virgin undefiled.

Isaias named you the rod from which sprung for us a fair flower, Christ God, for the salvation of those who with faith and love have recourse to your protection.

### **Ode 5. The Irmos.**

To you, clothed with light as a garment, I rise early and cry out: Enlighten my darkened soul, O Christ, for you alone are compassionate.

**Troparia.** The Lord of glory in a form without glory, of his own will is hung dishonoured on the tree and thus ineffably procured for me divine glory.

You have changed my clothing for incorruption, O Christ, for incorruptibly you tasted in the flesh the corruption of death, and dawned from the grave on the third day.

**Theotokion.** By giving birth without seed to Christ, who is justice and redemption for us, O Mother of God, you made our Forefather's nature free of the curse.

### **Another. Of Cross and Resurrection.**

You stretched out your hands, our Saviour, on the tree, calling all to yourself as you love mankind.

You despoiled Hell, our Saviour, by your burial, and you filled all things with joy by your Resurrection.

**Theotokion.** We sing your praise as Virgin after child-birth, Mother of God; for you bore God the Word in the flesh for the world.

**Of the Mother of God. Another.**

All the Prophets clearly foretold that you would be God's Mother, all-honoured Mother of God; for you alone, O pure one, were found wholly blameless.

Honoured one, we acknowledge you to be the cloud of light which showered down on us in our despair Christ the shower of incorruption.

The God, who as alone compassionate dwelt in you, loved you as close to him, wholly good and blameless, sealed purely in virginity.

**Ode 6. The Irmos.**

Calm the raging sea of the passions, O Master Christ, with its soul-destroying surge, and lead me up from corruption as you are compassionate.

The Ancestor of the race, O Master Christ, slid down into corruption through tasting the forbidden food, and was brought back to life through your Passion.

You, who are Life, came down to Hell, O Master Christ, and by becoming corruption to the corrupter, through corruption you became the source of resurrection.

**Theotokion.** The Virgin bore a child and after child-birth remained pure; as truly Virgin Mother cradling him who carries the universe in his hands.

**Another. Of Cross and Resurrection.**

You stretched out your hands, gathering together the companies of the nations, separated far from you,

Christ our God, by your life-bearing Cross, for you love mankind.

You despoiled death and smashed the gates of Hell; while Adam, the prisoner, was released and cried out to you: Your right hand has saved me, O Lord!

**Theotokion.** Glorious Mary, boast of the Orthodox, we fittingly glorify you as bush unburned, mountain and living ladder, and gate of heaven.

**Of the Mother of God. Another.**

The cause of all, who gives being to all, when he took flesh like ours, had you as cause, all-blameless Mother of God.

We know you, all-blameless Lady, to be a source brimming with life-sustaining healings for those who with faith have recourse to your far-famed protection.

For us you bore the Giver of life, cause of salvation, who bestows eternal redemption on those who proclaim you as true Mother of God.

**Kontakion.**

You descended into Hell, Christ my Saviour, smashed its gates as all-powerful, raised the dead with yourself as Creator, smashed the sting of death and delivered Adam from the curse, O lover of mankind: therefore we all cry to you: Save us, O Lord!

**Ikos.**

The women, when they heard the Angel's words, cast away their lamentation and becoming joyful, trembling saw the Resurrection. And see, Christ drew near them and said: Rejoice! Take courage, I have overcome the world and freed the prisoners. Hurry then to the Disci-

ples, take them this message: I am going before you to preach in the city of Galilee. Therefore we all cry to you: Save us, O Lord!

### **Ode 7. The Irmos.**

The highly exalted Lord of the fathers quenched the flame, rained dew on the Youths as they sang in unison: O God, blessed are you!

Wrapped in flesh, like bait for a hook, You drew down the serpent by your divine power and brought up those who cry: O God, blessed are you!

The Unbounded, who brought into being the immense structure of the earth, is hidden in the flesh in a tomb, and to him we all sing: O God, blessed are you!

**Theotokion.** All-blameless, you bore one person in two natures, God in bodily form, and to him we all sing: O God, blessed are you!

### **Another. Of Cross and Resurrection.**

You destroyed the error of idols through the tree of the Cross; blessed are you, the God of our Fathers.

You rose from the dead, and raised with you those in Hell; blessed are you, the God of our Fathers.

**Theotokion.** You were born of a Virgin, and revealed her to be Mother of God; blessed are you, the God of our Fathers.

### **Of the Mother of God. Another.**

The infinite, who remains unchanged, was in his person united to flesh in you the All-holy, as he is compassionate; he alone is blessed.



Lady, Mother of God, with one voice we glorify you, all-blameless bride and throne of your Creator; to him we all sing: Blessed are you, O God.

Made pure by the Spirit, O Virgin, you have become the Mother of the King of all, who fashioned you; to him we all sing: Blessed are you, O God.

The Lord saved me, O Immaculate Mother of God, clothed in the garment of the flesh he took from you; to him we all sing: Blessed are you, O God.

### **Ode 8. The Irmos.**

The Youths in the furnace, weaving a dance of all creation, sang to you the Maker of all: All your works praise the Lord, and highly exalt him to all the ages.

As if it was not willed, you prayed that the wished for cup of your saving Passion might pass; for you bear two wills, O Christ, corresponding to your two natures to the ages.

At your descent, O Christ, the Maker of all, Hell became a laughing stock and disgorged all those who of old had been slain by the devil's deception and who highly exalt you to all the ages.

**Theotokion.** O Virgin, who beyond thought by the word bore the Lord as God and man and remained virgin, all we his works highly exalt you to all the ages.

### **Another. Of Cross and Resurrection.**

Christ God, who willingly stretched out his hands on the cross and broke open the bonds of death, praise him, you priests, highly exalt him you people, to all the ages.

Christ God, who dawned like a bridegroom from the tomb, appeared to the Myrrh-bearers and to them pro-

claimed joy, praise him, you priests, highly exalt him you people, to all the ages.

**Theotokion.** You have been revealed, pure Mother of God, as higher than the Cherubim, for in your womb you carried him who rides upon them; with the Bodiless Powers we mortals glorify him to all the ages.

**Of the Mother of God. Another.**

Now the grief of first parents has ceased, for you, God's Mother, have given birth to joy; therefore unceasingly we hymn you, O Virgin, and highly exalt you to all the ages.

The host of the Bodiless Powers sings with us your incomprehensible child-bearing, O Virgin; making one choir with them in love, we highly exalt it to all the ages.

A translucent stream of immortality has come forth from you, O Maiden, the Lord of all, who washes away the filth of those who hymn you with faith and highly exalt you to all the ages.

We confess you, O Virgin, to be truly the divine and light-bearing throne, and tablet of grace, for you received the Word of the Father; whom we highly exalt to all the ages.

**Ode 9. The Irmos.**

O Isaias, dance! The Virgin has conceived, and she has borne a Son, Emmanuel, who is both God and man; and Orient is his name; whom we magnify, as we call the Virgin blessed.

O Master Christ, you assumed fallen man, wholly joined to him from a virgin womb; but alone not sharing in sin, you freed him wholly from corruption by your immaculate sufferings.

O Master Christ, by the blood which flowed from God being emptied from your immaculate and life-giving side sacrifice to idols has ceased, while we of all the earth offer you the sacrifice of praise.

**Theotokion.** The pure and holy Maiden disclosed not God without a body, nor yet a mere man, but perfect man and in truth perfect God, whom we magnify with the Father and the Spirit.

**Another. Of Cross and Resurrection.**

You accepted the sufferings on the Cross and by death smashed the power of Hell; with right belief we faithful magnify you.

You rose from the tomb on the third day, despoiled Hell and enlightened the world; with one mind we faithful magnify you.

**Theotokion.** Hail, God-bearer, Mother of Christ God; ask him whom you bore to grant forgiveness of offences to those who hymn you with faith.

**Of the Mother of God. Another.**

From your pure blood flesh was curdled beyond nature for the creator and only-begotten Son of the Father, not from a man, but without seed, with mind and soul, O Mother of God, ever-virgin.

You halted the ungovernable assault of death when beyond understanding you truly gave birth in the flesh to eternal life; for Hell, attacking it with bitter mouth, was destroyed.

Seated on his royal throne your Son stood you at his right hand, radiantly shining in tasselled gold, in god-

ly virtues, and assured you honours due to his Mother, O all-blameless.

**At Lauds, Resurrection Stichera. Tone 5.**

Lord, though the grave was sealed by lawless men, you came from the tomb as you had been born from the Mother of God; your bodiless Angels did not know how you had become incarnate, the soldiers guarding you did not know when you arose; for both are sealed for those who inquire, but the wonders have been revealed to those who with faith worship the mystery which we hymn; give us joy and great mercy.

Lord, having smashed the eternal bars and burst bonds asunder, you rose from the tomb, leaving your grave clothes behind as evidence of your true burial for three days; and you went ahead into Galilee, while being guarded in a cave. Great is your mercy, O Saviour beyond understanding; have mercy on us.

Lord, the women ran to your tomb to see you, the Christ who had suffered for our sakes, and approaching they found an Angel seated on the stone, rolled back with fear, and he cried out to them and said: The Lord has risen; tell his disciples that he has risen, he who saves our souls.

Lord, as you came out of the sealed grave, so you came in to your disciples when the doors were shut, and showed them your body's sufferings, which you had accepted, O long-suffering Saviour; as sprung from David's seed you endured stripes; as Son of God you have freed the world. Great is your mercy, O Saviour beyond understanding; have mercy on us.

*Other Stichera, by Anatolios.*

Lord, the King of the ages and Maker of all things, who for us accepted crucifixion and burial in the flesh, 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 announce your dread mysteries? For, incarnate for us, as you willed, you manifested the might of your power: for on your Cross you opened Paradise to the Thief, and in your Burial you smashed the bars of Hell, and at your Resurrection you made all things rich. Compassionate One, glory to you!

The Myrrhbearing women coming to your tomb very early in the morning sought to anoint the Immortal Word and God; and informed by the words of the Angel they returned with joy to tell the Apostles openly that you the life of all, have risen and grant the world pardon and your great mercy.

The guards of the tomb which received God said to the Jews: O the folly of your plan! In vain did you labour when you thought to guard the uncircumscribed. Openly you appeared wishing to hide the Resurrection of the Crucified. O the folly of your assembly! Why do you again wish to hide what cannot be hidden? Listen rather to us, and be willing to believe the truth of the events. A dazzling Angel came down from heaven and rolled away the stone; from fear of him we became as dead men; and calling out to the brave Myrrhbearing women he said: Do you not see the death of the guards, the breaking of the seals and the emptying of Hell? Why do you seek as a mortal the one who has destroyed Hell' victory and smashed death's sting? Go quickly proclaim to the Apostles the good tidings of the Resurrection, crying fearlessly: He has risen indeed, the Lord who has great mercy!

**Glory.** The Eothinon. Both now. You are most blessed. Then Great Doxology and the **Troparion:** Rising from the grave.

## Litury

### **The troparion of the Resurrection**

Let us, the faithful, praise and adore the Word, co-eternal with the Father and the Spirit, Who for our salvation was born of a virgin. For He was pleased to ascend the cross in the flesh and to endure death and to raise the dead by His glorious resurrection.

### **The kontakion of the Resurrection**

Thou didst descend into hell, my Savior, and having shattered its gates, as all powerful, Thou didst raise the dead with Thyself, as creator, and didst deliver Adam from the curse, O lover of men. Therefore, we all cry to Thee: Save us, O Lord.

### **The prokeimenon**

Thou, O Lord, shall keep us and shall preserve us from this generation and for evermore. *Stichos:* Save me, O Lord, for a righteous man there is no more.

**Alleluia:** Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth. *Stichos:* For Thou hast said: Mercy shall be built up for ever. In the heavens shall Thy truth be established.

## Tone 6

### At Great Vespers

*After the Opening Psalm etc., at Lord, I have cried... we sing the following stichera of the Resurrection.  
Tone 6*

Victorious over Hell, O Christ, you ascended the Cross that you might raise up with yourself those who sat in the darkness of death; free among the dead, you pour forth life from your own light. All-powerful Saviour, have mercy on us.

Today Christ, having trampled on death, has risen as he said, and granted joy to the world, that we may all shout aloud the hymn and say: O Source of life, O unapproachable light, All-powerful Saviour, have mercy on us.

Where shall we sinners escape you, O Lord, who are present in all creation? In heaven? You dwell there. In Hell? You trampled on death. In the depths of the sea? Your hand is there, Master. To you we flee and falling down before you we implore: Lord risen from the dead, have mercy on us.

### *Other Resurrection Stichera by Anatolios.*

We boast in your Cross, O Christ, and we hymn and glorify your Resurrection; for you are our God; we know no other but you.

Ever blessing the Lord we hymn his Resurrection; for having endured the Cross, by death he destroyed death.

Glory to your power, O Lord, for you destroyed the one that held the might of death; you have renewed us through your Cross, granting us life and incorruption.

Your burial, O Lord, smashed and tore apart the bonds of Hell; your Resurrection from the dead enlightened the world. Lord, glory to you!

**Glory. Both now. Theotokion.** Who will not call you blessed, All-holy Virgin? Who will not hymn your childbirth without labour? 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, implore him to have mercy on our souls.

### **Resurrection Aposticha.**

Angels in the heavens, Christ Saviour, hymn your Resurrection; grant that we to who are on earth may with pure hearts glorify you.

In alphabetical order.

You smashed the gates of brass and shattered the bars of Hell, as God all-powerful, and you raised the fallen human race. Therefore with one accord we too cry out: Lord, risen from the dead, glory to you!

Wishing to set us upright from our ancient fall, Christ was nailed to a cross and placed in a tomb. The Myrrhbearing Women, as they sought him with tears, said, lamenting: Alas, Saviour of all, how is it that you deigned to dwell in a tomb? How is it, since you dwelt there willingly, that you have been stolen? How is it that you have been moved? What place has hidden your life-bearing body? But Master, as you promised, appear to us, and bring to an end the grieving of our tears. But as they lamented an Angel cried out to them: End your lament!



Say to the Apostles that: The Lord has risen, granting the world pardon and his great mercy.

You were crucified as you willed, O Christ, and by your burial you despoiled death. On the third day you rose as God in glory, granting the world unending life and your great mercy.

**Glory. Both now. Theotokion.** My maker and redeemer, Christ the Lord, by coming from your womb, All-pure Lady, 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, Sovereign Lady, defence, protection and salvation of our souls.

### **Resurrection Apolytikion**

Angelic powers were at your grave, and those who guarded it became as dead, and Mary stood by the tomb, seeking your most pure Body; you despoiled Hell, and emerged unscathed; you met the Virgin and granted life. Lord, risen from the dead, glory to you!

**Theotokion.** You who called your Mother blessed, came to the Passion by your own will; shining by the Cross, wishing to seek out Adam, saying to the Angels: Rejoice with me, for the drachma that was lost is found. You who disposed all things wisely: Glory to you!

### **At Matins**

*After the 1st reading from the Psalter, Resurrection Kathismata. Tone 6*

With the tomb opened and Hell lamenting, Mary cried to the Apostles in hiding: Come out, you workers of

the vineyard, proclaim the word of the Resurrection: The Lord has risen, granting the world his great mercy!

*Verse:* Arise, O Lord my God, lift up your hand: do not forget your poor for ever.

Mary Magdalen stood by your tomb, Lord, and she wept and cried aloud, and taking you for the gardener she said: Where have you hidden eternal Life? Where have you placed the One who rides on the Cherubim? Those who were guarding him have died through fear. Either give me my Lord or with me cry out: O you who were among the dead and raised the dead, glory to you!

**Glory. Both now. Theotokion.** Gideon foretells your conceiving, and David reveals your child-bearing, O Mother of God; for the Word descended like rain upon a fleece into your womb, and you, the holy earth, without seed budded forth salvation, Christ God, O Virgin full of grace.

*After the 2nd reading from the Psalter, others.*

Life was laid in the tomb and a seal was laid on the stone; soldiers were guarding Christ like a sleeping King; and having invisibly struck his foes the Lord arose.

*Verse:* I will praise you, Lord, with my whole heart: I will tell of all your marvellous works.

Jonas foretells your tomb, and Symeon reveals your divine Rising, immortal Lord; for you descended as a corpse into the tomb, and destroyed the gates of Hell; but you arose without corruption as Master for the salvation of the world, Christ our God, and enlightened those in darkness.

**Glory. Both now. Theotokion.** Virgin Mother of God, implore your Son, Christ our God, who was willingly

nailed to a Cross and who raised the dead, Christ our God, that our souls may be saved.

*After Psalm 118, the Ypakoi.*

By your voluntary and life-giving death, O Christ, you smashed the gates of Hell, as God, and opened to us the Paradise of old; and by rising from the dead, you delivered our life from corruption.

**The Anavathmi - 1st Antiphon**

To heaven I raise my eyes, to you, O Word; have pity on me, that I may live for you.

Have mercy on us who are filled with contempt, repairing your vessels to be useful, O Word.

Glory. Both now. In the Holy Spirit is the cause of all salvation, if he see fit to breathe on one of these, he swiftly raises him from things of earth, gives him wings, makes him grow and ranges him on high.

**2nd Antiphon**

If the Lord had not been among us, none of us could have withstood in the contest with the foe; for those who are victorious are exalted from here.

Let not my soul be taken like a sparrow by their teeth, O Word; alas! How shall I, lover of sin, be delivered from the foe?

**Glory. Both now.** In the Holy Spirit is divinisation for all, good-will, understanding, peace and blessing; for he is equal in action to the Father and the Word.

**3rd Antiphon**

Those who trust in the Lord are fearful to their foes and wondrous to all; for they look on high.

The inheritance of the just, having you, O Saviour, as helper will not stretch out their hands in iniquities.

**Glory. Both now.** In the Holy Spirit is might over all things; him the armies above worship with everything that has breath below.

**Prokeimenon.**

O Lord, raise up your power: \* and come to save us.  
*Verse:* O Shepherd of Israel, give ear; you that lead Jacob like a flock.

Let everything that has breath, the dawn Gospel, Having seen the Resurrection etc., as usual.

*[The translation of the Canons for Sunday Matins has not yet been completed. I hope that in two months time, when Tone 6 comes round again, they will be ready]*

**Canon**

*The Canons: of the Resurrection, with 4 troparia; that of the Cross & the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross & Resurrection hath 2 troparia, as doth that of the Theotokos.*

**ODE I**

**Canon of the Resurrection, in Tone VI— Irmos:**  
Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

*Stichos:* Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

**Canon of the Cross & Resurrection Irmos:** The children of those who were saved... The Judge standeth as one condemned before the tribunal of Pilate, even though his judgment is iniquitous; and God, before Whom the earth and the heavens tremble, is smitten in the face by an unjust hand.

Thou didst stretch forth Thy divine hands upon Thy most precious and Life-bearing Cross, O Savior; and didst gather the nations together to acknowledge Thee, O Master; and they worship Thy glorious crucifixion, O Lord.

Stavrotheotokion: Pouring forth streams of tears, the all-immaculate one stood by Thy Cross, O Savior, beholding the drops of blood which poured forth from Thy side, O Christ, and glorifying Thine incomparable mercy.

**Canon of the All-holy Theotokos, Irmos:** Traversing the deep on foot...

When Eve partook of the fruit of the forbidden tree, she brought down the curse; yet when thou gavest

birth to Christ, the Firstfruits of blessing, O pure one, thou didst annul it.

Having through the divine lightning given birth unto Christ the pearl, O pure one, with the light of thy radiance drive away the darkness of my passions and the turmoil of transgressions.

With spiritual eyes Jacob mystically foresaw the Expectation of the nations: God Who became incarnate of thee, and Who hath delivered us through thy mediation.

When there were no more princes from the tribe of Judah, O all-pure one, thy Son and God, coming forth as Leader, hath now truly become King over the ends of the earth.

Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.

### **ODE III**

**Canon of the Resurrection Irmos:** There is none as holy as Thee, O Lord my God, Who hast uplifted the horn of Thy faithful and established us on the rock of the confession of Thee, O Good One.

Creation, beholding God crucified in the flesh, melted away in fear; yet it was held firmly together by the sustaining hand of Him Who was crucified for our sake.

Wretched death, undone by death, lieth lifeless, for unable to endure the assault of divine Life, mighty death is slain, and resurrection is given to all. Theotokion: The miracle of thy divine birth-giving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

**Canon of the Cross & Resurrection Irmos:** Creation, beholding Thee...

Having spent three days in the tomb, Thou didst arise, granting life through Thy resurrection unto those who before were dead; and released from condemnation, they were filled with joy and gladness, crying: Behold! Thou hast come, O Lord our deliverance!

Glory to Thine arising, O our Savior, for as Almighty Thou hast delivered us from the corruption of hades and from death; and singing, we say: There is none more holy than Thee, O Lord Who lovest mankind!

Theotokion: Thou didst see Him Who was born of thee pierced by a spear, and wast wounded in heart, O all-holy and most immaculate one; and filled with horror, thou didst say: How hath the all-iniquitous nation rewarded Thee, O my Child?

**Canon of the Theotokos Irmos:** There is none as holy as Thee...

The Good One, ineffably receiving my corrupt and mortal flesh from thy womb and rendering it incorrupt, O most pure Mother of God, eternally bound it to Himself.

Beholding God incarnate of thee, O Virgin, the choirs of the angels were filled with awe and fear, and with unceasing hymnody they honor thee as the Mother of God.

The Prophet Daniel was filled with awe, beholding thee, O Mother of God, as the noetic mountain from whence the Stone was quarried not by man, which mightily demolished the temples of the demons.

Neither the words nor the tongue of man is able to praise thee worthily, O Virgin, for Christ, the Be-

stower of life, was well-pleased to become incarnate of thee without seed, O all-pure one.

#### **ODE IV**

**Canon of the Resurrection Irmos:** Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

**Canon of the Cross & Resurrection Irmos:** Foreseeing Thy divine condescension...

O Christ, we venerate Thy precious Cross, the nails, the holy spear, the reed and the crown of thorns, whereby we have been delivered from the corruption of hades.

The tomb seized Thee Who of Thine own will didst manifest Thyself as dead for our sake, O Savior, yet it was in nowise able to hold Thee, O Word; for as God Thou didst arise, saving our race.

Stavrotheotokion: O Ever-virgin Theotokos who gavest birth unto Christ, the Savior of men, from misfortunes and torments deliver us who with faith flee to thy divine protection.



**Canon of the Theotokos Irmos:** Christ is my power...

Saved by thee, O all-pure one we hymn thee, the most immaculate one; and piously chanting, we cry: Blessed art thou, O Ever-virgin, who gavest birth unto God!

O Virgin, most blessed one, thou gavest birth to the Light unwaning Who shineth in the flesh upon those in the darkness of life; and thou hast poured forth joy upon those who hymn thee, O Ever-virgin.

Through thee, O most holy one, hath grace blossomed forth and the law ceased its effect; for thou, O pure Ever-virgin, gavest birth to the Lord Who granteth us remission.

Tasting of the tree showed me forth as mortal, but the Tree of life, Who revealed Himself through thee, O all-pure one, raised up the dead and hath made me an heir to the sweetness of paradise.

## ODE V

**Canon of the Resurrection Irmos:** With Thy divine light illumine the souls of those who with love rise at dawn unto Thee, I pray Thee, O Good One, that they may know Thee, O Word of God, to be the true God Who calleth all forth from the darkness of sin.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world,

for we have thee, the true Theotokos, as an invincible intercession.

**Canon of the Cross & Resurrection. Irmos:** Isaiah, rising at dawn...

Deceived in Eden into eating of the tree, our progenitor fell into corruption, disobeying Thy commandment, O all-good Lord; yet, obedient to the Father, O Savior, by the Cross Thou didst restore him again to his original beauty.

By Thy death, O Good One, the dominion of death hath been abolished, and Thou hast poured forth a well-spring of life upon us and bestowed immortality; wherefore, with faith do we bow down before Thy burial and resurrection, whereby, as God, Thou hast enlightened the whole world.

Stavrotheotokion: The Lord and Creator of all, Who dwelleth in the heavens, ineffably made His abode within thy womb, O most immaculate one, and hath glorified thee as more exalted than the heavens and holier than the immaterial ranks. Wherefore, we on earth now call thee blessed.

**Canon of the Theotokos. Irmos:** With Thy divine light illumine the souls...

Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe. Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Let the assembly of the ungodly lament, who openly refuse to profess thee the pure Mother of God; for thou hast

been shown to us as the gate of the light of God, dispelling the darkness of transgressions.

## **ODE VI**

**Canon of the Resurrection Irmos:** Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

**Canon of the Cross & Resurrection Irmos:** Jonah was swallowed...

The multitude of the Jews became slayers of the prophets and the Messiah, for of old they were not afraid to put to death the prophets, the mystic rays of the Truth. And thus, moved by hatred, they have now slain the Lord Whom the prophets had proclaimed; yet His death hath become life for us.

Thou wast seized but not held in the tomb, O Savior; for even though Thou didst taste death of Thine own will, O Word, yet didst Thou arise as God immortal, raising up with

Thyself those held prisoner in hades, replacing the grief which the women felt before with joy.

Stavrotheotokion: At the time of Thy suffering, the appearance of Thy flesh was ignoble and poor beyond that of men, though through the Essence of the divinity it was shown unto David as comely in beauty. Yet by the rod of Thy kingdom the might of the enemy was shattered; and the pure one said: O my Son and God, arise from the tomb!

**Canon of the Theotokos Irmos:** Beholding the sea of life...

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

The law hath failed and the shadow hath passed away; and in manner past understanding and comprehension the grace of God my Savior, Whose birth took place through thee, hath been made manifest unto me, O greatly hymned Virgin.

### **Kontakion, in Tone VI**

Raising up all the dead from the dark vales [of hades] with His life-creating hand, Christ God, the Bestower of life, granted resurrection to the human race; for He is the Savior of all, the resurrection and life, and the God of all.

**Ikos:** We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the

gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

## **ODE VII**

**Canon of the Resurrection Irmos:** The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldaeans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers! The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

**Canon of the Cross & Resurrection Irmos:** O ineffable wonder!

O strange image! He Who delivered Israel from bondage to Pharaoh is of His own will crucified by them, and looseth the chains of our offenses. Unto Him do we chant with faith: O God our Deliverer, blessed art Thou!

The impious children of the iniquitous crucified Thee, the Savior, on Golgotha, but Thou didst break down the brazen gates and bars, unto the salvation of us who chant: O God our Deliverer, blessed art Thou!

Theotokion: Having given birth to the Liberation of Eve from the ancient curse, O pure Virgin, thou dost release Adam; wherefore, with the angels we hymn thee and thy Son, and cry aloud: O God our Deliverer, blessed art Thou!

**Canon of the Theotokos Irmos:** The Angel caused the furnace...

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

The most evil serpent sank his deadly fangs into me; but thy Son hath broken them, O Mother of God, and given me the strength to cry: Blessed art Thou, O God of our fathers!

Thou art the place where human nature is purified, O thou who alone art blessed of God; for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

## **ODE VIII**

**Canon of the Resurrection Irmos:** From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with wa-

ter; for Thou, O Christ, dost do all things soever Thou desirest. Thee do we exalt supremely for all ages!

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

**Canon of the Cross & Resurrection Irmos:** Fall back in awe and fear, O heaven...

Every ear is filled with awe at how the Most High willingly came to earth to destroy the might of hades by His Cross and burial, and to raise up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The tyranny of hades hath ceased and its kingdom is henceforth set at nought; for He Who is God over all cast down its might when the Cross was planted in the ground. Him do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

O Thine ineffable love for mankind, O Christ, and Thine unutterable benefactions! For, seeing me perishing in the prison of hades, Thou didst deliver me, enduring Thy sufferings. Wherefore, we bless Thee, the Master of all, and exalt Thee supremely for all ages.

## Canon of the Theotokos

**Irmos:** From the flame didst Thou pour forth dew...

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

That the Word might unite Himself unto me, a man, thou becamest the habitation of God, O all-pure one, manifestly shining forth in the splendor of virginity. Wherefore, we hymn thee for all ages.

The golden candlestand prefigured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, for all ages.

Then we chant the Hymn of the Theotokos: “My soul doth magnify the Lord...,” with the refrain “More honorable than the cherubim...”

## ODE IX

**Canon of the Resurrection Irmos:** It is not possible for men to behold God, upon Whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.



Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

**Canon of the Cross & Resurrection Irmos:** Lament Me not, O Mother...

Even though Thou didst descend into the grave as one dead, O Bestower of life, Thou didst destroy the might of hades, raising up with Thee the dead whom it had swallowed, O Christ; and as God Thou hast given resurrection unto all who with faith and love magnify Thee.

Let creation rejoice and blossom like a lily; for Christ hath arisen from the dead as God. Let us cry out: Where now is thy sting, O death? Where is thy victory, O hades? He Who hath lifted up our horn hath cast thee down to the ground, in that He is full of loving-kindness.

Stavrotheotokion: Thou bearest Him Who beareth all things, and holdest as a babe in thine arms Him Who delivereth us from the hands of the enemy who warreth against us, O all-pure Mistress; and thou seest Him uplifted upon the Tree of the Cross Who hath raised us up from the pit of evil.

**Canon of the Theotokos Irmos:** It is not possible for men to behold God...

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness;

for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasuries, O blessed of God.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Resurrection hath now been given to the dead through thine ineffable and unutterable birthgiving, O most pure Theotokos; for Life, clothing Himself in flesh through thee, shone forth upon all, and hath manifestly lifted the gloom of death.

*After the katavasia, the little litany. Then, "Holy is the Lord our God!" thrice; and the matins exapostilarion.*

### **On the Praises, 8 stichera, in Tone VI.**

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

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us! *Stichos:* Praise ye God in His saints, praise Him in the firmament of His power.

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

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

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to

Him: Thou art our life and resurrection! Have mercy upon us!

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

Thou didst rise from the tomb on the third day, as it is written, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

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

Great and awesome is the mystery of Thy resurrection, O Lord; for thus Thou didst issue forth from the tomb, like a bridegroom from a wedding chamber, having destroyed death by death, that Thou mightest free Adam. Wherefore, the angels join chorus in the heavens, and on earth men glorify Thy loving-kindness toward us, O Thou Who lovest mankind.

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

O ye most iniquitous Jews, where are the seals, and the silver coins which ye gave to the soldiers? The Treasure hath not been stolen, but is risen, as One mighty. Ye are filled with shame, who rejected Christ, the Lord of glory, Who suffered, was buried, and rose from the dead. Let us worship Him!

*Stichos:* Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end. While the tomb was sealed, how were the remains stolen, O ye Jews who set the watch and affixed the seals? The King issued forth through doors which were closed. Either show Him as one dead, or worship Him as God, chanting with us: Glory, O Lord, to Thy Cross and resurrection!

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

The myrrh-bearing women, lamenting, reached Thy Life-receiving tomb, O Lord; and, bearing myrrh, they sought to embalm Thine all-pure body. But they found a luminous angel seated upon the stone, who declared to them, saying: "Wherefore weep ye for Him from Whose side life poured forth upon the world? Why seek ye the Immortal One as though He were one dead in the grave? Rather, make haste, announce to His disciples the universal joy of His glorious resurrection!" O Savior Who hast enlightened us thereby, grant us cleansing and great mercy!

*Glory...: The matins Gospel sticheron.*

**Now & ever...: Theotokion, in Tone II.** Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

*Great Doxology, and the resurrectional troparion.*

Having risen from the tomb, and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering all from the snares of the enemy. Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; and through them hast granted Thy peace to the world, O Thou Who alone art plentiful in mercy.

## Liturgy

### **Troparion of the Resurrection.**

Angelic Powers were at your grave, and those who guarded it became as dead, and Mary stood by the tomb, seeking your most pure Body. You despoiled Hell, and emerged unscathed by it; you met the Virgin and granted life. Lord, risen from the dead, glory to you!

### **Kontakion of the Resurrection.**

With his life-bestowing hand Christ God, the Giver of life, raised all from the murky vaults below, and gave resurrection as the prize to mortal clay; for he is the Saviour of all, Resurrection and Life, and the God of all that is.

### **Prokimenon, in Tone 6.**

O Lord, save Thy people, and bless Thine inheritance. *Stichos*: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

**Alleluia.** *Stichos*: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. *Stichos*: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

## Tone 7

### **At Great Vespers**

*After the Opening Psalm and the first Kathisma of the Psalter, at Lord, I have cried we insert 10 Stichera,*

*and we sing 7 Resurrection Stichera and 3 from the Menaion.*

Come, let us rejoice in the Lord who has smashed the might of death and enlightened the human race, as we cry with the Bodiless Powers: Our Creator and Saviour, glory to you!

For us, O Saviour, you endured the Cross and burial; but as God by your death you put death to death; and so we worship your Resurrection on the third day. Lord, glory to you!

The Apostles marvelled when they saw the Creator's Rising and cried aloud the angelic hymn of praise: This is the glory of the Church, this is the wealth of the Kingdom. O Lord, who suffered for us, glory to you!

*Other Stichera by Anatolios.*

Though you were seized by lawless men, O Christ, yet you are my God, and I am not ashamed; your back was scourged, I do not deny you; You were nailed to a Cross, and I do not hide. I make my boast in your Rising; for your death is my life. All-powerful Lord who love mankind, glory to you!

Fulfilling David's prophecy Christ revealed his own greatness in Sion to his Disciples, showing that he was praised and ever glorified with the Father and the Holy Spirit; before without flesh as Word. later for us incarnate and put to death as man, and risen with authority as he loves mankind.

You descended into Hell as you willed, O Christ, you despoiled death as God and master; and you rose on the third day, raising with yourself from the bonds of Hell and from corruption Adam as he cried and said: Glory to your Resurrection, only lover of mankind.

You were laid in a tomb, O Lord, as one who slept and you rose on the third day as one powerful in strength, raising Adam with yourself from the corruption of death, as all-powerful.

**Glory. Both now. Theotokion.** You were known as a Mother beyond nature, O Mother of God; you remained a Virgin beyond reason and understanding; no tongue can expound the marvel of your child-bearing; for while your conceiving, Pure One, was wondrous, the manner of your bearing child cannot be comprehended, for wherever God wills the order of nature is overthrown. Therefore as we all acknowledge you to be Mother of God we implore you insistently: Intercede that our souls may be saved.

*Entrance, O Joyful Light... and the*

**Prokeimenon** of the day.

**Resurrection Stichera of the Aposticha.**

You rose from the tomb, Saviour of the world, and with your flesh you raised mankind. Lord, glory to you!

*Verse:* The Lord is king, he has robed himself in majesty. The Lord has robed and girded himself with power.

*In alphabetical order.*

Come, let us worship the one who rose from the dead and enlightened all things; for he has freed us from the tyranny of Hell through his Rising on the third day so granting us life and his great mercy.

*Verse:* He has made the world firm; it will not be shaken.

O Christ, by descending below Hell you despoiled death, and by rising on the third day you raised us with you as we glorified your all-powerful Rising. Lord, glory to you!

*Verse:* Holiness befits your house, O Lord, to length of days.

Fearful you appeared, Lord, as you lay in the tomb; but rising on the third day in power you raised with you Adam, who cried: Glory to your Resurrection, only lover of mankind.

**Glory. Both now. Theotokion.** As all we born of earth flee to your protection, Sovereign Lady, we cry out to you: Mother of God, our hope, deliver us from unnumbered faults and save our souls.

### **Apolytikion**

You abolished death by your Cross, you opened Paradise to the Thief, you transformed the Myrrhbearers' lament and ordered your Apostles to proclaim: that you had risen, O Christ God, granting the world your great mercy.

### **Theotokion.**

As the treasure-house of our Resurrection, All-praised Lady, bring up from the pit and from the deep of offences those who have put their trust in you; for you saved those who were subject to sin by giving birth to Salvation. You were Virgin before bearing child, Virgin in bearing child and after bearing child you are still Virgin.

### **At Matins**

*After the 1st reading from the Psalter Kathismata of the Resurrection.*

When Life had been laid in the tomb and a seal laid on the stone, soldiers guarded Christ as a sleeping King and Angels glorified him as immortal God; while women



cried aloud: The Lord has risen, granting the world his great mercy.

*Verse:* Arise, O Lord my God, lift up your hand; do not forget your poor for ever.

By your burial for three days you despoiled death, and by your life-bearing Rising you raised corrupted humanity, O Christ god, as you love humankind. Glory to you!

**Glory. Both now. Theotokion.** Virgin Mother of God unceasingly implore Christ God, who was crucified for us and rose again and destroyed the might of death, to save our souls.

*After the 2nd reading, others.*

While the grave was sealed, Christ God, you dawned, O Life, from the tomb; and while the doors were shut, you, the Resurrection of all, came to your Disciples, through them renewing a right Spirit in us, according to your great mercy.

*Verse:* I will confess you, Lord, with my whole heart; I will tell of all your marvellous works.

Bringing sweet spices with their tears, women ran to the grave, and while soldiers guarded you, the King of all, they said to one another: Who will roll away the stone for us? The Angel of great Counsel has risen, trampling on death. All-powerful Lord, glory to you!

**Glory. Both now. Theotokion.** Hail full of grace, Virgin Mother of God, haven and protection of the human race, for from you the Redeemer of the world took flesh, for you alone are Mother and Virgin, ever blessed and glorified; intercede with Christ God to grant the whole world peace.

*After Psalm 118 the Ypakoi.*

Christ God, who took our form and endured the Cross in the body, save me by your Resurrection, as you love humankind.

*The Anavathmi. 1st Antiphon.*

You turned back the captivity of Sion from error, make me too live, O Saviour, seizing me from the slavery of the passions.

He who sows tribulations in the south with tears of fasting, he will reap with joy sheaves of nourishment that lives for ever.

**Glory. Both now.** In the Holy Spirit is the source of divine treasures, from him come wisdom, understanding, fear; to him be praise, glory, honour and might.

*2nd Antiphon.*

Unless the Lord build the house of the soul, we labour in vain; for without him no deed or word is perfected.

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

**Glory. Both now.** By the Holy Spirit all things have being; before all he is God, lordship of the universe, unapproachable Light, Life of all.

*3rd Antiphon.*

Those who fear the Lord and find the ways of life, now and always are blest with unsullied glory.

As you see your offspring like a shoot around your table, rejoice, be glad as you bring them to Christ the Chief Shepherd.

**Glory. Both now.** In the Holy Spirit is an abyss of graces, a wealth of glory and a great deep of judgements; for he is to be worshipped as identical in glory with the Father and the Son.

**Prokeimenon.**

Arise, O Lord my God, lift up your hand; do not forget your poor for ever.

*Verse:* I will confess you, Lord, with my whole heart; I will tell of all your marvellous works.

Let everything that has breath..., the Dawn Gospel, Having seen the Resurrection of Christ..., Psalm 50 and the rest as usual.

**Canon.**

**Ode 1. Tone 7.**

**Irmos.** At your behest, O Lord, the nature of the waters that before flowed freely was transformed and became like earth; and so Israel having marched dryshod sings you a song of victory.

The tyranny of death was judged through a tree, Lord, when you were condemned to an unjust death; and so the ruler of darkness had no power over you and was rightly cast out.

Hades drew near you and having no strength to crush your body with its teeth it broke its jaws; and so, O Saviour, loosing the pains of death, you rose on the third day.

**Theotokion.** The pangs of the foremother Eve have been abolished, for you escaped pangs when you gave birth

without wedlock; and so knowing you to be truly Mother of God we all glorify you.

**Of the Cross and Resurrection. Irmos.** He who brings wars.

Two life-bearing sources the Saviour poured out for us on the Cross from his pierced side. Let us sing to him, for he has been glorified.

By dwelling in a tomb and rising on the third day Christ granted mortals the expectation of incorruption. Let us sing to him, for he has been glorified.

**Theotokion.** Alone you were revealed a virgin even after child-birth; for you gave birth to the Creator of the world made flesh. Therefore we all cry to you, 'Hail!'

**Canon to the Mother of God, Irmos.** At your behest.

O Virgin who gave birth of the abyss of compassion, flood my soul with your light-bearing radiance, that I may sing with love the praise of the abyss of your wonders.

Seeing us wounded by the arrow of sin, the Word took pity on us as benefactor. Therefore the One who is beyond godhead, O all-pure, was united ineffably to flesh from you.

Human nature had become subject to death, corruptible and mortal. But by conceiving life, O all-pure, you led it back from corruption to life.

**Ode 3. Irmos.**

Lord, Saviour, who established the heavens in the beginning by your all-powerful Word and by the divine and all-effecting Spirit all their power, establish me on the unshakeable rock of confession of you.

Ascending the Tree for our sake, compassionate Saviour, willingly to suffer pain, you bear the wound, cause of peace and salvation for the faithful. Through it, O Merciful, we have all been reconciled to your Begetter.

You cleansed me, wounded in soul by the bite of the serpent, of my wound, O Christ, and showed me light, who of old dwelt in darkness and corruption; for through the Cross you descended into Hades and raised me up with yourself.

**Theotokion.** At the entreaties of your Mother who did not know man, grant peace to your world, O Saviour; give victory to the King over hostile barbarians and count those who glorify you worthy of your ineffable glory.

**Another. Of Cross and Resurrection.** You established the heavens.

You endured the sufferings on the Cross and opened Paradise to the Thief, as benefactor and God; establish my mind to do your will, only Lover of humankind.

You rose from the tomb on the third day and made life dawn for the world, as giver of life and God; establish my mind to do your will, only Lover of humankind.

**Theotokion.** O Virgin-mother Mary, who conceived God without seed and delivered Eve from the curse, entreat God who was incarnate from you to save your flock.

**Another. Of the Mother of God.** Lord, Saviour who established.

A serpent crawling out of Eden enticed me with a longing to be divine and hurled me to the earth. But he who is by nature compassionate and kind took pity on me

and having dwelt in your womb and been made like me, O Virgin-Mother, he makes me divine.

Blessed is the fruit of your womb, Virgin Mother of God, the joy of all; for you gave birth to joy for all the world and to gladness that truly scatters the grief of sin, O Bride of God.

Virgin Mother of God, you gave birth for us to eternal life and light and peace, ending the warfare of the old man against his Father and God by faith and the acknowledgement of grace.

#### **Ode 4. Irmos.**

Christ God, who did not leave the Father's bosom and who came down to earth, I have heard of the mystery of your dispensation and I have glorified you, only Lover of humankind.

The innocent Master who was incarnate from a Virgin, having given his own back to the scourges of a fallen slave, is maltreated, abolishing the charges against me.

The One who as God fashioned humankind and who judges the whole earth with justice, standing before a tribunal of lawless judges, is examined like a culprit and struck by a hand of clay.

**Theotokion.** As truly Mother of God, implore your Maker and Son to direct me, O all-blameless, to the saving harbour of his glorious will.

#### **Another. Of Cross and Resurrection.**

O Lord, who do not know sin, because of which you became what you were not, you took a form that was another's, that you might save the world and lure the tyrant and slay him.

You were hung upon a cross, O Lord, and, having abolished the sin of our forefather Adam, you filled our foremother with joy; because you had come to save all your anointed.

**Theotokion.** Born from a Virgin, you die, but you give life to Adam, who had been led astray of his own accord; for death too quailed at your strength, when you came to save all who had been corrupted.

**Another, of the Mother of God.**

Wholly chosen and fair, you appeared to God before creation; by the splendour of the light that pours from you make radiant those who sing your praise.

Pure Virgin Mother, for mortals you gave birth to God, incarnate from your pure blood, who redeems from many faults those who love honour you and sing your praise.

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

**Ode 5. Irmos.**

Night is without light for unbelievers, O Christ, but enlightenment to believers in the delight of divine words. Therefore I rise to you at dawn and sing the praise of your Godhead.

You are sold on behalf of your slaves, O Christ, and endure a blow, cause of freedom for those who sing to you. I rise to you at dawn and sing the praise of your Godhead.

By your divine power, O Christ, through the weakness of the flesh you overthrew the strong one and declared me victor over death, O Saviour, through your Resurrection.

**Theotokion.** In a manner fitting God, All-praised Mother, you gave birth to God become incarnate from you; since you did not know the marriage bed of a male, but you conceived from the holy Spirit.

**Another, of Cross and Resurrection.**

When, numbered with the lawless, you were lifted up on Calvary, the great lights hid themselves and the earth was shaken, and the splendour of the Temple was rent, showing the rejection of the Hebrews.

With hymns we glorify you that destroyed all the power of the tyrant by the incomprehensible strength of your Godhead and raised the dead by your Resurrection.

**Theotokion.** All-praised Mother of God, Mother of the King and God, by your intercessions send down pardon of offences to those who with faith and love ever praise you in hymns.

When Jacob saw a ladder stretching to the heights he learned an image of your virginity; for through you, all-pure Lady, God associated with humankind.

O Virgin, as through you we have now found eternal redemption, with eagerness we cry to you, 'Hail, Bride of God!' And joyful in your light with hymns we sing to you, All-praised.

The Bridegroom found you, O Virgin, only lily among thorns, shining with the brightness of purity and the light of virginity, he made you his Bride.

**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, like Jonas I cry out to you, O Christ, 'Bring me up from this death-dealing deep'.

The souls of the righteous, shut up and forsaken in Hell, remembered you and prayed for salvation from you. This you granted through the Cross, O Christ, when in your compassion you went down to the regions below the earth.

The choir of the Apostles despaired of looking again towards your living temple, not made with hands, that had been destroyed by sufferings. But worshipping beyond hope they proclaimed everywhere that it had been raised again.

**Theotokion.** What human can explain the manner of your ineffable child-bearing for our sake, all-blameless Virgin, Bride of God? For God the Word, who is uncircumscribed, being made one with you, from you became flesh.

### **Another. Of Cross and Resurrection.**

Willingly lifted up on the Cross, O Saviour, you took prisoner the might of the foe. On it, loving Lord, you nailed the record of our sin.

When you rose from the dead, O Saviour, you raised up with you the human race, granting us life and incorruption, for you love humankind.

**Theotokion.** Mother of God, do not cease to entreat our God, to whom you gave birth beyond explanation, that those who sing your praise, ever-Virgin, may be delivered from dangers.

### **Of the Mother of God.**

Types in the Law and the sayings of the Prophets clearly foretold that you would give birth to the Benefac-

tor of all creation, Pure Virgin, who in many and varied ways had bestowed benefits on those who with faith sing your praise.

Adam, the first-formed, was exiled of old by the plot of the slayer of mortals, from the delight of Paradise. But you, Virgin who knew not wedlock, led him back again, by giving birth to the One who delivered us from transgression.

The One who by his divine purpose and creative power brought the universe into being from non-existence came forth from your womb, pure Virgin, and shone with the blaze of divine lightning on those in the shadow of death.

### **Kontakion.**

No longer does the might of death have power to keep mortals captive; for Christ came down, breaking in pieces and destroying its power. Now Hell is bound, the Prophets with one in joy declare, 'The Saviour has appeared to those with faith. Come out you faithful to the Resurrection!'

### **Ikos.**

All that is beneath the earth, Hades and death, trembled today before one of the Trinity; the earth quaked, the gate-keepers of Hades, when they saw you, quailed; all creation, rejoicing with the prophets, sings you a song of victory, our Redeemer and God, who destroyed the power of death. Let us shout with joy and cry out to Adam and to Adam's race, 'Come out, you faithful, to the Resurrection!'

### **Ode 7. Irmos.**

The Youths of old revealed the furnace that blazed with fire to be moist with dew, as they sang the praise of the one God and said, 'O highly exalted and highly glorified God of our Fathers'.

Adam having by his own will worked disobedience was slain by a tree, but by Christ's obedience he was re-fashioned. Because for my sake was crucified the Son of God, the highly glorified.

All creation sang your praise, O Christ, when you rose from the tomb; for you made life flower for those in Hades, resurrection for the dead and light for those in darkness, O highly glorified.

**Theotokion.** Hail, daughter of Adam, who fell into corruption! Hail, only Bride of God! Hail, who bore God and through whom corruption was banished! Entreat him, Pure Virgin that we may all be saved.

### **Another. Of Cross and Resurrection.**

On the Tree of the Cross you blunted the goad of sin, and by the lance in your side you abolished the record of Adam's transgression. Blessed are you, O Lord, the God of our Fathers.

You were pierced in the side and with the drops of your divine Blood you cleaned the earth that had been polluted with the bloodshed of the folly of idolatry. Blessed are you, O Lord, the God of our Fathers.

**Theotokion.** Mother of God, you made the enlightenment that is before the sun dawn for world, Christ who delivered from darkness and enlightened all with knowledge of God, as they cried, Blessed are you, O Lord, the God of our Fathers.

## **Of the Mother of God. Another.**

Having you as his possession, O Virgin, an adornment wrought in gold, of many colours, he loved you, your Creator and Lord, the highly exalted and highly glorified God of our Fathers.

When Isaias of old received the coal and was cleansed, O Maiden, he saw in symbol your Offspring, the highly exalted and highly glorified God of our Fathers.

When the godly Prophets of old saw symbols of your godly child-bearing they raise in harO Virgin, clothed in a robe of many coloursmony a song of praise and cried, 'O highly exalted and highly glorified God of our Fathers'.

## **Ode 8. Irmos.**

Unconsumed by fire, the bush on Sinai spoke and made God known to the slow-tongued Moses, clumsy in speech; and the 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'.

The most-pure spiritual Lamb, slaughtered for the sake of the world, brought to an end the offerings according to the Law, purifying as God without transgressions the world which ever cries, 'All you works of the Lord, praise the Lord, and highly exalt him to all the ages'.

The flesh assumed by our Creator, which was not incorruptible before the Passion, after his Passion and his Rising was rendered inaccessible to corruption, and it makes mortals new as they cry, 'All you works of the Lord, praise the Lord, and highly exalt him to all the ages'.

**Theotokion.** Your total purity and lack of blemish, O Virgin, purified the inhabited world of filth and pollution,

and you became for us, O all-pure, the cause of our being reconciled to God. Therefore, O Virgin, we bless and highly exalt you to all the ages.

**Another. Of Cross and Resurrection.**

The One who willingly endured the Passion and by his own design was nailed to a Cross and abolished the powers of Hades, praise him, you Priests, highly exalt him, you peoples, to all the ages.

The One who made the might of death of no effect and who rose from the tomb in glory and saved the human race, praise him, you Priests, highly exalt him, you peoples, to all the ages.

The Word, alone compassionate and pre-eternal, who was born in the last times from a Virgin and abolished the ancient curse, praise him, you Priests, highly exalt him, you peoples, to all the ages.

**Of the Mother of God. Another.**

By the splendour of your child-bearing, Mother of God, you have marvellously enlightened the inhabited world. For you carry in your arms the true God, who makes radiant the faithful who ever cry, 'All you works of the Lord, praise the Lord, and highly exalt him to all the ages'.

Pure Virgin, we devoutly sing the praise of your womb which contained God, incarnate beyond explanation, who gives the enlightenment of the knowledge of God to all the faithful who ever cry, 'All you works of the Lord, praise the Lord, and highly exalt him to all the ages'.

With the bright rays of your light you make light those who sing your praise, pure Mother of God, parent of the light; for you appeared as tabernacle of light, making

radiant with light those who ever cry, 'All you works of the Lord, praise the Lord, and highly exalt him to all the ages'.

### **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.

Shut your mouths, all you that with minds gone astray make sufferings harmonize with Godhead; for it is the Lord of glory, crucified in the flesh, but not crucified in his divine nature, as one in two natures, that we magnify.

You that reject the resurrection of bodies go to the grave of Christ and be taught that the flesh of the Giver of life was slain and rose again in confirmation of the final Resurrection, for we hope.

**To the Trinity.** As we honour not a Trinity of godheads but of hypostases, not a Unity of persons but of Godhead, we cut off those who divide it, while we confound those who dare to confound this Trinity which we magnify.

### **Another. Of Cross and Resurrection.**

Light from light, radiance of the Father's glory, shining out timelessly, Christ shone for the life of mortals that were in darkness and dispelled the pursuing darkness. Without ceasing we the faithful magnify him.

As they contemplate the sufferings of the flesh and the strength of the Godhead in Christ let those who maintain one compound nature be ashamed; for he died as man, but rose again as Creator of the universe.

**Theotokion.** ‘Apart from you I know no other God’, your Church cries out to you, ‘who chose me as your own bride from unbelieving nations.’ Then give salvation to believers, O Word, at the prayers of her who bore you, for you are compassionate.

**Of the Mother of God. The same.**

Ever-virgin maiden, you were declared to be for us cause of eternal joy and gladness, for your carried in your womb the Redeemer, who redeems those who in truth and in the divine Spirit honour him as God.

David, your forefather, in a psalm names you ark of divine sanctification, O All-pure, who contained beyond nature the One who is seated in the Father’s bosom. Without ceasing we the faithful magnify him.

You are truly higher than all creation, O Maiden; for for us you gave birth in bodily form to the Creator of all things; therefore, as Mother of the only Master, you royally carry off the victory against all.

**At Lauds, Resurrection Stichera.. Tone 7.**

Christ has risen from the dead, loosing the bonds of death; earth proclaim the good tidings of great joy; heavens sing out the glory of God.

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

We do not cease to worship Christ's Resurrection, for he has saved us from our iniquities, holy is Lord Jesus who showed forth the Resurrection.

What return shall we make to the Lord for all that he has given back to us? For us God came among men; for our corrupted nature the Word became flesh and dwelt amongst us; the Benefactor to the ungrateful; the Liberator to the prisoners; the Sun of justice to those who sat in

darkness; the impassible to the Cross; the Light to Hades; Life to death; Resurrection for the fallen: to him we cry out: Our God, glory to you!

*Others, by Anatolios.*

By your mighty power, Lord, you have smashed the gates of Hades and destroyed the might of death; and raised with yourself the dead who slept from eternity in darkness, by your divine and glorious Resurrection, as King of the universe and all-powerful God.

Come, let us rejoice in the Lord and be glad in his Resurrection; for he has raised the dead with himself from the indissoluble bonds of Hades, and as God granted the world eternal life and his great mercy.

A dazzling Angel sat on the stone of the grave that held Life, and gave the good tidings to the Myrrh-bearing women saying: The Lord has risen, as he foretold to you; announce to his Disciples that he goes before you into Galilee; while to the world he grants eternal life and his great mercy.

Lawless Jews, why did you reject the Cornerstone? This is the stone which God placed in Sion, the God who made water spring from the rock in the wilderness, and poured immortality for us from his side; this is the stone which was hewn from the Virgin mountain, with the will of man, the Son of man who is coming on the clouds of heaven before the Ancient of days, as Daniel said, and his Kingdom is eternal.

*Glory. The Eothinon of the Sunday. Both now. You are highly blessed... And after the Doxology, the Resurrection Troparion Having risen from the grave...*



## Liturgy

### The troparion of the Resurrection

The angelic hosts were before Thy tomb, the guards became as dead men, and Mary stood in the sepulchre looking for Thy pure body. Thou didst despoil hell, for Thou wast not tempted by it. Thou didst come and meet the virgin to give life. O Lord, Who didst rise from the dead, glory to Thee.

### The kontakion of the Resurrection

Having raised all the dead from the valleys of darkness by His life-giving hand, Christ our God granted resurrection to the human dough. For He is the Savior of all, the resurrection and life and God of all.

### The prokeimenon

Save, O Lord, Thy people, and bless Thine inheritance. *Stichos*: Unto Thee, O Lord, will I cry; O my God, be not silent unto me.

**Alleluia**: He that dwelleth in the help of the Most High shall abide in the shelter of the God of heaven. *Stichos*: He shall say unto the Lord: Thou art my helper and my refuge. He is my God, and I will hope in Him.

## Tone 8

### At Great Vespers

*After the Opening Psalm and the first Kathisma of the Psalter, at Lord I have cried, we insert 10 Stichera, and we sing 7 Resurrection Stichera and 3 of the Saint of the day, or as the Typikon directs.*

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 Hades, 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.

We glorify you, Lord, who willingly endured the cross for us, and we worship you, all-powerful Saviour; do not cast us away from your presence, but hearken and save us through your Resurrection, O Lover of mankind.

**Glory. Both now. Theotokion.** 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.

*After the Entrance and O Joyful Light, the Prokeimenon of the day.*

The Lord is King: \* he has robed himself in majesty

*Verse 1:* The Lord has robed and girded himself with power.

*Verse 2:* He has made the world firm; it will not be shaken.

*Then the usual Litany, Grant Lord etc. and after the ekphonesis we sing the Resurrection Aposticha*

O Jesu, who came down from heaven, You ascended the Cross; you, immortal Life, came 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.

*Verse 1:* The Lord is King: he has robed himself in majesty. The Lord has robed and girded himself with power.

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 Hades, whom he despoiled, while the holy body of the Redeemer of our souls did not know corruption in the tomb.

*Verse 2:* He has made the world firm; it will not be shaken.

We glorify your Resurrection from the dead, O Christ, in psalms and hymns. Through it you have freed us from the tyranny of Hades, and as God granted us eternal life and your great mercy.

*Verse 3:* Holiness befits your house, O Lord, to length of days.

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. Both now. Theotokion.** Virgin without bridegroom, who ineffably conceived God, accept the supplications of your servants, all-spotless Mother of God most high, who grant to all cleansing from faults, now receive our entreaties and beg that we may all be saved.

### ***Apolytikion***

You came down from on high, O Compassionate, you accepted burial for three days, that you might free us from the passions. Our Life and Resurrection, Lord, glory to you.

### ***Theotokion***

You were born for us from a Virgin, and endured crucifixion, loving Lord; by your death you despoiled Death, and revealed resurrection as God; 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.

### ***At Matins***

*After the 1st Reading from the Psalter, Resurrection Kathismata. Tone 8. Model Melody.*

You rose from the dead, the Life of all, and an Angel of light cried out 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: do not forget your poor for ever. The Wisdom and Word.

When you had truly risen from the tomb you ordered the holy women to proclaim the Resurrection to the Apostles, as it is written; and Peter, coming at full speed, stood by the grave and seeing the light in the tomb was struck with amazement. And so he both saw the grave clothes lying there alone, without the divine body, and he believed and cried out: Glory to you Christ God, because you save us all, our Saviour, for you are the brightness of the Father.

**Glory. Both now. Theotokion.** The same melody.

Let us hymn the heavenly gate and ark, the all-holy mountain, the cloud of light, the heavenly ladder, the spiritual Paradise, the deliverance of Eve, the great treasure of the world; because salvation for the world and forgiveness of ancient offences were wrought in her; therefore we cry to her: Intercede with your Son and God to grant forgiveness of offences to those who devoutly worship your all-holy Offspring.

*After the 2nd reading from the Psalter, other Kathismata.*

Mortals 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.

*Verse:* I will give you thanks, O Lord, with my whole heart: I will tell of all your wonders.

The women who brought spices for the burial heard from the tomb an Angel's voice: Cease your tears, and bring joy instead of sorrow. Cry aloud in hymns that Christ the Lord has risen, who as God was well-pleased to save the human race.

**Glory. Both now. Theotokion.** Because of you, O Full of grace, all creation rejoices, the ranks of Angels and the human race; 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 Ypakoi.*

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, enflames me with pleasures; but I, trusting in you, Lord, put him to flight.

Those that 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 from Light, great God: we sing his praise 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 most compassionate.

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 everyone that is godly sees and foretells and works the greatest wonders, as they sings one God in three Persons; for though it shines with 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 their 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 majesty, shining forth equally from the Father.

*4th Antiphon.*

Behold, what so good, what so pleasant as brothers dwelling together? For by this the Lord promised eternal life.

The One who adorns the lilies of the field commands us not to be concerned over our clothing.

**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, 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 Sunday Resurrection Gospel. Having seen the Resurrection. Psalm 50.*

**Canon**

**Ode I Canon of the Resurrection, in Tone 8**

**Irmos:** The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

*Stichos:* Glory to Thy holy resurrection, O Lord!

How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a well-spring of immortality from His holy side and life everlasting from His tomb?

The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

**Theotokion:** All-glorious things have been said of thee among generations of generations, O thou who contained God the Word in thy womb, remaining pure, O



Mary Theoto-kos; wherefore, we all honor thee, our help after God.

### **Canon of the Cross & Resurrection**

**Irmos:** Having traversed the water...

The portals of pain have been removed, and the gate-keepers of hades were filled with fear, beholding Him descending into the nethermost parts Who in the highest transcendeth the nature of all things.

The ranks of the angels were amazed, beholding, seated upon the throne of the Father, human nature which had fallen and been imprisoned in the nethermost parts.

Theotokion: O unwedded Mother, the ranks of angels and men unceasingly praise thee; for in thine arms thou didst bear their Creator as a babe.

### **Canon of the All-holy Theotokos**

**Irmos:** Let us chant unto the Lord, Who led His people....

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

Through thee, O Theotokos, hath the generation of Adam been exalted to blessedness, in manner past understanding, and it glorifieth thee as is meet.

*Then, the canon from the Menaion, and the katavasia as prescribed by the Typicon.*

### **Ode III Canon of the Resurrection**

**Irmos:** O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Theotokion: O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the

uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

## **Canon of the Cross & Resurrection**

**Irmos:** O Lord, Fashioner of the vault of heaven...

O Lord, from Thyself Thou didst banish me who before had rejected Thy commandments; but having assumed my form and taught me obedience, Thou didst cause me to dwell with Thee through Thy crucifixion.

O Lord Who in Thy wisdom hast foreknown all things, and Who planted the nethermost parts by Thine understanding, in Thy condescension, O Word of God, Thou didst deign to resurrect that which is in Thine image.

Theotokion: Having dwelt bodily in the Virgin, O Lord, Thou didst appear unto men, as it was fitting that they behold Thee, and Thou didst show her forth as the

true Theotokos, the helper of the faithful, O Thou Who alone lovest mankind.

### **Canon of the Theotokos**

**Irmos:** Thou art the confirmation....

Grant us help through thy supplications, O most pure one, repelling the attacks of grievous circumstances.

Thou wast the correction of our first mother Eve, having given birth to Christ, the Author of the life of the world, O Theotokos.

Gird me about with power, O most pure one, who hast truly given birth unto God in the flesh, the hypostatic Power of the Father.

### **Ode IV Canon of the Resurrection**

**Irmos:** Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the Prophet Habbakuk I cry unto Thee: Glory to Thy power, O Thou Who lovest mankind!

Thou didst love me, Thine enemy, exceedingly, for in a strange abasement Thou didst descend to earth, O Savior of loving-kindness, refusing to reject mine utter reproach; and abiding in the heights of Thine all-pure glory, Thou hast glorified that which before was dishonored.

Who is not filled with awe, beholding death destroyed by Thy Passion, O Master? Forby the divine power of Thee Who wast crucified was corruption put to flight by the Cross and hades emptied of its riches by Thy death. Wondrous are Thy works, O Thou Who lovest mankind!

Theotokion: Thou art the boast of the faithful, O thou who knewest not wedlock, and thou art also the refuge, bulwark and haven of Christians; for thou bearest

entreaties to thy Son, O most immaculate one, and savest from misfortunes those who with faith and love know thee to be the pure Theotokos.

### **Canon of the Cross & Resurrection**

**Irmos:** I heard report of Thee, O Lord...

The children of the violators of the law nailed thee to the Cross, O Christ God; but thereby Thou didst save those who glorify Thy sufferings, in that Thou art full of loving-kindness.

Rising from the grave, Thou didst raise up with Thyself all the dead in hades; and as Thou art full of loving-kindness Thou hast enlightened all who glorify Thy resurrection.

Theotokion: O all-pure Mary, entreat God Who was born of thee, that He grant thy servants forgiveness of offenses.

### **Canon of the Theotokos**

**Irmos:** I heard report of Thee, O Lord....

O Theotokos, thou unploughed field which gave rise to the life-creating Grain Who giveth life to the world: Save those who hymn thee.

All of us who are enlightened proclaim thee to be the Theotokos, O most pure one; for thou gavest birth to the Sun of righteousness, O Ever-virgin.

Grant that our ignorance may be washed away, in that Thou art sinless, and bring peace to Thy world, O God, through the prayers of her who gave Thee birth.

### **OdeV Canon of the Resurrection**

**Irmos:** Wherefore hast Thou turned Thy face from me, O Light never-waning? And why hath a strange dark-

ness covered me, wretch that I am? But turn me, and guide my steps to the light of Thy commandments, I pray.

Mocked, Thou didst deign to be clad in a purple robe before Thy sufferings, O Savior, thus covering the ugly nakedness of the first-

created man; and, naked, Thou wast nailed to the Cross in the flesh, O Christ, stripping off our robe of mortality.

Arising, Thou didst fashion anew from the dust of death my fallen essence, O Christ, and didst render it never-aging, showing it again to be a royal image, resplendent in the life of incorruption.

Theotokion: Possessed of maternal boldness before thy Son, O most pure one, dismiss not the thought of us as thy kin, we pray thee; for thee alone do we Christians set before the Master, to obtain merciful purification.

### **Canon of the Cross & Resurrection**

**Irmos:** Enlighten us with Thy commandments...

Guide us by the power of Thy Cross, O Christ, forthrightly do we fall down before Thee. Grant us peace, O Thou Who lovest mankind!

Pilot the life of us who hymn Thine arising, O our God, and grant us peace, O Thou Who lovest mankind.

Theotokion: O pure one who knewest not wedlock, beseech Thy Son and our God, that He send down upon us, the faithful, great mercy, O all-pure Mary.

### **Canon of the Theotokos**

**Irmos:** Waking at dawn, we cry to Thee: Save us....

Still thou the unbearable tempest of my passions, O thou who gavest birth to God, the Helmsman and Lord.

The ranks of the angels and the assembly of men minister to thine Offspring, O all-pure Theotokos.

O Mary Theotokos, who knewest not wedlock, show forth the hopes of the enemy as vain, and fill with gladness those who hymn thee.

### **Ode VI Canon of the Resurrection**

**Irmos:** Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion: Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

### **Canon of the Cross & Resurrection**

**Irmos:** I pour forth my prayer unto the Lord...

Thou didst stretch forth Thy hands upon the Cross, healing the hand of the first-created man, which in Eden was stretched forth without restraint; and having of Thine own will tasted gall, O Christ, Thou hast saved those who glorify Thy sufferings, in that Thou art powerful.

The Deliverer tasted of death, the ancient condemnation, that He might destroy the kingdom of corruption; and having descended into hades, Christ arose and hath

saved those who hymn His resurrection, in that He is powerful.

**Theotokion:** Cease not to make supplications for us, O all-pure Virgin Theotokos, for thou art the confirmation of the faithful. With trust in thee are we made mighty, and we glorify thee and Him Who ineffably became incarnate of thee.

**Canon of the Theotokos. Irmos:** Grant me a robe of light....

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

O Theotokos, the Word of God hath shown thee to mortals as a heavenly ladder; for through thee hath He descended unto us.

### **Kontakion, in Tone VIII—**

Arising from the grave, Thou didst raise up the dead and resurrect Adam. Eve danceth at Thy resurrection, and the ends of the world celebrate Thine arising from the dead, O greatly Merciful One.

**Ikos:** O my long-suffering Savior, Bestower of life Who lovest mankind, Who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation. Wherefore, the world re-joiceth at Thine arising from the dead, O greatly Merciful One.

## **Ode VII. Canon of the Resurrection**

**Irmos:** Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Triadicon: Theologizing in Orthodox manner concerning Thee, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

## **Canon of the Cross & Resurrection**

**Irmos:** Once, in Babylon, the youths... Fulfilling the prophecies, O God, Thou hast wrought salvation in the midst of the world; for having been lifted up upon the Tree, Thou didst summon all who cry out with faith: O God of our fathers, blessed art Thou!

Rising from the tomb as from sleep, O Compassionate One, Thou didst deliver all from corruption; and creation is assured by the apostles who preach Thine arising, saying: O God of our fathers, blessed art Thou!

Theotokion: At the good pleasure of the Father and the Spirit, the Word Who is equal in activity and power to the Father taketh form in the Virgin's womb. O God of our fathers, blessed art Thou!



## **Canon of the Theotokos**

**Irmos:** Once, in Babylon, the youths who had come forth from Judaea....

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and divine power fill all who chant to thee with faith: O God of our fathers, blessed art Thou!

## **Ode VIII Canon of the Resurrection**

**Irmos:** Madly did the Chaldaean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye chil-

dren, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

**Triadicon:** The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases—the unoriginate Father, the Word, Who shareth the Father's essence, and the equally reigning Spirit Who is one in essence with Them — ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

### **Canon of the Cross & Resurrection**

**Irmos:** Becoming vanquishers of the tyrant...

Him Who stretched forth His hands unto me who am naked, and Who calleth me to warm myself through His noble nakedness, do ye bless, all ye works of the Lord! Exalt Him supremely forever!

All ye works of the Lord, bless the Lord Who hath raised me up, the fallen one, from the uttermost depths of hades and honored me with the glory of the Father's high throne; and exalt Him supremely forever!

**Theotokion:** Thou wast shown to be the daughter of fallen Adam, O Virgin, and the Mother of God Who hath restored my essence. Him do all of us, His works, hymn as Lord and exalt for all ages.

### **Canon of the Theotokos**

**Irmos:** The King of heaven, Whom the hosts of angels hymn....

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

The unapproachable Light which dwelt within thee, O Virgin, hath shown thee forth as a luminous golden lamp for all ages.

Then we chant the Hymn of the Theotokos: “My soul doth magnify the Lord...,” with the refrain “More honorable than the cherubim...”

### **Ode IX Canon of the Resurrection**

**Irmos:** Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. Wherefore, the ranks of men and angels magnify thee as the Theotokos.

Being simple in Thy divine and beginning-less nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unconfused.

O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion: In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

### **Canon of the Cross & Resurrection**

**Irmos:** Every ear trembleth to hear...

We know Thee as the Son of God by nature, Who was conceived in the womb of the Mother of God and becamest man for the sake of man; and beholding Thee suffering on the Cross in Thy human nature, we magnify Thee Who as God remainest dispassionate.

Sullen darkness hath been destroyed, for Christ, the Sun of righteousness, the heavenly Man and earthly God, hath shone forth from hades, enlightening all the ends of the earth, illumining all with the light of His divinity. Him do we magnify in two natures.

Draw Thy bow, and proceed prosperously, and be King, O Son of the Mother of God, subduing the Moslems who war against us, and granting the Cross as a spear, an invincible weapon, unto those who have recourse unto Thee.

### **Canon of the Theotokos**

**Irmos:** Saved by thee, Opure Virgin....

Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee “Rejoice!”; for thou hast poured forth joy upon all.

Thy beautiful Fruit hath sprung forth, O Theotokos, resulting not in corruption for those who taste thereof, but in life for those who magnify thee with faith.

After the katavasia, the little litany. Then, “Holy is the Lord our God!” thrice; and the matins exapostilarion.

### **On the Praises, 8 stichera, in Tone VIII—**

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

O Lord, though Thou didst stand forth before the tribunal, to be judged of Pilate, yet didst Thou not cease to sit on the throne with the Father. And having risen from the dead, Thou didst free the world from slavery to the alien, in that Thou art compassionate and lovest mankind.

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

O Lord, Thou hast given us Thy Cross as a weapon against the devil; for he trembleth and quaketh, unable to bear the sight of its power; for it raiseth the dead and hath abolished death. Wherefore, we bow down before Thy burial and arising.

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

O Lord, though the Jews placed Thee in a tomb as one dead, yet did the soldiers watch over Thee as a sleeping king, and like a treasure of life they sealed it with a seal. But Thou didst arise and gavest incorruption to our souls.

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

Thine angel who proclaimed the resurrection, O Lord, frightened the guards and declared to the women, saying: "Why seek ye the Living among the dead? He Who is God hath risen and granted life to the whole world!"

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

O Thou Who art dispassionate in Thy divinity, Thou didst suffer on the Cross and accept burial on the third day, that Thou mightest free us from slavery to the enemy, and, having made us immortal, Thou givest us life by Thy resurrection, O Christ God Who lovest mankind.

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

We worship, glorify and hymn Thy resurrection from the grave, O Christ, whereby Thou didst free us from the indissoluble bonds of hades, and, as God, didst grant the world life everlasting and great mercy.

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

The violators of the law, guarding Thy Life-receiving tomb, then sealed it and set a watch. But as immortal and almighty God, Thou didst rise on the third day.

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

When Thou, O Lord, didst arrive at the gates of hades and break them down, the captive cried out thus: "Who is this Who is not condemned to the uttermost depths of the earth, but hath dissolved the prison of death as it were a shadow? I have seized Him as one dead, and tremble because He is God!" O Almighty, have mercy upon us!

*Glory...: The matins Gospel sticheron. Now & ever...: Theotokion, in Tone II—*

Most blessed art thou, O Virgin Theotokos, for through Him Who became incarnate of Thee is hades led captive, Adam recalled, the curse annulled, Eve set free, death slain, and we are given life. Wherefore, we cry aloud in praise: Blessed art Thou, O Christ God, Who hast been thus well-pleased, glory to Thee.

*Great Doxology, and the resurrectional tro-parion—*

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O

Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

## Liturgy

### The troparion of the Resurrection

Thou hast destroyed death by Thy cross, Thou hast opened paradise to the thief. Thou hast changed the lamentation of the myrrh-bearers into joy, and Thou hast commanded Thine apostles to proclaim that Thou, O Christ our God, hast risen and grantest the world the great mercy.

### The kontakion of the Resurrection

No longer can the dominion of death hold mortals, for Christ hath come down and hath shattered and broken its power. Hell is bound, and the prophets rejoice with one voice, saying: The Savior has appeared to those who have faith, Come out, ye faithful, for the Resurrection.

### The prokeimenon

The Lord will give strength unto His people; the Lord will bless His people with peace. *Stichos*: Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

**Alleluia**: It is good to give praise unto the Lord, and to chant unto Thy name, O Most High. *Stichos*: To proclaim in the morning Thy mercy, and Thy truth by night.

