

# SUNDAY OKTOECH

## Table of Contents

|                                                     |    |
|-----------------------------------------------------|----|
| Tone 1 .....                                        | 2  |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Tone 2 .....                                        | 15 |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Tone 3 .....                                        | 26 |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Tone 4 .....                                        | 38 |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Tone 5 .....                                        | 50 |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Tone 6 .....                                        | 62 |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Tone 7 .....                                        | 74 |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Tone 8 .....                                        | 86 |
| • At Great Vespers   • At Matins   • At the Liturgy |    |
| Exapostilaria and Gospel stichera .....             | 98 |

# TONE 1

## AT GREAT VESPERS

At “O Lord, I have cried out,” stichera in Tone 10: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.

### Sunday stichera

**Verse: Bring my soul out of the dungeon, / that I may glorify Your name.** Ps. 141:8A

Accept our evening prayers, / O Holy Lord, / and grant us forgiveness of sins, / for You alone / have revealed the Resurrection to the world.

**Verse: The righteous will wait for me, / until You reward me.** Ps 141:8B

Surround Zion, O people, / and embrace it, / and within it give glory to Him who rose from the dead, / for He is our God, / who has redeemed us from our iniquities.

**Verse: From the depths I have cried out to You, O Lord; / O Lord, hear my voice.** Psalm 129:1–2A

Come, all you people, let us sing and worship Christ, / glorifying His resurrection from the dead, / for He is our God, / who has redeemed the world from the deception of the enemy.

### Eastern Sticheras

**Verse: May Your ears / be attentive to the voice of my prayer.** Ps 129:2B

Rejoice, O heavens! / Blast the trumpet, O foundations of the earth! / Proclaim joy, O mountains! / For behold, Emmanuel has nailed our sins to the Cross, / and, granting life, has put death to death, / raising Adam from the dead, as the Lover of Mankind.

**Verse: If You, O Lord, O Lord, were to mark iniquities, who could stand? / For with You is forgiveness.** Psalm 129:3–4

Let us sing *and* proclaim of Him who was voluntarily crucified for us in the flesh, / who suffered, was buried, / and rose from the dead: / “Strengthen Your Church in the Orthodox faith, O Christ, / and bring peace to our lives, / as the Good One and Lover of Mankind!”

**Verse: For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word, / my soul has trusted in the Lord.** Ps 129:5–6A

Standing before Your life-giving tomb, / we, the unworthy, offer praise / to Your ineffable mercy, Christ our God; / for You, the Sinless One, accepted the Cross and death, / to grant the world the Resurrection, O Lover of Mankind!

**Verse: From the morning watch until night, from the morning watch / let Israel hope in the Lord.** Ps 129:6B

The Word, co-eternal with the Father / and equally eternal, / who came forth in an incomprehensible manner from the Virgin’s womb, / and who willingly endured the Cross and death for us / and rose again in glory—let us sing *and* proclaim: / “Giver of Life, O Lord, glory to You, / Savior of our souls!”

**Glory: Sticheron from the Menaion.**

**And now, to the Mother of God:** Let us sing of her who is universally glorified, / born of man and who gave birth to the Lord— / the Virgin Mary, / the gate of heaven, the song of the incorporeal ones, and the adornment of the faithful. / For she appeared as heaven and the temple of the Divinity. / She, having torn down the hostile barrier, / established peace and opened the Kingdom. / Therefore, clinging to Her, the pillar of *our* faith, / we have as our Protector the Lord born of Her. / Take courage, then, take courage, people of God, / for He will defeat the enemies, as the Almighty.

**Entrance. “A joyful light:”**

### **Prokeimenon, Tone 6**

The Lord has taken His throne; / He has clothed Himself in splendor.

**Verse:** The Lord has clothed Himself with strength and girded Himself.

**Verse:** For He has established the world, and it shall not be moved.

**Verse:** Holiness befits Your house, O Lord, for all time.

**Ps 92:1, 5B**

**This is followed by the special litany, “Grant us, O Lord,” and the supplicatory litany.**

### **Stichera on the psalter**

By Your suffering, O Christ, / we have been freed from our passions, / and by Your Resurrection / we have been delivered from corruption. / O Lord, glory to You!

**Verse: The Lord has reigned, / clothed in splendor.**

Let all creation rejoice, / let the heavens be glad, / let the nations clap their hands with joy; / for our Savior Christ / has nailed our sins to the Cross / and, having put death to death, has granted us life, / raising fallen Adam and all his race, as the Lover of Mankind.

**Verse: For He has established the universe, / and it shall not be shaken.**

As King of heaven and earth, You, the Incomprehensible One, / were willingly crucified out of love for mankind. / Hades, encountering You in the underworld, raged, / while the souls of the righteous, having received You, rejoiced; / And Adam, seeing You, the Creator, in the underworld, rose again. / O wonder! How did the Life of all taste death? / Only because He desired to enlighten the world, / crying out and calling: / “Lord, risen from the dead, glory to You!”

**Verse: Holiness befits Your house, / O Lord, for all time.**

The myrrh-bearing women, carrying myrrh, / hastened with weeping to Your tomb; / and finding not Your most pure Body, / but learning from the Angel of a new and wondrous miracle, / proclaimed to the apostles: “The Lord is risen, / bestowing great mercy upon the world!”

**Glory: A stichera from the Menaion, if available. If not:**

**Glory, and now, to the Mother of God:** Behold, the prophecy of Isaiah has been fulfilled, / for You, O Virgin, gave birth and remained after childbirth as You were before: / for He who was born was God, / and thus He changed the laws of nature. / But, O Mother of God, do not despise the prayers of Your servants, / offered to You in Your sanctuary, / but, as You who carried the Merciful One in Your arms, / have mercy on Your servants / and intercede for the salvation of our souls.

**Then: “Now You dismiss us:” The Trisagion after the “Our Father:”**

### **Troparion**

Although the stone was sealed by the Jews, / and soldiers guarded Your most pure Body, / You rose on the third day, Savior, / granting life to the world. / Therefore, the heavenly powers cried out to You, the Giver of life: / “Glory to Your Resurrection, Christ; / glory to Your Kingdom; / glory to Your providence, O One who loves mankind!”

**Glory, and now, to the Mother of God:** Gabriel proclaimed to You, O Virgin, “Rejoice,” / and with *that* proclamation, the Lord of all was incarnated / in You, the holy Ark, / as the righteous David

## PART I

said. / You appeared vaster than the heavens, / bearing Your Creator. / Glory to Him who dwelt within You; / glory to Him who came forth from You; / glory to Him who, by His birth from You, has set us free.

**The same troparion is also sung for “God is the Lord:”**

## AT MATINS

**We sing “God is the Lord:” in Tone 1, the Sunday troparion twice, and the Theotokion once (see Great Vespers). Then the usual psalmody from the Psalter.**

### After the first sedalen verse

The soldiers who guarded Your tomb, O Savior, / stood as though dead from the radiance of the Angel who appeared, / announcing the Resurrection to the women. / We glorify You, the Destroyer of corruption, / we prostrate ourselves before You, who rose from the tomb, / and our one God.

**Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

**Psalm 9:33**

Voluntarily nailed to the Cross, You, the Merciful One, / laid in a tomb as a mortal—the Giver of life, / crushed *the enemy's* power by Your death, / for before You the gatekeepers of hell trembled: / You raised with You those who had died from the beginning of time, / as the one and only Lover of mankind.

**Glory, and now, to the Mother of God:** We all know You, Mother of God, / who truly appeared as a virgin and after giving birth, / turning with love to Your goodness; / for in You we sinners find protection / and in You have obtained salvation in times of temptation, / O You who are wholly immaculate.

### According to the 2nd stichos of the Sedalen

The women came to the tomb early in the morning / and, seeing the angels, were terrified. / Life shone forth *from* the tomb, / *and* they were amazed by *this* miracle; / therefore, having gone to the disciples, / they proclaimed the Resurrection *to them*. / Christ, the one who is mighty and strong, has conquered hell, / and has raised up with Himself all who had perished, / destroying the fear of condemnation by the power of the Cross.

**Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.** **Psalm 9:2**

Nailed to the Cross, the Life of all, / and counted among the dead, O immortal Lord, / You rose on the third day, O Savior, and raised Adam from corruption. / Therefore, the heavenly powers cried out to You, Giver of life: / “Glory to Your sufferings, Christ; / glory to Your resurrection; / glory to Your mercy, the only Lover of mankind!”

**Glory, and now, to the Mother of God:** Mary, sacred vessel of the Lord! / Raise us up, we who have fallen into the abyss of dreadful despair, / of sins, and of sorrows; / for You have become the salvation of sinners, / their help, and their strong defense, / and You save Your servants.

**Then the troparia “to the Immaculate Ones” and the Small Ektenia.**

## Ipakoï

The thief's repentance gained entry into paradise, / while the weeping of the myrrh-bearers heralded joy, / that You have risen, Christ God, / bestowing great mercy upon the world.

## Hymns. Antiphon 1

In my sorrow, / hear my anguish, O Lord; / to You I cry out.

## PART I

Those who live in solitude / are constantly filled with divine longing, / *as if* they were outside the vain world.

**Glory:** Honor and glory are due to the Holy Spirit, / as to the Father, and together with the Son: / therefore let us sing / to the Triune God.

**And now: we repeat the same.**

### Antiphon 2

You have exalted me to the heights of Your laws; / adorn *me* with virtues, O God, / that I may sing Your praises.

Taking me by Your right hand, O Word, / preserve me *and* protect me, / so that the fire of sin may not consume me.

**Glory:** Through the Holy Spirit, all creation is renewed, / returning to its original state; / for He is equal to the Father and the Word.

**And now: we repeat the same.**

### Antiphon 3

When they said to me, “Let us go to the courts of the Lord,” / my spirit rejoiced, / *and* my heart rejoiced with *it*.

In the house of David there is great awe; / for there, before the thrones set in place, / all will be judged: the tribes of the earth and the nations.

**Glory:** Honor, worship, glory, and power / are to be rendered to the Holy Spirit, as is fitting for both the Father and the Son; / for the Trinity is One in essence, but not in Persons.

**And now: we repeat the same.**

### Prokeimenon

“Now I will arise,” says the Lord, / “I will reveal salvation in Myself; I will proclaim it clearly!”

**Verse:** The words of the Lord are pure.

Ps 11:6B, 7A

**“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.**

### Sunday Hymn after the Gospel

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

**Psalm 50.**

**Glory:** Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

**Then, Tone 6:** Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

**And the stichera:** Jesus rose from the tomb, / as He had foretold, / granting us eternal life / and great mercy.

**And the prayer:** Save, O God, Your people:

### Canons

**The first—Sunday, in 4; the second—Cross and Resurrection, in 3; the third—Theotokos, in 3; and the Menaion, in 4. If a saint is celebrated in 6, then the Cross and Resurrection, in 2, and the Theotokos, in 2.**

## Ode 1

## Canon 1

**Irmos:** Your victorious right hand, O Immortal One, / has been glorified by divine power: / for, being almighty, it has crushed the enemies, / and has paved a new path for the Israelites / through the depths.

**Refrain:** Glory, O Lord, to Your holy Resurrection.

You, who with Your most pure hands from the dust / created me in the beginning by divine power, / stretched out Your hands on the Cross, / calling my mortal body to Yourself from the earth, / which You had received from the Virgin.

He endured death for my sake / and surrendered His own soul to death, / He who breathed the divine breath into me; / and, having freed me from eternal bonds and raised me up with Himself, / He has glorified *me* with immortality.

**The Theotokos:** Rejoice, fountain of grace; / rejoice, ladder and gate of heaven; / rejoice, lamp and golden vessel / and unshakable mountain, / who gave birth to Christ, the Giver of life, to the world.

## Canon 2

Christ, by becoming incarnate, deifies me; / Christ, by humbling Himself, exalts me; / Christ makes *me* dispassionate, / the Giver of life, by suffering in His bodily nature; / therefore I sing a song of thanksgiving, / for He has been glorified.

Christ exalts me through His crucifixion; / Christ raises me up with Him through His death; / Christ grants me life. / Therefore, clapping my hands with joy, / I sing a song of victory to the Savior; / for He has been glorified.

**Theotokos:** You, O Virgin, conceived God, / and, remaining a Virgin, gave birth to Christ, / the Son who was incarnate from you, O Most Pure One— / in the hypostasis of the One, the Only-Begotten, / known in two natures; / for He has been glorified.

## Canon 3

What song worthy of You / shall we offer in our weakness, / other than the joyful one that Gabriel secretly taught us: / “Rejoice, Virgin Mother of God, / Mother who knew no marriage!”

To the Ever-Virgin and Mother of the King of the Heavenly Powers, / from the purest of hearts, as faithful ones, / we shall spiritually exclaim: / “Rejoice, O Virgin Mother of God, / Mother who knew no marriage!”

The depth of / Your incomprehensible conception is boundless, All-Pure One. / And now, with faith free from doubt, / we sincerely offer You *our greeting*, saying: / “Rejoice, Virgin Mother of God, / Mother who knew not marriage!”

**Then the troparia from the Menaion canon and the katavasia according to the rule.**

## Ode 3

## Canon 1

**Irmos:** You alone, who know the frailty of mortal nature, / and out of compassion took on its likeness! / Strengthen me from on high, that I may cry out to You: / “Holy is the living temple / of Your most pure glory, Lover of mankind!”

Being my God, You, O Good One, / took pity on me, a fallen one, / and deigned to come down to me, / exalting me through Your crucifixion, / so that I might cry out to You: / “Holy is the Lord of glory, / incomprehensible in His goodness!”

Being the Incarnate Life, O Christ, / yet having clothed Yourself in me, a lost soul, as a merciful God, / *and* having descended into the dust of death, O Lord, / You broke *the bonds* of death / and, rising on the third day, / clothed the dead in immortality.

## PART I

**Theotokos:** Having conceived God in Your womb by the Holy Spirit, / You, O Virgin, remained unburned: / for the burning bush, which burned but was not consumed, / clearly foreshadowed You to the lawgiver Moses, / as the One who would receive the unbearable fire.

### Canon 2

To Him who lifted the lost sheep onto His shoulders / and destroyed her sin through the Tree, /—to Christ our God let us cry out: / “You who have exalted our dignity, / holy are You, O Lord!”

To Christ, the Great Shepherd, raised from Hades, / and to His holy leadership through the apostles, / who wisely entrusted the shepherding of the nations, / let us, the faithful, serve in truth / by the Divine Spirit.

To the Son who willingly became incarnate of the Virgin without seed, / and who, by divine power, / preserved *His* Mother as a pure virgin after childbirth— / God above all—let us cry out: / “Holy are You, O Lord!”

### Canon 3

We do not call You, O Virgin, / a light cloud in vain, / following the prophetic sayings: / for through You the Lord came, / to overthrow the false idols of Egypt / and to enlighten those who served them.

The prophetic choir truly called You a sealed spring / and a closed door— / *these* are symbols clearly inscribed for us / of Your virginity, All-Glorified One, / which You preserved even after giving birth.

Having been deemed worthy, as far as possible, / to behold the super-substantial Mind, / Gabriel brought a joyful cry / to You, O All-Pure Virgin, / clearly announcing the conception of the Word / and proclaiming the incomprehensible birth.

## Song 4

### Canon 1

**Irmos:** You, *like* a mountain overshadowed by divine grace, / Habakkuk, beholding with discerning eyes, / foretold that from You would come the Holy One of Israel / for our salvation and renewal.

Who is this Savior who has come from Edom, / with a crown of thorns, clad in crimson, hanging on the Tree? / It is the Holy One of Israel, *who has come* / for our salvation and renewal.

Behold, you rebellious people, and be ashamed: / for He whom you, like a criminal, / foolishly begged Pilate to nail to the Cross, / having destroyed the power of death, / has divinely risen from the tomb.

**Theotokos:** We acknowledge You, O Virgin, as the Tree of Life; / for from You sprang forth the Fruit, / bringing not death to those who partake of it, / but the joy of eternal life / for the salvation of us who sing Your praises.

### Canon 2

Who is this majestic One from Edom, / whose garments are crimson—from the vines of Bozrah? / He is majestic as God, / yet as a man *He wears* the garment of flesh, stained with blood. / We, the faithful, sing to Him: / “Glory to Your power, O Lord!”

Christ, having appeared as the High Priest of the good things to come for us, / destroyed sin and, showing us an extraordinary path, / entered by His own blood into the best and most perfect tabernacle, / *just as* our Forerunner did—into the Holy of Holies.

**Theotokos:** You have paid off Eve’s ancient debt, All-Glorified One, / through the New Adam, who appeared for our sake! / For He who united with Himself through the immaculate conception / rational and living flesh was born of You— / Christ, the Lord, one in two *natures*.

## PART I

### Canon 3

Hear of the wonders, O heaven, / and you, O earth, give ear: / The daughter of Adam, *created* from dust and fallen, / is called the Mother of God and of her Creator / for our salvation and renewal.

We sing of Your great / and awe-inspiring mystery; / for in secret from the highest orders of the world, / He Who Is descended upon You, / like rain upon fleece, All-Glorified One, / for our salvation and renewal.

Holy of Holies, All-Glorious Mother of God— / the hope of the nations and the salvation of the faithful! / From You came the Savior, / the Giver of Life, and the Lord: / pray to Him for the salvation of Your servants.

### Song 5

#### Canon 1

**Irmos:** Christ, who illuminated the ends of the world with the radiance of Your coming, / and purified them with Your Cross! / Enlighten the hearts of those / who sing of You in the Orthodox faith with the light of Your knowledge of God.

The great Shepherd of the sheep and Lord / of the Jews was put to death on the wood of the Cross; / but He, like the sheep buried in Hades, / delivered them from the dominion of death.

Having preached the Gospel to the world through Your Cross / and proclaimed, O my Savior, the release of the captives, / You put the ruler to shame, O Christ, / revealing him to be defenseless *and* powerless / through Your Divine Resurrection.

**Theotokos:** Do not despise the petitions offered with faith, / O All-Glorious One, / but accept them and present them to Your Son, O Most Pure One, / to God, the sole Benefactor, / for we have You as our Protectress.

#### Canon 2

O, the riches and depth of God's wisdom! / The Lord, who outwits the wise, / has delivered us from their deceit; / for having willingly suffered in frail flesh, / He rose from the dead by His own power / *as* the Giver of life.

Christ, being God, / unites Himself with the flesh for our sake, / and is crucified, and dies, / and is buried; and He rises again / and ascends in glory to the Father together with His flesh, / with which He will come and save / those who worship Him with reverence.

**Hail, Mother of God:** Holy of Holies, Pure Virgin! / You gave birth to the Holy of Holies, / Christ the Redeemer, who sanctifies all. / Therefore, as the Mother of the Creator, / we acknowledge You as the Queen and Mistress / of all creation.

#### Canon 3

The heavenly hosts rejoice as they gaze upon You, / and the assembly of mortals rejoices with them: / for they have been united, O Virgin Mother of God, / through the birth *of Christ* from You, / which we worthily glorify.

May all human tongues and thoughts be moved / to praise the true adornment of mankind; / the Virgin is clearly present *with us*, glorifying / those who sing of Her wonders with faith.

Every hymn of the wise and every praise / offered to the Virgin and Mother of God is glorified; / for She has become the temple of divine glory, / *and* we worthily glorify Her.

### Hymn 6

#### Canon 1

**Irmos:** The deepest abyss has engulfed us, and there is no one to deliver us: / we have been counted as sheep destined for slaughter. / Save Your people, our God; / for You are the strength of the weak and their restoration.

## PART I

By the sin of the first man, O Lord, / we were grievously stricken; / but we have been healed by Your wounds, / with which You were stricken for our sake, Christ; / for You are the strength of the weak and our healing.

You have raised us up from hell, O Lord, / having vanquished the all-devouring whale, O Almighty, / and destroyed its power with Your might; / for You are life, and light, and resurrection.

**Theotokos:** The forefathers of *our* race rejoice in You, Most Pure Virgin, / having regained through You the Garden of Eden, / which they had lost because of their transgression; / for You are immaculate before the ages and in Your birth.

### Canon 2

Christ God, being an impassible and incorporeal Mind, / unites Himself to the human mind, / the mediator between the Divine Nature / and the material flesh, / and unites Himself unchangeably with my whole being, / so that through the Cross He may grant salvation to my whole fallen self.

Adam, struck down, falls and is shattered, / once deceived by the hope of deification; / but he rises, deified through union with the Word, / and through His sufferings receives dispassion / and is glorified as the Son, / seated on the throne with the Father and the Spirit.

**Theotokos:** Without leaving the womb of the beginningless Father, / He enters and dwells in the womb of the pure Virgin, / *and* He who had no mother and no father is incarnated—God, the King of righteousness. / His origin, which strikes awe, / is without genealogy and inexpressible!

### Canon 3

Like servants, the heavenly hosts are present / at Your childbirth, / marveling in awe at Your seedless conception; / for You, Ever-Virgin, are immaculate / both before childbirth and after.

From You, Most Pure One, / the Word, who was formerly incorporeal, / was incarnated—He who creates all by His own will, / who brought the hosts of incorporeal beings out of nothingness, / as the Almighty.

Through Your Life-Giving Fruit, O Full of Grace, / the enemy has been vanquished and hell has been clearly trampled underfoot, / and we, who were once in chains, have been set free. / Therefore, I cry out: / “Destroy the passions of my heart!”

## Kontakion

You rose, as God, from the tomb in glory / and raised the world with You. / And human nature, as God, sang Your praises, / and death vanished. / Adam rejoices, O Lord, / and Eve now, freed from her bonds, rejoices, crying out: / “You, Christ, grant resurrection to all!”

**Ikos:** Let us sing of Him who rose on the third day / as the almighty God, / who crushed the gates of hell, / who raised all from the tomb from time immemorial, / who appeared to the myrrh-bearers as He Himself willed, / saying “Rejoice” to them first, / and proclaiming joy to the apostles, / as the sole Giver of life. / Therefore, the women, with faith, proclaim / the signs of victory to the disciples; / and hell groans; and death weeps; / but the world rejoices, and all together are glad: / for You, Christ, have granted the Resurrection to all.

## Song 7

### Canon 1

**Irmos:** We, the faithful, acknowledge You, O Mother of God, / as a spiritual furnace; / for just as the Exalted One saved the three youths, / *so* He, the God of the fathers, praised and glorified, / renewed all of me, a human being, in Your womb.

The earth trembled, the sun was hidden, / and the light was darkened; / the divine veil of the Temple was torn asunder, / and the rocks split apart, for the Righteous One was hung upon the Cross, / the God of the fathers, praised and glorified.

## PART I

You, the Exalted One, willingly / became, as it were, helpless / and wounded among the dead for our sake, / have set us all free and, with Your mighty hand, / raised us up with You, /—the God of our fathers, praised and glorified.

**Theotokos:** Rejoice, fountain of the stream of eternal life! / Rejoice, paradise *full* of delight! / Rejoice, wall of the faithful! / Rejoice, you who knew no marriage! / Rejoice, joy of the whole world, through whom the / Praised God of the fathers and the Most Glorified One appeared to us!

### Canon 2

Once the earth was cursed, / stained with the blood of Abel / by a fratricidal hand; / but, sprinkled with Your divine blood, / it is blessed, and exults, crying out: / “God of the fathers, blessed are You!”

May the godless tribe of the Jews / mourn the audacity of Christ’s murder; / but may the nations rejoice, / and clap their hands and cry out: / “God of our fathers, blessed are You!”

Behold, the radiant Angel called out to the myrrh-bearers: / “Come, behold the signs of Christ’s Resurrection— / the shroud and the tomb—and exclaim: / ‘God of our fathers, blessed are You!’”

### Canon 3

You, O Mother of God, were prophetically foreshadowed by Jacob on the ladder; / for through You the Exalted One appeared on earth, / and dwelt among men as He Himself willed, / the God of the fathers, praised and glorified.

Rejoice, O Holy One! From You came forth the Exalted One, / the Shepherd, who truly clothed Himself in the flesh of Adam, /—in my whole being, O man—by His unfathomable mercy, / the God of the fathers, praised and glorified.

Through Your pure blood, God the Eternal / truly became the New Adam. / Now pray to Him, that He may renew me—who am decayed, / *yet* cry out: “We praise the God of our fathers / and the Most Glorified!”

## Song 8

### Canon 1

**Irmos:** In the furnace, the youths of Israel, as in a crucible, / shone with the beauty of piety brighter than gold, proclaiming: / “Bless the Lord, all creation, / sing His praises and exalt Him for all eternity!”

You—who by Your will create and transform all things, / turning the shadow of death into eternal life / through Your suffering, O Word of God; / we *and* all creation ceaselessly / sing Your praises and exalt You as Lord for all ages.

You have destroyed oppression, Christ, / and torment at the gates and strongholds of hell, / having risen from the tomb on the third day. / All creation ceaselessly / sings Your praises and exalts You as Lord for all ages.

**Theotokos:** We will sing of You, who, without seed and supernaturally, / gave birth from the Divine lightning / to the precious pearl—Christ— / proclaiming: “Bless the Lord, all creation, / sing His praises and exalt Him forever and ever!”

### Canon 2

Come, people, let us worship the place / where the most pure feet stood, / and *where*, on the Tree for the salvation of all mortals, / the divine and life-giving hands of Christ were outstretched, / and, surrounding the tomb of life, let us sing: / “May all creation bless the Lord / and exalt Him for ever and ever!”

The criminal slander of the God-murdering Jews / has been refuted: / for He whom they called a deceiver / rose again as the Almighty, / mocking the seals of the lawless. / Therefore, let us sing with joy: / “Let all creation bless the Lord / and exalt Him forever and ever!”

## PART I

**Trinity:** Confessing the glory of the one Lord / in *the* three holy *hymns*, / the most pure seraphim, with fear as servants, / glorify the Godhead in three Persons. / With them, let us also sing reverently: / “Let all creation bless the Lord / and exalt Him forever and ever!”

### Canon 3

O radiant palace, from which Christ, / the Lord of all, came forth like a bridegroom, / let us all sing, crying out: / “All the Lord’s creatures, sing to the Lord / and exalt Him forever and ever!”

Rejoice, glorious throne of God! / Rejoice, wall of the faithful! / Through you, Christ the Light / has shone upon those in darkness, / who glorify you and cry out: / “All creation, sing to the Lord / and exalt Him forever and ever!”

O all-glorious Virgin, who gave birth to the Lord, the Author of our salvation! / Intercede for all who cry out earnestly: / “Bless the Lord, all creation, / sing His praises and exalt Him forever and ever!”

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

## Song 9

### Canon 1

**Irmos:** The thornbush, burning yet not consumed, / symbolized *Christ’s* pure birth through You; / and now we pray that *You* may quench / the furnace of temptation raging against us, / so that we may, O Mother of God, / magnify You unceasingly.

Oh, how the lawless, / the rebellious, and those with evil designs / have justified the criminal and the wicked, / while condemning the Righteous One to the Cross—the Lord of glory, / Whom we rightly magnify.

Savior, spotless Lamb, / who took *upon Yourself* the sin of the world! / We glorify You, who rose on the third day, / *together* with the Father and Your Divine Spirit, / and, confessing You as the Lord of glory, we magnify You.

**The Theotokos:** Save Your people, O Lord, / whom You have redeemed with Your precious blood, / granting the king a stronghold against his enemies, / and bestowing peace upon Your churches, O Lover of Mankind, / through the prayers of the Theotokos.

### Canon 2

Your Cross, O Lord, is glorified by Your ineffable power; / for Your weakness has been revealed to all as greater than strength: / through it, the mighty are cast down to the earth, / while the poor are lifted up to heaven.

Our harsh death has been put to death; / for You, Christ, having appeared to those who dwelt in Hades, / granted *them* resurrection from the dead. / Therefore, singing of You as life, and resurrection, / and the light of the Hypostasis, we magnify You.

**Trinitarian:** The beginningless and boundless Nature / is confessed in the three united Divine Hypostases: / the one Godhead of the Father and the Son with the Spirit, / in Whom our godly king is saved.

### Canon 3

From the root of David, the Father of God, / You sprang forth, O Virgin, according to the prophecy; / but You have truly glorified David as well, / having given birth to the Lord of glory foretold by the prophets, / Whom we worthily extol.

All hymns of praise fall short / of the greatness of Your glory, Most Pure One. / But accept, O Lady, from Your unworthy servants, / this song of praise offered to You, O Mother of God, / with love and devotion.

O, Your wonders surpass all human understanding! / You, O Virgin, who alone are better than the sun, / have given everyone the opportunity to comprehend the most extraordinary miracle / of the incomprehensible birth from You, All-Pure One. / Therefore, we all magnify You.

**After the katavasia, the Small Ektenia, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

**At “Praise,” the Sunday stichera, in the 8th tone**

**Verse:** To execute among them the judgment decreed; / this glory belongs to all His saints. **Ps 149:10**

We sing of Your / saving sufferings, Christ, / and we glorify Your Resurrection.

**Stich:** Praise God in His saints, / praise Him in the firmament of His power. **Ps 150:1**

You who endured the Cross, abolished death, / and rose from the dead, bring peace to our lives, O Lord, / as the One and Only Almighty.

**Verse:** Praise Him for His might, / praise Him for the abundance of His greatness. **Psalm 150:2**

You who conquered hell and raised man to life / through Your resurrection, O Christ, / grant us, with a pure heart, / to sing Your praises and glorify You.

**Verse:** Praise Him with the sound of the trumpet, / praise Him with the psaltery and the harp. **Psalm 150:3**

Glorifying Your condescension, fitting for God, / we sing to You, Christ: / You were born of the Virgin and were never separated from the Father; / You suffered as a man / and willingly endured the Cross; / You rose from the tomb, emerging *from it* as from a palace, to save the world. / O Lord, glory to You!

**Other stichera, Eastern**

**Stich:** Praise Him with the timbrel and in the dance, / praise Him with the strings and the organ. **Ps 150:4**

When You were nailed to the wood of the Cross, / then the power of the enemy was put to death; / creation trembled in fear before You, / and hell was conquered by Your power; / You raised the dead from their tombs / and opened paradise to the thief. / Christ, our God, glory to You!

**Verse:** Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord! **Psalm 150:5**

Hurrying with weeping, the honorable women reached Your tomb, / but, finding the tomb open and learning from the Angel / of an unprecedented and extraordinary miracle, / they announced to the apostles that the Lord had risen, / bestowing great mercy upon the world.

**Verse:** Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones forever! **Psalm 9:33**

We worship the divine wounds of Your sufferings, / Christ our God, / and the sovereign divine service on Zion / accomplished in the Epiphany at the end of the ages; / for You, the Sun of Righteousness, have enlightened those sleeping in darkness, / guiding *them* toward unfading radiance. / O Lord, glory to You!

**Verse:** I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders. **Ps 9:2**

Rebellious Jewish people, listen: / Where are those who came to Pilate? / Let the soldiers who guarded the tomb speak: / Where are *its* seals? / Where has the Buried One been moved? / How was the Unsaleable One sold? / How was the treasure stolen? / Why do you slander the Resurrection of the Crucified One, / lawless Jews? / He has risen—free among the dead— / and bestows great mercy upon the world.

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, Virgin Mother of God, / for through Him who was incarnate from You, hell is captive, / Adam is restored *from it*, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, singing, we cry out: / “Blessed is Christ God, who has so graciously willed this; glory to You!”

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

**Sunday Troparion**

On this day, the world was saved! / Let us sing of the One who rose from the tomb / and the Ruler of our lives, / for by destroying death through His own death, / He has granted us victory and great mercy.

**And the dismissal.**

**AT THE LITURGY**

**Blessed are those, verse 8**

Through food, the enemy / led Adam out of Paradise; / but Christ, through the Cross, / brought into it the thief / who cried out: “Remember me when You come / into Your Kingdom!”

**Verse: Blessed are the pure in heart, for they shall see God.**

**Matt. 5:8**

I worship Your sufferings / and glorify Your Resurrection; / *together* with Adam and the thief / I cry out to You with a loud voice: / “Remember me, O Lord, when You come into Your Kingdom!”

**Verse: Blessed are the peacemakers, for they shall be called children of God.** **Matthew 5:9**

You were willingly crucified, O Sinless One, / and laid in a tomb; / but You rose again as God, / raising Adam with You, who cried out: / “Remember me when You come into Your Kingdom!”

**Verse: Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.**

**Matthew 5:10**

Having raised the temple of Your body / on the third day after Your burial, / You, Christ God, raised Adam and all those descended from Adam, / who cried out: “Remember us, O Lord, / when You come into Your Kingdom!”

**Verse: “Blessed are you when people revile you and persecute you and utter all kinds of evil against you falsely on My account.”**

**Matthew 5:11**

The Myrrh-Bearers came with tears / to Your tomb, Christ God, early in the morning / and found an Angel, seated in white *robes and* crying out, / “What are you seeking? Christ is risen; / weep no more!”

**Verse: Rejoice and be glad, for your reward in heaven is great.**

**Matthew 5:12**

Your Apostles, O Lord, / having come to the mountain where You, the Savior, commanded them, / saw You and worshiped You. / You sent them out to the nations— / to teach them and baptize them.

**Glory, to the Holy Trinity:** Let us worship the Father and glorify the Son, / and together let us sing to the All-Holy Spirit, / exclaiming and proclaiming: / “All-Holy Trinity, save us all!”

**And now, to the Theotokos:** Your people, O Christ, urge / Your Mother to intercede before You; / through her intercession, / grant us Your mercies, O Good One, / so that we may glorify You, / who shone forth to us from the tomb.

**Prokeimenon**

May Your mercy, O Lord, be upon us, / as we place our hope in You.

## PART 1

**Verse:** Rejoice in the Lord, you who are righteous—praise is fitting for the upright! **Ps 32:22, 1**

### Alleluia

**Verse:** God avenges me and subdues the nations for me.

**Verse:** He saves the king in majesty and shows mercy to His anointed, David, and to his descendants forever. **Ps 17:48, 51**

## TONE 2

### AT GREAT VESPERS

At “O Lord, I have cried out,” ten stichera: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.

#### Sunday stichera

**Deliver my soul from the dungeon, / that I may glorify Your name.**

Let us worship the Word of God, born of the Father before all ages, / who was incarnated of the Virgin Mary, / for He, having endured the Cross, / delivered Himself to burial as He Himself willed, / and having risen from the dead, / saved me—a wayward man.

**The righteous will wait for me / until You render me my due.**

Christ, our Savior, / having nailed the charge against us to the Cross, has blotted it out / and abolished the power of death. / We worship His resurrection on the third day.

**From the depths I have cried out to You, O Lord; / O Lord, hear my voice.**

*Together* with the Archangels, let us sing of Christ’s Resurrection; / for He is the Redeemer and Savior of our souls, / and in awesome glory and with mighty power / He is coming again to judge the world He created.

#### Eastern Sticheras

**May Your ears / be attentive to the voice of my prayer.**

Of You, O Lord, who were crucified and buried, / an angel announced to the women and proclaimed: / “Come, see where the Lord lay; / for He, according to *His* word, has risen as the Almighty!” / Therefore we worship You, the One who is immortal: / Christ, the Giver of life, have mercy on us!

**If You were to take account of iniquities, O Lord, O Lord, who could stand? / For with You is forgiveness.**

By Your Cross You have abolished / the curse *that befell us* through the tree; / by Your burial You have put to death the power of death; / and by Your resurrection You have enlightened the human race. / Therefore we cry out to You: / “Christ our God, our Benefactor, glory to You!”

**For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word, / my soul has trusted in the Lord.**

The gates of death opened before You, O Lord, / in fear, / and the gatekeepers of Hades, seeing You, were terrified; / for You have shattered the gates of bronze, / and broken the iron bars, / and brought us out of darkness and the shadow of death, / and torn apart our bonds.

**From the morning watch until night, from the morning watch / may Israel hope in the Lord.**

Singing a song of salvation, / let us cry out with *one* voice: / “Come, all of you, let us fall down in the house of the Lord, / turning to *Him*: / ‘You who were crucified on the Cross, who rose from the dead, / and who dwell in the bosom of the Father, / have mercy on our sins!’”

**Glory: Sticheron from the Menaion.**

**And now, to the Mother of God:** The shadow of the Law has passed away, / when grace appeared; / for just as the burning bush was not consumed by the flames, / so You, O Virgin, gave birth and remained a virgin. / Instead of the pillar of fire, / the Sun of Righteousness shone forth; / instead of Moses—Christ, / the salvation of our souls.

**Entrance. “A joyful light:”**

### **Prokeimenon, Tone 6**

The Lord has taken his throne; / he has clothed himself in splendor.

**Verse:** The Lord has clothed Himself with strength and girded Himself.

**Verse:** For He has established the world, and it shall not be moved.

**Verse:** Holiness befits Your house, O Lord, for all time.

**Ps 92:1, 5b**

**Then a special litany, “Grant, O Lord:” a supplicatory litany.**

### **Stichera at the psalter**

Your Resurrection, Christ the Savior, / has enlightened the entire universe, / and You have called Your creation to Yourself: / Almighty Lord, glory to You!

**Verse: The Lord has reigned, / clothed in splendor.**

By the tree, O Savior, / You have abolished the curse *that befell us* through the tree, / by Your burial You have put to death the power of death, / and by Your Resurrection You have enlightened our race. / Therefore we cry out to You: / “Giver of life, Christ, our God, glory to You!”

**Verse: For He has established the universe, / and it shall not be shaken.**

Appearing nailed to the Cross, You, O Savior, / eclipsed the beauty of creation; / and the soldiers, revealing their inhumanity, / pierced Your side with a spear, / while the Jews, unaware of Your power, / sought to seal Your tomb. / But You, out of the compassion of Your heart, / having been buried and risen on the third day, / O Lord, glory to You!

**Verse: Holiness befits Your house, / O Lord, for many days to come.**

Christ, the Giver of Life, / You who willingly endured suffering for the sake of mortals, / and descended into Hades as the Almighty, / snatching those who awaited Your coming there / as *it were* from the hand of the mighty, / and granted *them* paradise instead of Hades as their dwelling place. / Therefore, grant us also, who glorify Your Resurrection on the third day, / forgiveness of sins and great mercy.

**Glory: A stichera from the Menaion, if available. If not:**

**Glory, and now, to the Mother of God:** O new wonder, *surpassing* all ancient wonders! / For who knew of a mother who gave birth without a husband, / and who carried in her arms the One who embraces all creation? / God’s plan is *this* conception. / *But* you, Most Pure One, who held Him as an infant in your arms, / and gained maternal boldness toward Him, / do not cease to intercede for those who honor you, / that *He* may have mercy and save our souls.

**Then: “Now You dismiss us:” The Trisagion after the “Our Father:”**

### **Troparion**

When You descended into death, O immortal Life, / then You put hell to death with the radiance of Your Divinity. / And when You raised the dead from Hades, / all the heavenly powers cried out: / “Giver of life, Christ our God, glory to You!”

**Glory, and now, to the Theotokos:** All beyond understanding, all most glorious / are Your mysteries, O Theotokos: / sealed with purity and having preserved Your virginity, / You appeared as the true Mother who gave birth to the true God. / Pray to Him for the salvation of our souls.

**The same troparion is sung at “God is the Lord:”**

## AT MATINS

**We sing “God is the Lord:” in Tone 2, followed by the Sunday troparion twice, and the Theotokion once (see Great Vespers). Then the usual psalmody from the Psalter.**

## According to the first verse of the sedalen

Noble Joseph, / having taken Your most pure body down from the tree, / wrapped it in a clean linen cloth and anointed it with fragrant oils, / laid it in a new tomb. / But on the third day You rose again, O Lord, / bestowing great mercy upon the world.

**Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones forever!**

**Psalm 9:33**

To the myrrh-bearing women / who stood before the tomb, the Angel cried out: / “Myrrh is fitting for the dead, / but Christ has appeared, not subject to decay; / rather, proclaim: The Lord has risen, / bestowing great mercy upon the world!”

**Glory, and now, to the Mother of God:** Most glorified are You, Virgin Mother of God; we sing Your praises; / for by the Cross of Your Son / hell has been cast down and death has perished, / we who were dead have been raised to life and have been granted life, / we have received paradise, eternal bliss, /—therefore, with gratitude, we glorify Christ, our God, / the Mighty and the One, the All-Merciful.

## According to the second verse of the sedalen

Not forbidding the sealing of the tomb’s stone, / You, having risen, granted the stone of faith to all. / O Lord, glory to You!

**Verse: I will praise You, O Lord, with all my heart, / and proclaim all Your wonders.****Ps 9:2**

The host of Your disciples / rejoices with one accord together with the myrrh-bearing women; / *and* we, too, celebrate this common feast with them / to the glory and honor of Your Resurrection; / and through their *intercession*, O philanthropic Lord, / grant great mercy to Your people.

**Glory, and now, to the Mother of God:** Most blessed are You, Virgin Mother of God, / for through Him who was incarnate of You, hell is bound, / Adam is restored *from it*, / the curse is rendered powerless, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, as we sing, we cry out: / “Blessed is Christ God, who has so graciously willed this; glory to You!”

**Then the troparia “to the Immaculate Ones” and the Small Ektenia.**

## Ipakoia

After Your Passion, / the women, coming to the tomb / to anoint Your body with myrrh, O Christ God, / saw the angels in the tomb and were amazed, / for they heard from them the news that the Lord had risen, / bestowing great mercy upon the world.

## Stanzas. Antiphon 1

I lift up the eyes of my heart to heaven— / to You, Savior— / save me by Your radiance.

Have mercy on us, who sin against You in many ways / at every moment, O my Christ, / and before our death, show us the way / of repentance before You.

**Glory:** It is fitting for the Holy Spirit to reign, / to sanctify, and to set creation in motion; / for He is God, consubstantial with the Father and the Word.

**And now: And we repeat the same.**

## Antiphon 2

If the Lord were not among us, / who could have remained unharmed / from the enemy and the murderer?

## PART 2

Do not deliver Your servant into their teeth, O Savior; / for like a lion, my enemies rush / against me.

**Glory:** In the Holy Spirit—the beginning of life and the reward; / for He, as God, sustains all creation / and preserves it in the Father through the Son.

**And now:** **And we repeat the same.**

### Antiphon 3

Those who hope in the Lord are like a holy mountain; / they are not shaken in any way / by the attacks of the dragon.

May those who live according to God's will / not stretch out their hands toward iniquity; / for Christ does not surrender the scepter of His inheritance.

**Glory:** The Holy Spirit pours forth all wisdom; / from Him comes grace to the apostles, / and the martyrs are crowned with their deeds, and the prophets contemplate.

**And now:** **And we repeat the same.**

### Prokeimenon

Awake, O Lord, my God, according to the command You have given, / and the assembly of the nations will surround You.

**Verse:** O Lord, my God! I trust in You; save me.

Ps 7:7B–8A, 2

**“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.**

### Sunday Hymn after the Gospel

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

**Psalm 50.**

**Glory:** Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

**Then, Tone 6:** Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

**And the stichera:** Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

**And the prayer:** Save, O God, Your people:

### Canons

**The first—Sunday, in 4; the second—Cross and Resurrection, in 3; the third—Theotokos, in 3; and the Menaion, in 4. If a saint is celebrated in 6, then the Cross and Resurrection, in 2, and the Theotokos, in 2.**

### Ode 1

**Canon 1**

**Irmos:** Once, in the depths, / the supreme power destroyed all of Pharaoh's army; / but the Word, having become flesh, destroyed the wicked sin— / the most glorified Lord; / for He has been glorified in glory.

**Refrain:** **Glory, O Lord, to Your holy Resurrection.**

## PART 2

The prince of this world, to whom we had surrendered, / having disobeyed Your commandment, / was condemned by Your Cross, O Good One; / for when he attacked You as a mortal, / he fell before the power of Your authority / and was exposed as powerless.

As the Savior of the mortal race / and the Ruler of incorruptible life, You appeared in the world; / for You tore apart the veils of death / through Your Resurrection, which we all glorify, / for You have been glorified in splendor.

**Theotokos:** You have appeared as the highest of all creation, / both visible and invisible, O Ever-Virgin; / for You gave birth to the Creator, / Who deigned to become incarnate in Your womb. / Intercede boldly before Him / for the salvation of our souls.

### Canon 2

**Irmos:** Having crossed the uncharted, unfamiliar sea / without getting *their feet* wet, / the chosen people of Israel exclaimed: / “Let us sing to the Lord, for He has been glorified!”

You have become, O Christ, / a source of strength for the weak, restoration for the fallen, / and incorruption for the dead, / through Your bodily sufferings; / for He has been glorified.

The Creator and Renewing God took pity on the fallen / and restored the broken image, / having become dead, / for He has been glorified.

### Canon 3

#### The same irmos.

The once incorporeal ladder / and the path across the sea, which became dry and incomprehensible, / depicted the birth from You, O Pure One, / which we all sing of; / for it is glorified.

The Power of the Most High, the perfect Hypostasis, / the Wisdom of God incarnate from You, O Pure One, / dwelt among mortals, / for He was glorified.

Through the impenetrable door / of Your womb, O Pure One, / the Sun of righteousness passed and shone upon the world, / for it has been glorified.

**Then the troparia from the canon of the Menaion and the katavasia according to the rule.**

## Ode 3

### Canon 1

**Irmos:** The desert has blossomed like a lily, O Lord, /—the barren pagan church—with Your coming; / in it my heart has found its rest.

Creation was transformed during Your Passion, / seeing *You* in a humbled state, / reviled by the lawless, / You who established all things by Your divine gesture.

From the dust, in Your own image, / You formed me with Your own hand, O Christ, / and the mortal, cast down again into the dust through sin, / You raised up with You, having descended into Hades.

**Theotokos:** The hosts of angels were amazed, / and the hearts of men trembled / at the birth of *Christ* from You, Most Pure One; / therefore we honor You, O Mother of God, / with faith.

### Canon 2

Christ, who surpasses all things, / was slightly humbled by bodily suffering / before the angelic nature.

Dead, counted among the lawless, / You, O Christ, appeared to the women, / radiant with the crown of glorious resurrection.

### Canon 3

He who is beyond all time, / as the Creator of time, / willingly became an infant from you, O Virgin.

## PART 2

Let us sing, O faithful, / of the womb, vaster than the heavens, / through which Adam dwells joyfully / in heaven.

### Hymn 4

#### Canon 1

**Irmos:** You came from the Virgin—not as a messenger, / nor as an angel, but as the Lord Himself in the flesh, / and You saved me, a human being, entirely. / Therefore I cry out to You: / “Glory to Your power, O Lord!”

You stood in the court as the accused, / my Lord and God, without raising Your voice, / pronouncing judgment upon the nations, / which, through Your sufferings, O Christ, / You made the salvation of the universe.

By Your suffering / the enemy has been disarmed, / and the cities of Your adversaries have been destroyed / by Your descent into hell, / and the tyrant’s arrogance has been cast down.

**To the Mother of God:** We, the faithful, all acknowledge you, O Mother of God and Sovereign, as a refuge of salvation / and an indestructible wall, / for through your intercession / you deliver our souls from misfortune.

#### Canon 2

Beholding You, Christ, / nailed to the tree, / the Virgin, who gave birth to You without pain, / endured the pangs of motherhood.

Death is vanquished; / the Dead One shatters the gates of hell; / and now, through the crushing of the all-devouring one, / all that is supernatural is granted to me!

#### Canon 3

Behold, the Divine Mountain—the Mother of God—has risen most clearly in the house of the Lord / above the *heavenly* Powers.

You, O Virgin, alone, contrary to the laws of nature, / having given birth to the Lord of creation, / have been deemed worthy of the divine calling.

### Hymn 5

#### Canon 1

**Irmos:** You have become the Mediator between God and mankind, / Christ our God; / for through You, O Lord, we have gained access from the night of ignorance / to the Source of light—Your Father.

Like a cedar, O Christ, / You crushed the arrogance of Your enemies, / by Your own good pleasure, O Lord, / as You were willingly lifted up in the flesh / upon the cypress, the pine, and the cedar.

In the deepest pit they laid / You, Christ, lifeless and dead; / but, though wounded, You, the Savior, / through Your wounds raised up with You / those who slept in oblivion in the tombs.

**Theotokos:** Pray to Your Son and our Lord, O Pure Virgin, / that He may grant deliverance to the captives, / and a peaceful way out of hostile circumstances / to those who place their hope in You.

#### Canon 2

The first Adam, having refused to fast, / tasted of the tree of death; / but *the* second *Adam* atones / for his sin *through His* crucifixion.

Having shared in natural sufferings and mortality, / You, Christ, impassible by Your incorporeal Divinity, / having granted incorruptibility, raised from the depths of hell / those who had been put to death.

#### Canon 3

## PART 2

Clouds, with the sweetness of joy, / shower those on earth; / for the Child has been given *to us*—  
the One who existed before the ages, / our God, incarnate from the Virgin.

He has illuminated my life and flesh with light / and dispelled the darkness of sin / the Most High,  
who was recently incarnated / of the Virgin without seed.

### Song 6

#### Canon 1

**Irmos:** Carried away in the abyss of sin, / I call upon the unfathomable depths of Your mercy: / O  
God, deliver me from destruction!

Like a criminal, the Righteous One was condemned / and nailed to the Cross with the criminals,  
/ granting the guilty forgiveness through His blood.

Through one man—the first Adam— / death once entered the world, / and through the *same*  
one—the Son of God— / the resurrection came to be.

**Theotokos:** You, O Virgin, conceived without knowing a man / and remain a Virgin forever, /  
*thereby* revealing the signs of the true Divinity / of Your Son and Your God.

#### Canon 2

You appointed the Cherubim as guardians of the tree of life / against fallen *man*; / but they opened  
the gates upon beholding You: / for You appeared to the thief / as a guide to paradise.

Through the death of One, You laid waste to hell, which had become desolate and impoverished;  
/ for that great wealth which he had amassed, / Christ alone, for all of us, laid waste.

#### Canon 3

Human nature, which was a slave to sin, / has received freedom through You, O Pure Lady; / for  
Your Son, like a lamb, / was offered as a sacrifice for all.

We all cry out to You—the true Mother of God: / deliver *us* who have provoked the wrath of the  
slaves, / for You alone have the boldness / to approach *Your* Son.

### Kontakion

You rose from the tomb, almighty Savior, / and hell, seeing *this* miracle, was terrified, / and the  
dead arose. / And all creation, seeing this, rejoices with You, and Adam exults, / and the world, my  
Savior, / glorifies You unceasingly.

**Ikos:** You are the light for those in darkness, / You are the resurrection of all / and the life of  
mortals, / and You have raised all up with You, / having taken away death's power, Savior, / and  
having destroyed the gates of hell, Word. / And the dead, seeing *this* miracle, marveled; / and all  
creation rejoices together / at Your Resurrection, Lover of Mankind. / Therefore, we all glorify / and  
sing of Your mercy, / and the world glorifies You, my Savior, / without ceasing.

### Hymn 7

#### Canon 1

**Irmos:** The godless decree of the lawless ruler / kindled a raging flame; / but Christ poured out  
the dew of the Spirit upon the pious youths, / the blessed and most glorified One.

In Your mercy, O Lord, You could not bear / to see man under the power of death; / but You  
came and saved him with Your blood, / becoming man—blessed and most glorified.

Seeing You clothed in the garments of vengeance, / the gatekeepers of hell were terrified, O  
Christ; / for You, O Lord, came to subdue / the wayward slave-tormentor— / blessed and most  
glorified.

## PART 2

**Theotokos:** We acknowledge You as the Holy of Holies, / as the One who conceived the unchanging God, / the Immaculate Virgin, the Mother who knew no marriage, / for You have bestowed incorruptibility upon all the faithful / through the divine birth *of Christ* from You.

### Canon 2

The disobedience *that took place* in Eden / once served as the cause of our forefather's condemnation; / but, to clear the offender of guilt, / the super-divine God of our fathers, the Most Glorified One, / was voluntarily condemned.

You saved the one bitten in Eden / by the tongue that poured out poison; / for *his* self-inflicted wound / You healed through *Your* voluntary suffering— / the most divine God of the fathers and the most glorified.

Me, wandering in the shadow of death, / You have called back to the light, / striking the gloomy hell with the lightning *of Your* Divinity— / O most divine God of our fathers and most glorified.

### Canon 3

Jacob saw in the night / as *if* in a mystery the God made flesh; / but from You He appeared in radiance, singing: / “Most divine God of the fathers and most glorified!”

The images of the union of the incomprehensible, / *which dwelt* within You, O Pure One, foretelling / that through which He willingly united Himself with mankind, / the Most Divine / God of the fathers and the Most Glorified wrestles with Jacob.

Wicked is he who, with unshakable conviction, / does not confess You, Son of the Virgin, / as one of the Trinity praised by all, / and does not cry out with his lips: / “Most Holy God of the fathers and Most Glorified!”

## Hymn 8

### Canon 1

**Irmos:** The fiery furnace in Babylon of old / displayed various wonders, / scorching the Chaldeans by divine command, / while sprinkling the faithful with dew as they sang: / “Bless the Lord, all the works of the Lord!”

Gazing upon the garment of Your flesh, O Christ, / stained with Your blood, / the hosts of angels marveled in awe at *Your* great long-suffering, / exclaiming: / “Bless the Lord, all the works of the Lord!”

You have clothed my mortal *nature*, O Merciful One, / with immortality through Your Resurrection. / Therefore, with joyful thanksgiving, / Your chosen people sing Your praises, / exclaiming to You, Christ: / “Truly, death has been swallowed up in victory!”

**The Theotokos:** You, who are one with the Father, / who dwelt in Your womb as both God and man, / were conceived without seed and bore Him in an ineffable manner, / O All-Pure Mother of God: / therefore we acknowledge You / as the salvation of us all.

### Canon 2

You appeared nailed to the Cross, rich in mercy, / and were buried of Your own free will, / but on the third day You rose again, Lover of mankind, / and redeemed all mortals, who sing with faith: / “Let all creation sing to the Lord / and exalt Him for ever and ever!”

To deliver from corruption, O Word of God, / the one whom You created by Your divine power, / my Christ, descending into Hades, / You made *him* a partaker of Your incorruption and eternal glory, / as he exclaims: / “Let all creation sing / and exalt Christ forever!”

### Canon 3

Through You, He who is incomparable in goodness and power appeared on earth and dwelt among men, / to whom all of us, the faithful, cry out in song: / “Let all creation sing to the Lord / and exalt Him forever and ever!”

We rightly confess You as spotless / and glorify You, O Mother of God; / for You gave birth to the One of the Trinity who became incarnate, / to Whom, *together* with the Father and the Spirit, we all sing: / “Let all creation sing to the Lord / and exalt Him for ever and ever!”

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

## Song 9

### Canon 1

**Irmos:** The Son of the Beginnerless Father, God and Lord, / having become incarnate from the Virgin, appeared to us / to enlighten those in darkness and gather the scattered. / Therefore, we magnify the Mother of God, whom all sing of.

Like *the tree of life* planted in paradise, / on *the place* of execution, the thrice-blessed tree / of Your most pure Cross, O Savior, / watered with Divine blood and water / as from a spring—Your Divine side, O Christ— / has brought forth life for us.

You have overthrown the rulers *through Your* crucifixion, Almighty One, / and, having exalted human nature, / which lay deep in the dungeon of hell, / You have seated *it* on the throne of the Father; / You, who are to come in that *same nature*, / we worship and magnify.

**Trinity:** Unity, expressed in the number three, the consubstantial Trinity, / singing in the Orthodox manner, let us, the faithful, glorify: / the indivisible, super-divine Nature—the thrice-luminous, unfading Radiance, / the one Pure One, who has shone forth as light for us.

### Canon 2

In the midst of those condemned at *Golgotha* / You were hung on the Cross like a lamb; / pierced in the side by a spear, / You bestowed life, as the Good One, upon us, *created* from dust, / who with faith honor Your, O Christ, / Divine Resurrection.

Let us worship God, who by His death powerfully abolished / the power of death, / all you faithful, / for He has raised with Himself those who were dead from of old / and grants life and resurrection to all.

### Canon 3

The rod of power was given to frail nature / in Your womb, O Pure One—the Word of God— / and He raised it up, having been cast down into hell. / Therefore, we magnify You, O All-Pure One, / as the Mother of God.

Him whom You have chosen, O Lord, / receive with compassion, / Your Mother—our Intercessor, / and may all things be fulfilled through Your goodness, / so that we may all extol You / as our Benefactor.

**After the katavasia, the Small Ektenia, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

## At “Praise,” the Sunday stichera, in the 8th tone

**To carry out among them the judgment decreed; / this glory belongs to all His saints.**

Every living thing and all creation / glorify You, O Lord; / for by the Cross You abolished death, / to reveal to people Your resurrection from the dead, / as the sole Lover of mankind.

**Praise God in His saints, / praise Him in the firmament of His power.**

Let the Jews answer: / How did the soldiers who guarded the King lose *Him*? / Why did the stone fail to preserve the Stone of Life? / Or let them return the One who was buried, / or let them worship

the Risen One, / proclaiming with us: / “Glory to the abundance of Your mercy, / our Savior, glory to You!”

**Praise Him for His might, / praise Him for the abundance of His greatness.**

Rejoice, O people, and be glad! / The angel who sat upon the stone of the tomb / has announced joy to us, crying out: / “Christ is risen from the dead, the Savior of the world, / and has filled all things with fragrance. / Rejoice, O people, and be glad!”

**Praise Him with the sound of trumpets, / praise Him with the psaltery and the lyre.**

Before Your conception, O Lord, / the angel brought *the greeting* “Hail” to the Blessed One; / and at Your Resurrection, / the angel rolled away the stone from Your glorious tomb. / The first, instead of sorrow, / revealed a sign of joy, / while the second, instead of death, / proclaimed to us the Lord, the Giver of life. / Therefore we cry out to You: / “Benefactor of all, O Lord, glory to You!”

### Other stichera, Eastern

**Praise Him with the tympanum and in the choir, / praise Him with the strings and the organ.**

The women poured myrrh with tears / upon Your tomb; / but their lips were filled with joy / when *they* were told, “The Lord has risen!”

**Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!**

May the tribes and nations praise Christ our God, / who willingly endured the Cross for our sake / and remained in Hades for three days, / and may they worship His resurrection from the dead, / by which all the ends of the earth have been enlightened.

**Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

You were crucified *and* buried, Christ, / of *Your own* will; / You conquered death (and rose in glory), as God and Lord, / granting the world eternal life / and great mercy.

**I will praise You, O Lord, with all my heart, / and proclaim all Your wonders.**

Truly, you lawless ones, / by sealing *the tomb with* a stone, / have granted us an even greater miracle. / Everyone knows the guards who said: / “On this day He came out of the tomb!” But you told them: / “Say that while we were asleep, / the disciples came and stole Him away.” / But who would steal a dead man—and a naked one at that? / He rose by His own power, as God, / leaving even His burial *shrouds* in the tomb. / Come, see, O Jews, / how He who overcame death / did not break the seals, / and grants to the human race / eternal life and great mercy.

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, Virgin Mother of God, / for through Him who was incarnate of You, hell is captive, / Adam is restored *from it*, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, singing, we cry out: / “Blessed is Christ God, who has so graciously willed this; glory to You!”

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

### Sunday Troparion

Having risen from the tomb, You broke the chains of hell, / You abolished the sentence of death, O Lord, / delivering all from the snares of the enemy; / and appearing to Your Apostles, / You sent them out to preach / and through them granted peace to the universe, / O One, Most Merciful.

**And the dismissal.**

AT THE LITURGY

**Blessed Are They, on the 8th**

We offer to You the cry of the thief / and call out to You: / “Remember us, Savior, / in Your Kingdom!”

**Blessed are the pure in heart, for they shall see God.**

We offer You the Cross / for the forgiveness of *our* sins, / which You endured for our sake, / O Lover of Mankind.

**Blessed are the peacemakers, for they shall be called children of God.**

We worship Your burial and resurrection, O Lord, / through which You have delivered the world / from corruption, O Lover of Mankind.

**Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.**

By Your death, O Lord, / death has been swallowed up, / and by Your resurrection / You, O Savior, have saved the world.

**Blessed are you when they revile you and persecute you and falsely say all kinds of evil against you for My sake.**

You met the Myrrh-Bearers, / having risen from the tomb, / and commanded them to announce to the disciples / Your Resurrection.

**Rejoice and be glad, for your reward in heaven is great.**

Those sleeping in darkness, / having seen You—the light— / in the very depths of hell, / have risen, O Christ.

**Glory, in the Trinity:** Let us glorify the Father, / let us all worship the Son, / and let us sing with faith / to the Holy Spirit.

**And now, to the Mother of God:** Rejoice, fiery throne! / Rejoice, Bride who knew no marriage! / Rejoice, Virgin, / who gave birth to God for mankind!

**Prokeimenon**

The Lord is my strength and my song, / and He has become my salvation.

**Verse:** The Lord has disciplined me, but He has not given me over to death.

**Ps 117:14, 18**

**Alleluia**

**Verse:** May the Lord hear you in the day of trouble; may the name of the God of Jacob protect you.

**Verse:** O Lord, save the king and hear us on the day we call upon You.

**Ps 19:2, 10**

## TONE 3

### AT GREAT VESPERS

**At “O Lord, I have cried out,” stichera for the 10th hour: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.**

#### Sunday stichera

**Deliver my soul from the dungeon, / that I may glorify Your name.**

By Your Cross, Christ the Savior, / the power of death has been destroyed / and the devil’s deception has been vanquished; / and the human race, saved by faith, / always offers You a song.

**The righteous will wait for me, / until You reward me.**

*The whole world* has been enlightened / by Your Resurrection, O Lord, / and paradise has been opened once more; / yet all creation, glorifying You, / offers You a song forever.

**From the depths I have cried out to You, O Lord, / O Lord, hear my voice.**

I glorify the power of the Father and the Son, / and I sing of the might of the Holy Spirit, /—the indivisible, uncreated Godhead, / the consubstantial Trinity, / reigning forever and ever.

#### Eastern Sticheras

**May Your ears / be attentive to the voice of my prayer.**

We worship Your holy Cross, Christ, / and we sing and glorify Your Resurrection; / for by Your wounds we have all been healed.

**If You were to mark iniquities, O Lord, O Lord, who could stand? / For with You is forgiveness.**

We sing of the Savior, who was incarnate of the Virgin; / for He was crucified for our sake / and rose again on the third day, / granting us great mercy.

**For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word; / my soul has trusted in the Lord.**

To those in Hades, Christ, / having descended *to them*, proclaimed joy, / *crying out*: “Take heart, I have now conquered; / I am the Resurrection; I will bring you out, / having destroyed the gates of death.

**From the morning watch until night, from the morning watch / may Israel hope in the Lord.**

We, standing unworthily / in Your most pure temple, / sing the evening hymn, / crying out from the depths of our hearts: / “Christ God, who enlightened the world / by Your Resurrection on the third day! / Deliver Your people from the hands of Your enemies, O Lover of Mankind!”

**Glory: Sticheron from the Menaion.**

**And now, O Mother of God:** How can we not marvel / at the birth from You of the God-Man, O Most Holy One! / For, having known no man, O Immaculate One, / You gave birth without a father to the Son in the flesh, / who was begotten of the Father before all ages without a mother, / and who *in doing so* underwent no change, / nor mingling, nor division, / but preserved the properties of each

nature / in their entirety. / Therefore, Virgin Mother, Sovereign Lady, / pray to Him for the salvation of the souls / of those who confess You as the Mother of God in the Orthodox faith.

**Entrance. "A joyful light:"**

### **Prokeimenon, Tone 6**

The Lord has ascended the throne, / clothed in splendor.

**Stich:** The Lord has clothed Himself with strength and girded Himself.

**Stich:** For He has established the universe, and it shall not be shaken.

**Verse:** Holiness befits Your house, O Lord, for all time.

**Ps 92:1, 5B**

**Then a special litany, "Grant, O Lord:" a supplicatory litany.**

### **Stichera at the psalter**

By Your sufferings, O Christ, / You darkened the sun, / and by the light of Your Resurrection / You illuminated all things! / Accept our evening hymn, O Lover of Mankind.

**Stich: The Lord has reigned, / clothed in splendor.**

Your life-giving Resurrection, O Lord, / has enlightened the entire universe / and brought Your fallen creation *back to life*. / Therefore, having been delivered from Adam's curse, we cry out: / "Almighty Lord, glory to You!"

**Stich: For He has established the universe, / and it shall not be shaken.**

Remaining the unchanging God, / You were transformed through suffering in the flesh; / *and* creation, unable to bear the sight of You hanging *on the Cross*, / trembled with fear, / and, groaning, sang of Your long-suffering. / But, having descended into Hades, You rose on the third day, / granting the world life and great mercy.

**Verse: Holiness befits Your house, / O Lord, for all time.**

To deliver our race from death, / You, Christ, endured death / and, rising from the dead on the third day, / raised with You those who acknowledged You as God and enlightened the world. / O Lord, glory to You!

**Glory: Sticheron from the Menaion, if available. If not:**

**Glory, and now, to the Mother of God:** Without seed, by the Divine Spirit / and by the Father's will, You conceived the Son of God. / He who has His beginning from the Father before the ages, without a mother, / but who for our sake came forth from You without a father, / You bore in Your womb according to the flesh / and nourished as an infant with milk. / Therefore, do not cease to intercede / for the deliverance of our souls from misfortune.

**Then: "Now You dismiss us:" The Trisagion after the "Our Father:"**

### **Troparion**

Let *all* that is heavenly rejoice, / let *all* that is earthly be glad, / for the Lord has revealed the power of His hand: / He has trampled death by death, / He has become the firstborn from among the dead, / He has delivered us from the bowels of Hades / and has bestowed great mercy upon the world.

**Glory, and now, to the Mother of God:** We sing of You, O Virgin Mother of God, *as* the Mediator of our race's salvation, / for Your Son and our God, who took flesh from You, / having endured suffering on the Cross, / has delivered us from corruption, as the Lover of Mankind.

**The same troparion is sung at "God is the Lord:"**

### **AT MATINS**

**We sing "God is the Lord:" in Tone 3, followed by the Sunday troparion twice, and the Theotokos hymn once (see Great Vespers). Then the usual psalmody from the Psalter.**

**After the first sedalen verse**

Christ is risen from the dead, the Firstborn from the dead. / He, born before *all* creation / and the Creator of all that exists, / has renewed in Himself the corrupted nature of our race. / Death! You no longer have power, / for the Lord of all has crushed your might.

**Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

**Psalm 9:33**

Having tasted death in the flesh, O Lord, / You destroyed the bitterness of death by Your resurrection, / and have now strengthened mankind against it, / proclaiming the abolition of the ancient curse. / Defender of our life—O Lord, glory to You!

**Glory, and now, to the Mother of God:** Astonished by the beauty of Your virginity / and Your most radiant purity, / Gabriel cried out to You, O Mother of God: / “What praise worthy of You shall I offer? / How shall I call You? / I am perplexed and amazed; / Therefore, as I have been commanded, I cry out to You: / ‘Rejoice, O Full of Grace!’

**According to the 2nd tone of the sedalen**

Struck by Your unchanging Divinity / and Your voluntary sufferings, O Lord, / hell itself groaned within itself: / “I tremble before the incorruptible essence of *His* body; / I see the Invisible One, mysteriously marching against me in battle. / That is why even those whom I hold captive cry out: / “Glory to Your Resurrection, Christ!”

**Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders. Ps 9:2**

The incomprehensible crucifixion and the inexpressible resurrection / we, the faithful, confess as an ineffable mystery: / for on this day death and hell have been conquered, / and the human race has been clothed in incorruption. / Therefore we exclaim with gratitude: / “Glory to Your Resurrection, Christ!”

**Glory, and now, to the Mother of God:** The incomprehensible and boundless One, / consubstantial with the Father and the Spirit, / You mysteriously contained in Your womb, O Mother of God. / The single and indivisible action of the Trinity / we have learned to glorify in *this* world / through the birth *of Christ* from You. / Therefore, we cry out to You in gratitude: / “Rejoice, O Full of Grace!”

**Then the troparia “to the Immaculate Ones” and the Small Ektenia.**

**Ipakoï**

Striking in appearance, yet speaking with comforting words, / the radiant Angel proclaimed to the myrrh-bearers: / “Why do you seek the Living One in the tomb? / He has risen, having emptied the tombs; / recognize the Unchanging One who has transformed corruption. / Exclaim to God: How awesome are Your deeds, / for You have saved the human race!”

**Dignified. Antiphon 1**

You have freed the captives of Zion / from Babylon, / and draw me, O Word, / from the passions of this life to eternal life!

Those who sow in the south wind / with tears inspired by God / will reap with joy / the ears of eternal life.

**Glory:** Every good gift comes from the Holy Spirit, / as it shines forth from the Father and the Son: / Through Him all things live and move.

**And now: we repeat the same.**

### Antiphon 2

Unless the Lord builds the house of virtue, / our labor is in vain; / if the soul is under His protection, / no one will destroy our city.

The saints are always like the fruit of the womb, / through adoption by the Spirit, / to You, Christ, as *well as* to the Father.

**Glory:** In the Holy Spirit is beheld / all holiness *and* wisdom, / for He gives being to all creation. / Let us serve Him, for He is God, / as well as the Father and the Word.

**And now: we repeat the same.**

### Antiphon 3

Blessed are those who fear the Lord, / for they will walk in the ways of His commandments / *and* partake of every life-giving fruit.

Rejoice, chief shepherd, / seeing your successors gathered around your table, / bearing the branches of good deeds.

**Glory:** In the Holy Spirit is all the riches of glory; / from Him come grace and life to all creation. / Therefore, He is glorified / *together* with the Father and the Word.

**And now: we repeat the same.**

### Prokeimenon

Proclaim among the nations: “The Lord has reigned,” / for He has established the universe, and it shall not be shaken.

**Verse:** Sing to the Lord a new song; sing to the Lord, all the earth!

Ps 95:10A, 1

**“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.**

### Sunday Hymn after the Gospel

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

**Psalm 50.**

**Glory:** Through the prayers of the apostles, O Merciful One, blot out our many sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, blot out our many sins.

**Then, Tone 6:** Have mercy on me, O God; according to Your great mercy and the abundance of Your kindness, blot out my iniquity.

**And the stichera:** Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

**And the prayer:** Save, O God, Your people:

### Canons

**The first—Sunday, in 4; the second—Cross and Resurrection, in 3; the third—Theotokos, in 3; and the Menaion, in 4. If a saint is celebrated in 6, then the Cross and Resurrection, in 2, and the Theotokos, in 2.**

### Ode 1

**Canon 1**

**Irmos:** Once, by a divine gesture, / He gathered the waters into a single body / and parted the sea for the people of Israel; / He is our most glorified God. / Let us sing to Him alone, / for He has been glorified.

**Refrain:** Glory, O Lord, to Your holy Resurrection.

He who condemned the earth to yield thorns as the fruit of labor for the sinning man, / He, our God, took upon Himself in the flesh / the crown of thorns from the hands of the lawless / and destroyed the curse, for He has been glorified.

*Christ's* terrible death / proved to be a triumphant victory over death; / for He, our God, having taken on flesh / that was living and capable of suffering, / and having entered into battle with the tormentor, / raised all up with Himself, for He has been glorified.

**Theotokos:** All nations acknowledge You / as the true Mother of God, who gave birth without seed; / for entering Your sanctified womb, / He, our God, assumed our nature / and was born of You as both God and man.

### Canon 2

The human race, enslaved by the sin-loving tormentor, / Christ redeemed with His divine blood / and, bringing it to life, renewed *it*, / for He was glorified.

As a mortal, Christ—the Lord of life—voluntarily tasted death; / but as immortal by His *divine* nature, / He gave life to the dead; / for He was glorified.

### Canon 3

All the heavenly hosts / bow their knees in reverence / before Him who was incarnate from you, O Virgin, / and together with those on earth—the underworld as well; / for He has been glorified.

O *what* a change *has taken place* in You! / For God, the generous bestower of good things, / who has granted us the Divine Spirit, / took flesh from You, O Virgin; / for He has been glorified.

**Then the troparia from the canon of the Menaion and the katavasia according to the rule.**

## Song 3

### Canon 1

**Irmos:** You who brought all things forth from nothing, / created by the Word and perfected by the Spirit! / Almighty Lord, / strengthen me in Your love.

By Your Cross, the wicked one was put to shame: / for, having dug a pit, he prepared it—and fell into it *himself*; / but the dignity of the humble was exalted / by Your Resurrection, O Christ.

Your preaching of piety to the nations / has filled *them* like water fills the seas, O Lover of Mankind; / for You, having risen from the tomb, / revealed the radiance of the Trinity.

**The Theotokos:** Glorious things are spoken of You, / the living city of the Ever-Reigning One; / for through You, O Lady, / God dwelt among those on earth.

### Canon 2

By cleansing away the defilement of idolatry, / you, O Most Pure Cross, were revealed; / for upon you, Jesus, the God-like One, / stretched out His hands.

So that all of us, the faithful, might bow down / before you, the tomb that held Life, / Christ—our true God—was buried in you and rose *from you*.

### Canon 3

A shoot from the root of Jesse, / sprung forth according to the prophecy—the Virgin— / has brought forth for us a flower—You, Christ. / Holy are You, O Lord.

To make those born on earth / partakers of the Divine Nature, / You became poor, taking our flesh from the Virgin. / Holy are You, O Lord.

## Hymn 4

### Canon 1

**Irmos:** You have shown us Your steadfast love, O Lord, / for You delivered Your Only-Begotten Son / to death for our sake. / Therefore we cry out to You in gratitude: / “Glory to Your power, O Lord!”

You, Christ, endured scourges and wounds / out of mercy, / enduring insults and blows, / bearing spitting with long-suffering: / through them You accomplished my salvation. / Glory to Your power, O Lord!

With Your mortal body, / You, the Life, became one with death, / for the sake of the misery of the destitute and the groaning of Your poor; / and, having destroyed the destroyer, You, the Most Glorified, / raised all up with You, the only Lover of mankind.

**The Theotokos:** Remember, Christ, Your flock, / which You acquired through Your suffering, / having accepted the merciful entreaties of Your glorified Mother; / and, visiting *it* in its affliction, deliver it / by Your power, O Lord.

### Canon 2

You, who created man in Your own image, / and were crucified on *Golgotha*, O Lover of Mankind, / saved *him*, who had been put to death by sin / through transgression.

Death returned those whom it had swallowed up, / and the destructive kingdom of hell was destroyed / when You rose from the tomb, O Lord.

**Theotokos:** Mary, the Immaculate One, golden censer! / God the Word, One of the Trinity, / having dwelt within You, became incarnate without mixture / and filled the world with fragrance.

### Canon 3

You, who established the mountains, O Lord, / by the scales of divine providence, / were cut from the Virgin *like* a stone, without *the aid* of hands. / Glory to Your power, O Lover of mankind!

You have healed our ailing nature, O Lord, / by uniting with it, in *the* Virgin’s *womb*, the most powerful medicine— / Your own, the Word, the most pure Divinity.

My portion and my desired inheritance— / You, O Lord, who through the Virgin have united me / with Your Hypostasis, the Word, / the Hypostasis who became incarnate.

## Song 5

### Canon 1

**Irmos:** To You I turn from the break of dawn, Creator of all, / Peace, surpassing every mind, / for light is Your commandments; / instruct me in them.

Delivered to an unjust judge because of the Jews’ envy, / You, the All-Seeing One who judges the whole earth righteously, / have delivered Adam from his ancient condemnation.

Grant Your peace to Your churches, O Christ, / through the invincible power of Your Cross, / You who rose from the dead, / and save our souls.

**Theotokos:** As the holy and boundless Tabernacle of heaven, / having received the Word of God, whom all creation cannot contain, / You alone have appeared, Ever-Virgin.

### Canon 2

Pierced in the side by a spear, O my Christ, / You have freed from the curse / the one created from the side of man / *and* who became the cause of the downfall of all people.

Being equal to the Father in nature, / You raised from the dead the sacred temple / of Your most pure and venerable Body, / Christ our Savior.

**Canon 3**

Your Son, O Virgin, is the Word of God, / the Creator of the first Adam, not a creation, / though He created for Himself / a living body through You.

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

**Hymn 6**

**Canon 1**

**Irmos:** The deepest abyss of sins has engulfed me, / and my spirit is fainting; / but You, O Lord, stretching out Your mighty hand, / save me, O Helmsman, as You did Peter.

The abyss of mercy and compassion has engulfed me / through Your merciful condescension; / for You, O Lord, having become incarnate and been born in the likeness of a servant, / have deified *me* and glorified *me* with Yourself.

The murderer was put to death, / having seen the slain one come back to life. / This is a sign of Your resurrection, Christ, / and the reward for Your most pure sufferings.

**Hymn to the Mother of God:** O Most Pure One, who alone has become, in an incomprehensible way, / a mediator between the Creator and humankind! / Entreat Your Son to be merciful / to Your servants who have stumbled, and to be their protector.

**Canon 2**

Having endured the wounds and suffered on the Cross, / You raised the wounded from hell to be with You. / Therefore I cry out to You: / “Raise my life from destruction, O Lover of Mankind!”

Before You, Christ, / the gates of hell open in fear, / and the enemy’s spoils are plundered. / Therefore, the women met You, / receiving joy instead of sorrow.

**Canon 3**

He who has no *visible* form / takes on a form like ours / from the immaculate Virgin, / becoming human in appearance and in reality, / yet unchanged in His Divinity.

Deliver me from the abyss of sins / and from the storm of passions, O Most Pure One; / for You have become a refuge and a fount of miracles / for those who flee to You in faith.

**Kontakion**

On this day You rose from the tomb, O Merciful One, / and led us out from the gates of death. / On this day Adam rejoices and Eve is glad, / and together *with them* the prophets and patriarchs sing unceasingly / of the divine power of Your authority.

**Ikos:** Let heaven and earth rejoice today / and let them sing of Christ God with one voice, / for He has raised the captives from their tombs. / All creation rejoices together, / offering fitting hymns / to our Creator and Redeemer; / for having brought mortals out of Hades on this day, / He, as the Giver of life, lifts them up to heaven, / casts down the enemy’s arrogance and shatters the gates of Hades / with the divine power of His authority.

**Hymn 7**

**Canon 1**

**Irmos:** Just as in ancient times You showered / the three pious youths in the Chaldean flames / with the luminous fire of Your Divinity, / so enlighten us as well, who cry out: / “Blessed are You, God of our fathers!”

The brilliant veil of the temple was torn / at the time of the Creator’s crucifixion, / revealing the truth hidden in Scripture / to the faithful who cry out: / “Blessed are You, God of our fathers!”

When Your side was pierced, / the divine drops of Your life-giving blood, O Christ, / providentially falling upon the earth, / restored those who are of the earth, who cried out: / “Blessed are You, God of our fathers!”

**Trinity:** Let us glorify the Holy Spirit, O faithful, / *together* with the Father and the only-begotten Son, / honoring the One Principle in the Three / and the One Godhead, *and* exclaiming: / “Blessed are You, God of our fathers!”

#### Canon 2

Seeing not a mere man hanging on the Cross, / the sun is darkened, / but God made flesh, / to whom we sing: / “Blessed are You, O Lord, God of our fathers!”

Having received the Mighty One, the Giver of immortality, / wretched hell spewed forth the souls of the righteous with a cry. / Blessed are You, O Lord, God of our fathers!

**To the Mother of God:** You have become, O All-Pure One, / a priceless treasure of blessing / for those who confess You / with a pure heart as the Mother of God; / for the God of our fathers / was incarnated through You.

#### Canon 3

Lord of glory and Ruler of the heavenly Powers, / seated with the Father *and* carried in the Virgin’s arms! / Blessed are You, O Lord, God of our fathers.

Death is indomitable, but You destroyed it when it drew near to You, / having become incarnate from the Virgin as the God-person. / Blessed are You, O Lord, God of our fathers!

We all acknowledge through the Mother of God / You, who bore God *in Your womb*; / for You, the Pure One, gave birth to the One of the Trinity who became incarnate. / Blessed are You, Most Pure One, the fruit of Your womb!

### Song 8

#### Canon 1

**Irmos:** The leaders of piety—the youths—who were in the unbearable fire, / yet suffered no harm from the flames, / sang a divine hymn: / “Bless the Lord, all His creatures, / and exalt Him forever and ever!”

*The bright veil* of the temple was torn / when Your Cross was raised on *Golgotha*, / and creation was thrown into confusion, singing in fear: / “Bless the Lord, all [the Lord’s] creatures, / and exalt Him forever and ever!”

You have risen, Christ, from the tomb / and through *the Cross*, by divine power, have restored / *Adam*, who had fallen through deception, / as he cried out and implored: / “Bless the Lord, all [the Lord’s] creatures, / and exalt Him forever and ever!”

**Theotokos:** You have appeared as the Temple of God, / a living dwelling and ark, / for You have reconciled the Creator with mortals, / Most Pure Mother of God; / and *therefore* we *and* all creation worthily sing / and exalt You forever and ever.

#### Canon 2

The Word is not subject to suffering, / for He is impassible in His Divinity, / but God suffers in the flesh, / to Whom we sing: / “Bless the Lord, all the works of the Lord, / and exalt Him forever and ever!”

Having fallen asleep as a mortal, / You rose, Savior, as an immortal, / and save from death those who sing: / “Bless the Lord, all the works of the Lord, / and exalt Him forever!”

**Trinity Hymn:** We worship reverently / the one God in three Persons / and sing without ceasing: / “Bless the Lord, all the works of the Lord, / and exalt Him forever and ever!”

**Canon 3**

O wise Hosts, like the Mother who surpassed all / and was brought into close communion with God! / We bless, O blessed Virgin, / the birth of *Christ* from you / and exalt Him for ever and ever.

You revealed Your natural beauty as even more exquisite / in the radiant flesh of the Divinity. / We bless You, O Blessed Virgin, / for the birth of *Christ* from You, / and we exalt Him forever and ever.

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

**Song 9**

**Canon 1**

**Irmos:** An unprecedented and divine miracle! / Through the Virgin’s closed door / the Lord clearly passes; / God, incorporeal upon entering, – / yet He appeared clothed in flesh upon leaving, / and the door remains closed. / We extol her, as the Mother of God, beyond words.

It is terrifying to see You, the Creator, / hanging on the tree, the Word of God, / and God—suffering in the flesh for His servants, / and lying lifeless in the tomb, / yet having delivered us from the hell of the dead. / Therefore, we magnify You, Christ, / as the Almighty.

You saved our first parents from mortal decay, O Christ, / *having* been laid in the tomb as one who had died, / and You brought forth life by raising the dead, / directing mortal nature toward the light / and clothing it in divine incorruption. / Therefore we magnify You, / the source of eternal light.

**Theotokos:** You have become the temple and throne of God, / where He who dwells on high has taken up residence, / O All-Pure One, born without a husband, / and who never opened the gates of Your flesh. / Therefore, with unceasing prayers, O Pure One, / may You soon subdue the barbarian tribes / completely for our king.

**Canon 2**

You have brought honor to all people / by enduring a shameful death: / having tasted it through crucifixion in Your mortal nature, Savior, / You have granted me immortality, Christ, / as the Lover of mankind.

You have saved me, Christ, / by rising from the tomb, and exalted me, / and brought me to the Father, Your Father, / and seated me at Your right hand with *You* / through Your compassionate mercy, O Lord.

**Canon 3**

The devout believers never grow weary of praising You, O Virgin; / for, constantly adding to their love the divine / and spiritual love, / they magnify *You* as the Mother of God.

You have given us a faithful Intercessor— / She who gave birth to You, Christ; / through her intercession, grant us the merciful Spirit, / the Giver of goodness, who proceeds from the Father through You.

**After the katavasia, the Small Ektenia, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

**At “Praise,” the Sunday stichera, in the 8th tone**

**To carry out among them the judgment decreed; / this glory belongs to all His saints.**

Come, all nations, / and know the awe-inspiring power of the mystery: / for Christ, our Savior, the Word who was in the beginning, / was crucified for our sake and buried of His own free will, / and rose from the dead to save all. / Let us worship Him!

**Praise God in His saints, / praise Him in the firmament of His power.**

Those who guarded You, O Lord, / have told of all Your wonders; / but the foolish Sanhedrin, having filled their hands with bribes, / thought to hide Your resurrection, / which the world glorifies. Have mercy on us!

**Praise Him for His might, / praise Him for the multitude of His greatness.**

All things were filled with joy, / having received confirmation of the Resurrection. / For Mary Magdalene came to the tomb / *and* found an angel *in* dazzling garments, / sitting on the stone and proclaiming: / “Why do you seek the Living One among the dead? / He is not here, but has risen, as He said, / and goes before you to Galilee!”

**Praise Him with the sound of trumpets, / praise Him with psalteries and lyres.**

In Your light, O Lord, Lover of Mankind, / we shall see the light: / for You have risen from the dead, / granting salvation to the human race, / so that all creation may glorify You— / the One who is without sin. Have mercy on us.

### **Other stichera, Eastern**

**Praise Him with the tympanum and in the choir, / praise Him with strings and the organ.**

*Like* the morning song of the myrrh-bearing women, / they brought tears, O Lord: / for with fragrant spices in their hands / they reached Your tomb, / hastening to anoint Your most pure body with myrrh. / *But* the Angel sitting on the stone proclaimed to them: / “Why do you seek the Living One among the dead? / For, having conquered death, He has risen, as God, / bestowing great mercy upon all!”

**Praise Him with melodious cymbals, praise Him with resounding cymbals. / Let everything that breathes praise the Lord!**

The radiant Angel, standing by Your life-giving tomb, / proclaimed to the myrrh-bearers: / “The Redeemer has made the tombs empty, / He has conquered hell and risen on the third day, / as the one and almighty God!”

**Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

Mary Magdalene came to seek You in Your tomb / on *the* first *day* of the week, / but finding You not, she grieved, crying out: / “Woe is me! How have they stolen You, my Savior, the King of all?” / And two life-giving Angels / from within the tomb proclaimed: / “Why are you weeping, O woman?” – / “I am weeping,” she said, / “because they have taken my Lord from the tomb, / and I do not know where they have laid Him.” / But, turning around and seeing You, / she immediately exclaimed: / “My Lord and my God! Glory to You!”

**I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

The Jews shut up Life in the tomb, / but the thief opened *the* way to bliss, / exclaiming and proclaiming with his lips: / “The Crucified One hung on the Tree with me and for my sake, / and appeared to me seated on the throne with the Father; / for He is Christ, our God, / who has great mercy!”

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, O Virgin Mother of God, / for through Him who was incarnate of You, hell has been vanquished, / Adam has been restored *from it*, / the curse has lost its power, / Eve has been set free, death has been put to death, / and we have been filled with life. / Therefore, singing, we cry out: / “Blessed is Christ God, who has so graciously willed this; glory to You!”

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

## Sunday Troparion

On this day the salvation of the world was accomplished! / Let us sing of Him who rose from the tomb / and is the Prince of our life, / for by destroying death through death, / He has granted us victory and great mercy.

**And the dismissal.**

## AT THE LITURGY

### Blessed are those, verse 8

You cast out from Paradise, O Christ, / our forefather Adam, who rejected Your commandment; / but, O Merciful One, You instilled in him the thief / who confessed You on the Cross *and* cried out: / “Remember me, Savior, in Your Kingdom!”

**Blessed are the pure in heart, for they shall see God.**

We who have sinned, You, the Giver of life and the Lord, / have condemned to death by Your curse; / but by suffering innocently in Your flesh, O Lord, / You have given life to mortals who cry out: / “Remember us also in Your Kingdom!”

**Blessed are the peacemakers, for they shall be called children of God.**

Rising from the dead, You have raised us up from our passions / through Your resurrection, O Lord, / and have destroyed all the power of death. / Therefore, we cry out to You with faith, O Savior: / “Remember us also in Your Kingdom!”

**Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.**

Through Your three-day burial, / You, as God, gave life to those who lay dead in Hades / and raised them up with You; / and, as the Good One, You bestowed immortality upon us all, / as we cry out with faith always: / “Remember us also in Your Kingdom!”

**Blessed are you when they revile you and persecute you and utter all kinds of wicked slander against you for My sake.**

You appeared first to the myrrh-bearing women, / after rising from the dead, crying out to them, “Rejoice,” O Savior; / and through them You proclaim to *Your* friends / Your Resurrection, O Christ. / Therefore, with faith we cry out to You: / “Remember us also in Your Kingdom!”

**Rejoice and be glad, for great is your reward in heaven.**

Moses, stretching out his hands on the mountain, / foreshadowed the Cross, putting the Amalekites to flight. / We, too, having his faith / as a mighty weapon against the demons, all cry out: / “Remember us also in Your Kingdom!”

**Glory to the Trinity:** the Father, the Son, and the Holy Spirit / let us sing, O faithful, to the one God, the one Lord, / as *light* comes from the one Sun; / for the Trinity is triune and enlightens all who cry out: / “Remember us also in Your Kingdom!”

**And now, to the Mother of God:** Rejoice, gate of God, / through which the incarnate Creator passed, / preserving you as a sealed vessel! / Rejoice, light cloud, / bearing the divine rain—Christ! / Rejoice, heavenly ladder and throne! / Rejoice, holy, fruitful, and indivisible mountain!

## Prokeimenon

Sing to our God, sing, / sing to our King, sing.

**Verse:** All nations, clap your hands; shout to God with a voice of joy.

Ps 46:7, 2

**VOICE 3**

**Alleluia**

**Verse:** In You, O Lord, I trust; let me never be put to shame.

**Verse:** Be my God and my refuge, to save me.

**Ps 30:2A, 3B**

## TONE 4

### AT GREAT VESPERS

**At “O Lord, I have cried out,” stichera for the 10th hour: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.**

#### Sunday stichera

**Deliver my soul from the dungeon, / that I may glorify Your name.**

Worshipping ceaselessly Thy life-giving Cross, O Christ God, / we glorify Thy Resurrection on the third day; / for by it Thou hast renewed the decayed human nature, O Almighty One, / and shown us *the path* of ascent to heaven, / as the One who is Good and Lover of Mankind.

**The righteous will wait for me / until You reward me.**

You have abolished the punishment for the tree of disobedience / through the tree of the Cross, Savior, / *to which* You were willingly nailed; / and, descending into Hades, Almighty One, / You, as God, have broken the bonds of death. / Therefore we worship Your resurrection from the dead, / crying out in joy: / “Almighty Lord, glory to You!”

**From the depths I have cried out to You, O Lord, / O Lord, hear my voice.**

You have shattered the gates of Hades, O Lord, / and by Your death You have destroyed the kingdom of death, / while freeing the human race from corruption, / granting life and immortality to the world, / and great mercy.

#### Eastern Sticheras

**May Your ears / be attentive to the voice of my prayer.**

Come, all you people, let us sing / of the Savior’s resurrection on the third day, / through which we have been freed from the unbreakable chains of hell / and have all received incorruption and life, *and* we exclaim: / “Crucified, and Buried, and Risen! / Save us by Your resurrection, / O sole Lover of mankind!”

**If You were to take account of iniquities, O Lord, O Lord, who could stand? / For with You is forgiveness.**

Angels and people sing / of Your Resurrection on the third day, Savior, / by which the ends of the universe were enlightened, / and we were all delivered from the enemy’s bondage, exclaiming: / “Giver of Life, almighty Savior! / Save us by Your Resurrection, / the only Lover of mankind!”

**For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word; / my soul has trusted in the Lord.**

You have shattered the gates of bronze, / and broken down the bars, Christ our God, / and raised up the fallen human race. / Therefore we cry out with one voice: / “Lord, risen from the dead, glory to You!”

**From the morning watch until night, from the morning watch / may Israel hope in the Lord.**

O Lord! Your birth from the Father— / untimely and eternal; / Your incarnation from the Virgin— / ineffable to men and inexpressible; / and Your descent into hell— / terrifying to the devil

and his angels: / for, having trampled death underfoot, You rose on the third day, / granting incorruption to men and great mercy.

**Glory: Sticheron from the Menaion.**

**And now, O Mother of God:** Through You, O Mother of God, / the prophet David, *who became* the forefather of God, / proclaimed of You in melodious tones / the greatness *of* Him who created You: / “The Queen stands at Your right hand.” / For God made You the Mother, the bearer of life, / having deigned to be incarnated from You without a father, / to renew *in us* His image, which had been destroyed by passions, / and, having found the sheep that had strayed in the mountains, / to carry it on His shoulders to the Father, / and, by His own will, to unite it with the heavenly Powers and save the world— / Christ, who possesses great and abundant mercy.

**Entrance. “A light of joy:”**

### **Prokeimenon, Tone 6**

The Lord has reigned, / clothed in splendor.

**Verse:** The Lord has clothed Himself with strength and girded Himself.

**Verse:** For He has established the universe, and it shall not be shaken.

**Verse:** Holiness befits Your house, O Lord, for all time.

**Ps 92:1, 5B**

**Then a special litany, “Grant, O Lord:” a supplicatory litany.**

### **Stichera at the psalter**

You, O Lord, by ascending the Cross, / have removed the curse *that came* upon us *from* our first parents; / and by descending into Hades, You have freed those who had been imprisoned *there* from time immemorial, / granting incorruptibility to the human race. / Therefore, as we sing, we glorify / Your life-giving and salvific Resurrection.

**Verse: The Lord has reigned, / clothed in splendor.**

Hanging on the Cross, You, the One and Only Mighty One, / shook all creation; / and laid in the tomb, / You raised those who dwelt in the graves, / granting incorruption and life to the human race. / Therefore, singing, we glorify / Your Resurrection on the third day.

**Verse: For He has established the universe, / and it shall not be shaken.**

The lawless people, having betrayed You, Christ, to Pilate, / condemned You to crucifixion, / proving themselves ungrateful to *their* Benefactor. / But You, having willingly endured burial, / rose again in Your own power on the third day as God, / granting us eternal life / and great mercy.

**Verse: Holiness befits Your house, / O Lord, for all time.**

The women, having reached the tomb in tears, / began to search for You, / but finding You not, they grieved *and*, crying out, exclaimed: / “Alas, our Savior, King of all! / How have You been stolen away? / And where is Your life-giving body?” / But an angel cried out to them in reply: / “Do not weep, but go *and* proclaim that the Lord has risen, / granting us joy, as the One who is merciful!”

**Glory: A stichera from the Menaion, if available. If not:**

**Glory, and now, to the Mother of God:** Hear the prayers of Your servants, O All-Pure One, / putting an end to the troubles that arise against us, / delivering us from every sorrow: / for You alone are our firm and sure support, / and in You we have found protection. / May we not be put to shame, O Lady, as we call upon You! / Hasten *to fulfill* the prayer of those who cry out to You in faith: / “Rejoice, O Lady, help of all, / joy, protection, and salvation of our souls!”

**Then: “Now You dismiss us:” The Trisagion after the “Our Father:”**

**Troparion**

Having learned the joyful news of the Resurrection from the Angel, / and having been freed from the condemnation of our first parents, / the Lord's disciples proclaimed to the apostles, rejoicing: / "Death is cast down; Christ God is risen, / bestowing great mercy upon the world!"

**Glory, and now, to the Mother of God:** The mystery hidden from ages past / and unknown even to the angels, / has been revealed through You, O Mother of God, to *those living* on earth— / God, incarnate in the unconfused union of *two natures*, / who willingly accepted the Cross for our sake— / through Him He raised *Adam*, the first man, / and saved our souls from death.

**The same troparion is also sung for "God is the Lord:"**

**AT MATINS**

**We sing "God is the Lord" in the fourth tone, the Sunday troparion twice, and the Theotokion once (see Great Vespers). Then the usual psalmody from the Psalter.**

**One stanza of the Sedalen**

Gazing at the entrance to the tomb and unable to bear the Angel's radiance, / the myrrh-bearers marveled in awe, exclaiming: / "Has He who opened Paradise to the thief been stolen? / Has He not risen before, He who foretold the Resurrection through His sufferings?" / Truly Christ God has risen, / granting life and resurrection to those who dwelt in Hades.

**Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

**Psalm 9:33**

By Your own free will / You, the Savior, endured the Cross, / and mortal men laid You in a new tomb, / thus setting limits upon the Creator *of the world*. / Therefore, the enemy was bound, / death suffered a terrible defeat, / and all who dwelt in Hades / cried out at Your life-giving Resurrection: / "Christ is risen—the Giver of life, who lives forever!"

**Glory, and now, to the Mother of God:** Joseph was struck with wonder at the supernatural, / and with his mind he comprehended Your seedless conception, O Mother of God, / the rain that fell on the fleece, the thornbush that was not consumed by fire, / and Aaron's rod that blossomed. / And he, Your betrothed and guardian, / testifying before the priests, exclaimed: / "A virgin gives birth and remains a virgin even after childbirth!"

**According to the second tone of the sedalen**

You have risen, Savior, from the tomb, as the Immortal One; / You have raised up Your world through Your Resurrection, Christ our God; / You have crushed the power of death with Your might, / and revealed the Resurrection to all, O Merciful One. / Therefore we glorify You, the only Lover of mankind.

**Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

**Psalm 9:2**

Having descended from the heavenly heights / and approached the rock where the Stone of Life lay, / Gabriel, clothed in white, cried out to those who wept: / "Cease your mournful cries, you who are ever filled with compassion; / take heart! The One you seek with tears has truly risen. / Therefore, proclaim to the apostles that the Lord has risen. / (Having received joy, worship the Risen One; / take courage, and may Eve also take courage.)"

**Glory, and now, to the Mother of God:** All the hosts of angels were amazed, O Pure One, / at the awe-inspiring mystery of Your conception: / how He who holds all things with a single gesture / is enfolded in Your arms as a human being, / how the Eternal One takes His beginning and is nourished by milk— / He who nourishes all that breathes through His ineffable goodness? / And they glorify You, as the true Mother of God, / with praises.

Then the troparia “to the Immaculate Ones” and the Small Ektenia.

### Ipakoia

*The circumstances of Your wondrous Resurrection / were proclaimed by the myrrh-bearers as they rushed to the Apostles, / that You have risen, Christ, as God, / bestowing great mercy upon the world.*

### Stanzas. Antiphon 1

From my youth / many passions have waged war against me; / but You Yourself defend / and save me, my Savior.

You who hate Zion, be put to shame before the Lord: / for you will be consumed / like grass by fire.

**Glory:** Every soul is enlivened by the Holy Spirit / and exalted through purification, / and enlightened in the sacred mystery / by the Triune Unity.

**And now:** And we repeat the same.

### Antiphon 2

I have cried out to You, O Lord, with fervor / from the depths of my soul, / and may Your divine ears / be attentive to me.

Everyone who hopes in the Lord / is above all sorrows.

**Glory:** Streams of grace pour forth from the Holy Spirit, / watering all creation / to give it life.

**And now:** And we repeat the same.

### Antiphon 3

May my heart be lifted up to You, O Word, / and may nothing of the world’s pleasures / lead me astray to *my own* humiliation.

Just as everyone loves their mother, / *so too* must we *have* the warmest love / for the Lord.

**Glory:** Through the Holy Spirit—the wealth of the knowledge of God, / of contemplation, and of wisdom; / for through Him the Word reveals / all the Father’s commandments.

**And now:** And we repeat the same.

### Prokeimenon

Arise, O Lord, help us / and deliver us for the sake of Your name!

**Verse:** O God, we have heard with our ears, and our fathers have told us.

Ps 43:27, 2A

“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.

### Sunday Hymn after the Gospel

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

**Psalm 50.**

**Glory:** Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

**Then, Tone 6:** Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your bounties, blot out my iniquity.

**And the stichera:** Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

**And the prayer:** Save, O God, Your people:

### Canons

**The first—Sunday, in 4; the second—Cross and Resurrection, in 3; the third—Theotokos, in 3; and the Menaion, in 4. If a saint is celebrated in 6, then the Cross and Resurrection, in 2, and the Theotokos, in 2.**

### Ode 1

#### Canon 1

**Irmos:** Having crossed the depths of the Red Sea / with feet unsoaked, / ancient Israel, / through Moses' hands *outstretched* in the shape of a cross, / put Amalek's army to flight in the wilderness.

**Refrain: Glory to You, O Lord, for Your holy Resurrection.**

You ascended, O Lord, / to set us right from our fall, / upon the most pure Tree of the Cross, / and healing *our* utter ruin / from the tree of *knowledge*, / as the Good and Almighty One.

In the tomb in the flesh, and in Hades with Your soul as God, / yet in Paradise with the thief / and on the throne You were, Christ, with the Father and the Spirit, / filling all things, boundless.

**The Theotokos:** By the will of the Father, without seed, from the Divine Spirit, / You conceived the Son of God, / and gave birth in the flesh to *Him who was born* of the Father without a mother, / and for our sake—from You without a father.

#### Canon 2

You have healed broken humanity, O Lord, / renewing it with Your divine blood, / and with the power of a ruler You have crushed / the one who once crushed Your creation.

Through the resurrection of the dead / You became death *itself*; / for the power of death has been abolished, / having encountered Eternal Life— / the God who became incarnate, / the Ruler of all.

**Theotokos:** Your divine, living temple has become / the most beautiful and highest of the heavenly powers— / the Virgin who bore You in her womb, / Your holy mountain, our God.

#### Canon 3

The nations were stirred, the tribes were thrown into confusion, / and mighty kingdoms were brought low, / out of fear of Him born of You, O Pure One; / for my King has come, has overthrown the tormentor, / and has delivered the world from destruction.

Christ, Who dwells in His heavenly abode, / having come down to mortals, has sanctified them / and revealed Himself as unshakable; / for the One Who gave birth to the Creator / remained a treasure of virginity after childbirth.

**Then the troparia from the canon of the Menaion and the katavasia according to the rule.**

### Ode 3

#### Canon 1

**Irmos:** Your Church rejoices in You, Christ, crying out: / “You are my strength, O Lord, / and my refuge, and my support!”

The Tree of Life, the spiritual and true Vine, / hangs on the Cross, bestowing immortality upon all.

How great, how awesome, / how He has subdued the arrogance of hell, / and as the imperishable God, He has now risen in the flesh.

**To the Mother of God:** You alone, O Mother of God, have become the source of supernatural blessings for those who live on earth; therefore, we offer you *the greeting*, “Rejoice.”

### Canon 2

The venomous fangs of serpents / were driven into me, Savior, / but You, Almighty Lord, crushed them with the nails of Your hands. / For among the saints there is none *so* holy / as You, Lover of Mankind.

You appeared, Lover of Mankind, of Your own free will / in the tomb among the dead, Life-Giver, / and opened the gates of hell to the souls *who had dwelt there* from the beginning of time. / For among the saints there is none *so* holy / as You, Lover of Mankind.

**Theotokos:** You appeared as an unplowed field, / which bore the Ear of Life, / granting immortality to all who partake of Him— / the Holy One, who rests in holiness among the saints.

### Canon 3

Mortal nature is purified, / having been united through You / with the unbearable Divine fire: / *by it*, like hidden bread, / it was baked within You, Most Pure Virgin, / *yet* You Yourself remained unharmed.

Who is this, truly close to God, / as one who has surpassed all the angelic hosts? / *She* is the One who shines with the beauty of virginity, / as the Mother of the Almighty.

## Song 4

### Canon 1

**Irmos:** Seeing You, the Sun of Righteousness, / exalted on the Cross, / the Church stood in her place, crying out worthily: / “Glory to Your power, O Lord!”

You ascended the Cross to heal my passions / through the sufferings of Your most pure flesh, / which You willingly accepted. / Therefore we cry out to You: / “Glory to Your power, O Lord!”

Death, having touched Your sinless / and life-giving Body, O Lord, / was justly put to death; / and we cry out to You: / “Glory to Your power, O Lord!”

**The Theotokos:** Without having known marriage, You conceived, O Virgin, / and after giving birth, You remained a virgin; / therefore, with unceasing voices, O Lady, / and with firm faith, we cry out to You: “Rejoice!”

### Canon 2

Israel, having received the Law, / did not recognize You, Christ—the God and Lawgiver; / but as a lawbreaker, they nailed You to the Cross / contrary to the Law, / unworthy of the Law.

Your deified soul, Savior, / having emptied the treasuries of hell, / raised to life the souls *that had dwelt there* from of old, / while Your life-giving body / bestowed incorruptibility upon all.

**Hymn to the Mother of God:** We all glorify you, Ever-Virgin / and true Mother of God, / the One whom the thornbush—enveloped in fire / yet unconsumed—revealed to Moses, the seer of God, / O Most Pure One.

### Canon 3

The Invisible One communed with men, / having become visible: / abiding in the form of the incomprehensible Divinity / and having taken from You, O Virgin, / a form *previously* foreign to *Him*, / He saves those who know You, O pure Mother of God.

The Virgin physically received the Incorporeal One, / who appeared as an infant born of her, having taken on physical form. / Therefore, He is known as one in two natures: / God clothed in flesh / and a supernatural man.

After childbirth, He preserved You as a Virgin—/He who dwelt within You, the Virgin, /and the God-Word, born without seed—/and at *His own* birth He preserved Your virginity, /as Lord and Creator of all creation.

## Song 5

### Canon 1

**Irmos:** You, my Lord, have come into the world as light, / holy light, turning those who sing of You in faith / away from the darkness of ignorance.

You, O Lord, descended to earth out of compassion; / You exalted fallen human nature, / hanging on the Tree.

You have taken from me, Christ, / the accusation of sin; / You have loosed the bonds of death, O Merciful One, / through Your divine Resurrection.

**Theotokos:** We direct You *as* an unbreakable weapon / against our enemies / and in You have found a refuge / and the hope of our salvation, Bride of God.

### Canon 2

Hell, in its madness, swallowed You whole: / for, seeing You nailed to the Cross, / pierced by a spear, lifeless, / it mistook You—the living God— / for a mere man; / but having tasted You, it recognized the power of Your Divinity.

The temple of Your body, O Lover of mankind, having been destroyed, / the grave and hell, having divided *it between themselves*, / both involuntarily receive their due retribution: / one sends forth the souls of Your saints, O Immortal One, / while the other sends forth *their* bodies.

**Theotokos:** Behold, now the prophet's prediction has been fulfilled: / for You, the Virgin who knew no marriage, / bore the Most High God in Your womb / and gave birth to the eternal Son, / who grants peace to all who sing Your praises.

### Canon 3

You are the dwelling place of glory, the holy mountain of God, / the bride, the palace, the temple of sanctification; / the Son of God, who dwelt within you, O Pure One, / has made you a paradise of eternal delight for us.

Flesh from the blood of the Virgin / You received without seed, O Christ, / most pure and hypostatic, / verbal and rational, animated, / active and endowed with will, / free and self-governing.

The arrogance of the tyrant was put to shame by the Virgin's womb; / for the Infant searched with His hand the soul-destroying lair of vipers / and, having cast down the haughty apostate, / subdued *him* at the feet of the faithful.

## Canto 6

### Canon 1

**Irmos:** "I will offer You a sacrifice / with a voice of praise, O Lord," / the Church cries out to You, / having been cleansed of demonic blood / by the blood that flowed from Your side / through Your mercy.

You ascended the Cross, / girded with might, / and, entering into battle with the tormentor, / as God, cast *him* down from on high, / and raised Adam with *Your* invincible hand.

You, Christ, shining forth, / rose in splendor from the tomb / and scattered all Your enemies with Your divine power, / and, as God, filled all with joy.

**Theotokos:** O wonder, the most extraordinary of all wonders! / O Virgin, having conceived without knowing a man, / You embraced the All-Encompassing One / in Your womb, without constriction.

### Canon 2

Hell opened *its* mouth and swallowed me up, / and the mad one expanded *his* soul; / but Christ, descending, raised my life *from destruction*, / as the Lover of mankind.

Death was taken captive by death; / for the One who died has risen, / granting me incorruptibility; / and appearing to the women, / He proclaims joy to them, the Immortal One.

**Theotokos:** Your pure womb, O Mother of God, / became the dwelling place of the Unbearable Divinity, / upon which the heavenly hosts / cannot gaze without fear.

### Canon 3

Once the serpent deceived and killed me / through my foremother Eve; / but now, through You, O Pure One, the Creator / has delivered me from corruption.

The abyss of mercy has ineffably / revealed You, O Virgin, / as the chosen abyss of wonders; / for from You, like a flash of divine light, / the pearl—Christ—has shone forth.

### Kontakion

My Savior and Deliverer from the tomb, / as God raised those born on earth from their bonds, / and crushed the gates of hell, / and as the Lord rose on the third day.

**Ikos:** Christ, the Giver of Life, / who rose from the dead on the third day, / and on this day shattered the gates of death by His power, / who put Hell to death and broke the sting of death, / and who set Adam and Eve free, / let us all, born on earth, sing His praises, / proclaiming thanksgiving with fervor, / for He, as the one mighty God and Lord, / rose on the third day.

### Hymn 7

#### Canon 1

**Irmos:** The children of Abraham in the Persian furnace, / inflamed more by love for piety than by the flames, cried out: / “Blessed are You in the temple of Your glory, O Lord!”

Humanity is once again called to incorruptibility, / washed by the divine blood of Christ, / *and* singing in gratitude: / “Blessed are You in the temple of Your glory, O Lord!”

Your tomb, O Christ, / the source of our resurrection, / has become the bearer of life, truly more beautiful than paradise, / and brighter than any royal palace.

**To the Mother of God:** O Divine and sanctified Tabernacle of the Most High, rejoice! / For through You, O Mother of God, / joy is given to those who cry out: / “Blessed are You among women, / O all-pure Sovereign!”

#### Canon 2

Hanging on the Tree, You humbled the haughty gaze / and cast down the raised brow to the earth, / saving mankind, O Most Praiseworthy One. / Lord and God of our fathers, blessed are You!

By Your power, exalt the dignity / of us who serve You, O Lord, / You who rose from the dead and laid waste / the once-crowded riches of Hades. / Lord and God of our fathers, blessed are You!

**Trinity Hymn:** Following the divine utterances, / we glorify the one Godhead, / as *if* in three lamps—unmixed *and* undivided— / the unfading radiance that enlightens all creation, / singing: “God, blessed are You!”

#### Canon 3

The flame of my heart draws me / to sing *in honor of* virginal love, / to proclaim to the Mother and Virgin: / “The Lord of hosts is with you, O Blessed One!”

You have been revealed as the highest *of all* creatures, / having given birth to the Creator and Lord. / Therefore I proclaim to You, Mother of God: / “The Lord of hosts is with you, O Blessed One!”

**Trinity Hymn:** Honoring You, the one and indivisible Lord, / I sing in *the* three-holy *hymns*, exclaiming to You: / “Blessed is the Triune Being, / who rules over all!”

## Hymn 8

### Canon 1

**Irmos:** With outstretched hands, Daniel / blocked the lions’ mouths in the den; / and the fierce flames were quenched, / girded with virtue, / by the youths, zealous for piety, as they cried out: / “Bless the Lord, all the works of the Lord!”

With arms outstretched on the Cross, / You gathered all nations, O Lord, / and pointed to the one Church that glorifies You, / singing in unison on earth and in heaven: / “Bless the Lord, all the works of the Lord!”

Clothed in white *and* radiant / with the unapproachable light of the Resurrection, / the Angel appeared to the women, exclaiming: / “Why do you seek the living in the tomb, as though He were mortal?” / Truly, Christ is risen, to Whom we cry out: / “All creatures, sing praises to the Lord!”

**To the Mother of God:** You alone among all generations, O Most Pure Virgin, / have been revealed as the Mother of God; / you have become the dwelling place of the Divinity, O All-Immaculate One, / without being scorched by the fire of the Inaccessible Light. / Therefore, we all bless you, / Mary, Bride of God.

### Canon 2

Beholding Your unjust slaughter, / *all* creation was crushed with grief: / for the earth trembled, / the sun was clothed in darkness as in a black garment, / but we ceaselessly sing of You / and exalt You, Christ, forever.

You, having descended even to hell for my sake / and opened the way to the resurrection for all, / ascended again, lifting me onto Your shoulders and bringing me to the Father. / Therefore I cry out to You: / “Sing to the Lord, all creation, / and exalt Him forever!”

**Trinity Hymn:** We glorify the First Mind and the Source of all things, / the one Father without a cause, / the Word without beginning and the Spirit, the Comforter— / the one God and Lord, the Creator of all things, / worshiping the indivisible Trinity / and exalting *It* for all ages.

### Canon 3

He who created You from Adam’s rib, / was incarnated from Your virginity—the Lord of all. / We sing His praises, crying out: / “All creation, bless and sing praises to the Lord!”

In the tent, Abraham beheld / the mystery *fulfilled* in You, O Mother of God; / for *in it* he received Your incorporeal Son, exclaiming: / “All creation, bless and sing praises to the Lord!”

The Savior, equal in number to the Trinity, / is a foreshadowing of your virginity, O Virgin, / for *with their* virginal bodies / they trampled the flames, crying out: / “Bless and sing praises to the Lord!”

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

## Song 9

### Canon 1

**Irmos:** The cornerstone / from the unsplit mountain—You, O Virgin, / were hewn without the aid of hands, /—Christ, who united the divided natures. / Therefore, with joy we magnify You, O Mother of God.

You have wholly received all of me, / through an unmingled union, / granting me, my God, complete salvation through Your sufferings, / which You endured in the flesh on the Cross, / out of Your great mercy.

Your disciples, seeing Your tomb open / and the shrouds that had held God lying empty / after Your Resurrection, / proclaimed together with the Angel: / “Truly, the Lord has risen!”

**Trinity Hymn:** To the unity of the Divine Being, / yet to the Trinity of Hypostases, / we all, the faithful, worship, / with equal and undivided honor in the unconfused Hypostases, / *and* we reverently magnify It.

**Canon 2**

The serpent, creeping in by cunning, / took me captive from Eden; / but the Lord Almighty / shattered the strongest rock *of* Golgotha like a babe, / and once again opened for me / access to delight through the tree of the Cross.

You have now delivered to desolation / the enemy’s strongholds, / and with Your almighty hand, Christ, You have plundered his wealth, / raising me up from the depths of hell, / and exposing him—who once boasted immeasurably— / as a figure of ridicule and scorn.

Come and visit Your poor people in their affliction, / and with Your merciful and mighty hand / strengthen the king who bears the cross against the blasphemous enemies, / so that You may deliver Your chosen people, O Christ, / for You are the Lover of Mankind.

**Canon 3**

We see You, O Most Pure One, like a lily, / adorned with the purple of the Divine Spirit, / shining amid the thorns and filling with fragrance / those who sincerely extol You.

Having taken upon Yourself the changeable human nature / from Your womb, O Immaculate One, / You revealed in Yourself, through Your mercy, / the Incorruptible One, who is impervious to change; / therefore we magnify You as the Mother of God.

You who reign over all creation! / Grant Your people the triumph of victory, / reconciling the enemy with the Church, / so that we may glorify You as the Mother of God.

**After the katavasia, the Small Litany, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

**At “Praise,” the Sunday stichera, in the 8th tone**

**To carry out among them the judgment decreed; / this glory belongs to all His saints.**

You who endured the Cross and death / and rose from the dead, almighty Lord! / We glorify Your Resurrection.

**Praise God in His saints, / praise Him in the firmament of His power.**

By Your Cross, Christ, / You have freed us from the ancient curse; / and by Your death / You have rendered powerless the devil, who tormented our nature, / and by Your Resurrection You have filled all things with joy. / Therefore we cry out to You: / “Risen from the dead, O Lord, glory to You!”

**Praise Him for His might, / praise Him for the multitude of His greatness.**

By Your Cross, Christ our Savior, / guide us to Your truth / and deliver us from the snares of the enemy. / You who have risen from the dead! / Raise us up, who have fallen through sin; / stretch out Your hand *to us*, O Lord, lover of mankind, / through the prayers of Your saints.

**Praise Him with the sound of trumpets, / praise Him with psalteries and lyres.**

Without leaving the bosom of Your Father, / the only-begotten Word of God, / You came to earth out of love for mankind, / becoming truly human; / and You endured the Cross and death in the flesh, / though You were untouched by suffering in Your Divinity; / and having risen from the dead, / You granted immortality to the human race, / as the one and only Almighty.

**Other stichera, Eastern**

**Praise Him on the tympanum and in the choir, / praise Him on the strings and the organ.**

You accepted death in the flesh, / granting us immortality, O Savior; / and You entered the tomb, / to deliver us from hell, raising us up with You, / having suffered as a man, but having risen as God. / Therefore we cry out: / “Glory to You, O Life-Giver, Lord, / the one and only Lover of mankind!”

**Praise Him with melodious cymbals, praise Him with resounding cymbals. / Let everything that breathes praise the Lord!**

The rocks were split, O Savior, / when Your Cross was erected at *Golgotha*; / the gatekeepers of hell trembled / when You were laid in the tomb as a mortal; / and indeed, having abolished the power of death, / You granted immortality to all who have died through Your Resurrection, O Savior. / O Lord, Giver of Life, glory to You!

**Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones until the end!**

The women desired to see / Your resurrection, Christ God. / Mary Magdalene, who came first of all, / found the stone rolled away from the tomb / and an Angel sitting *upon it*, proclaiming: / “Why do you seek the living among the dead? / He has risen as God to save all!”

**I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

Where is Jesus, whom you thought to guard? / — Tell us, Jews. / Where is He whom you laid in the tomb, sealing the stone? / Give us the dead man, you who have renounced life; / give us the buried one, or believe in the Risen One. / And if you remain silent about the Lord’s resurrection, / then the stones will cry out, *and most of all*—the stone rolled away from the tomb. / Great is the mystery of Your house! / Our Savior, glory to You!

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, Virgin Mother of God, / for through Him who was incarnate from You, hell is captive, / Adam is restored *from it*, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, as we sing, we cry out: / “Blessed is Christ our God, who has so graciously willed this; glory to You!”

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

### **Sunday Troparion**

Having risen from the tomb, You broke the chains of hell, / You abolished the sentence of death, O Lord, / delivering all from the snares of the enemy; / and appearing to Your Apostles, / You sent them out to preach / and through them granted peace to the universe, / O One, Most Merciful.

**And the dismissal.**

## **AT THE LITURGY**

### **Blessed Are Those, on the 8th**

Because of the tree, Adam / was cast out of Paradise, / but through the Tree of the Cross / the thief entered Paradise; / the first, having tasted the fruit, rejected the Creator’s commandment; / but the second, crucified with You, / confessed the Hidden One as God, crying out: / “Remember me in Your Kingdom!”

**Blessed are the pure in heart, for they shall see God.**

You who were exalted on the Cross, / and who destroyed the power of death, O Lord, / and who, as God, blotted out the record of our sins! / Grant us, too, the thief’s repentance, O sole Lover of mankind, / to those who serve You with faith, Christ our God, and who cry out: / “Remember us also in Your Kingdom!”

**Blessed are the peacemakers, for they shall be called children of God.**

You tore apart the indictment *against* us / with a spear on the Cross, / and, though counted among the dead, / You bound the tormentor of that place, / delivering all from the bonds of hell through Your Resurrection, / by which we have been enlightened, O Lord, Lover of mankind, and we cry out to You: / “Remember us also in Your Kingdom!”

**Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.**

Crucified, yet risen, / almighty, from the tomb on the third day, / and having raised the first Adam, the one and only Immortal! / And having turned me to repentance, O Lord, / grant that with all my heart and with fervent faith / I may constantly cry out to You: / “Remember me, Savior, in Your Kingdom!”

**Blessed are you when they revile you and persecute you and utter all kinds of evil against you falsely on My account.**

For our sake, the Passionless One / became a human being subject to suffering; / and, having been voluntarily nailed to the Cross, raised us up with Him. / That is why we glorify / both the Cross and the Resurrection, / through which we have been recreated / and by which we are saved, exclaiming: / “Remember us also in Your Kingdom!”

**Rejoice and be glad, for great is your reward in heaven.**

To Him who rose from the dead, / who cast down the power of hell, / and who appeared to the myrrh-bearing women, saying to them, “Rejoice,” / let us pray, O faithful ones, for the deliverance of our souls from destruction, / ceaselessly crying out to Him with the voice of the wise thief: / “Remember us also in Your Kingdom!”

**Glory, in the Trinity:** Let us pray with one accord, all the faithful, / that *we* may worthily glorify / the Father, and the Son, and the Holy Spirit, / the One Godhead, existing in three Persons, / indissolubly abiding, simple, indivisible, and inaccessible, / through whom we are delivered from fiery punishment.

**And now, to the Theotokos:** Your Mother, O Christ, / who bore You without seed according to the flesh, and the true Virgin, / who remained unharmed after giving birth— / we urge her to intercede / before You, O Most Merciful Lord! / Grant forgiveness of sins to those who ceaselessly cry out to You: / “Remember us also in Your Kingdom!”

### **Prokeimenon**

How majestic are Your works, O Lord; / You have created all things with wisdom.

**Verse:** Bless the Lord, O my soul! O Lord my God, You are greatly exalted.

**Ps 103:24, 1**

### **Alleluia**

**Verse:** Be strong, and prosper, and reign for the sake of truth, meekness, and righteousness.

**Verse:** You have loved righteousness and hated wickedness.

**Ps 44:5A, 8A**

## tone 5

### AT GREAT VESPERS

At “O Lord, I have cried out,” stichera for the 10th hour: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.

#### Sunday stichera

**Deliver my soul from the dungeon, / that I may glorify Your name.**

With Your Holy Cross, O Christ, / You put the devil to shame, / and by Your Resurrection You blunted the sting of sin / and saved us from the gates of death. / We glorify You, Only-Begotten.

**The righteous will wait for me, / until You reward me.**

He who grants the Resurrection to the human race / was led like a lamb to the slaughter. / The princes of hell were terrified of Him, / and the gates of sorrow were thrown open; / for the King of Glory—Christ—entered, / crying out to those in bonds, “Come out,” / and to those in darkness, “Be enlightened.”

**From the depths I have cried out to You, O Lord; / O Lord, hear my voice.**

A great miracle! The Creator of the unseen, / who suffered in the flesh out of love for mankind, / rose again *as* the Immortal One. / Come, all nations, let us worship Him; / for we, having been delivered from error by His mercy, / have learned to sing the praises of the one God in three Persons.

#### Eastern Sticheras

**May Your ears / be attentive to the voice of my prayer.**

We offer You evening worship—O unfading Light, / who at the end of the ages shone forth for the world through the flesh *as* in a mirror, / and even descended into hell, / and dispelled the darkness there, / and revealed the light of the Resurrection to the nations. / O Giver of Light, Lord, glory to You!

**If You were to take account of iniquities, O Lord, O Lord, who could stand? / For with You is forgiveness.**

Let us glorify Christ, the Author of our salvation; / for through His resurrection from the dead / the world was saved from error; / the host of angels rejoices, / the deception of the demons flees, / fallen Adam has risen, / *and* the devil is powerless.

**For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word; / my soul has trusted in the Lord.**

The guards were instructed by the lawless: / “Hide the resurrection of Christ: / take the money and say / that while we were sleeping, the dead man was stolen from the tomb.” / Who has ever seen or heard of a dead man being stolen, / much less one anointed with myrrh and naked, / who left in the tomb / even his burial *shrouds*? / Do not be deceived, Jews; / understand the words of the prophets and know / that He is truly the Savior of the world and the Almighty.

**From the morning watch until night, from the morning watch / may Israel hope in the Lord.**

O Lord, who has conquered hell / and trampled down death, our Savior, / who has enlightened the world with Your holy Cross! / Have mercy on us.

**Glory: Sticheron from the Menaion.**

**And now, to the Theotokos:** In the Red Sea / the image of the Bride, who knew no marriage, / was once inscribed. / There—Moses, the divider of the waters; / *here*—Gabriel, the minister of the miracle. / Then Israel crossed the depths *of the sea* without wetting *their feet*; / now the Virgin has given birth to Christ without seed. / The sea remained impassable after Israel's passage, / and the Immaculate One, the Mother of Emmanuel, remained unharmed. / *O God Who Is— / Who existed before all things and appeared as a man, / have mercy on us!*

**Entrance. "A joyful light:"**

### **Prokeimenon, Tone 6**

The Lord has taken his throne; / he has clothed himself in splendor.

**Verse:** The Lord has clothed Himself with strength and girded Himself.

**Verse:** For He has established the world, and it shall not be moved.

**Verse:** Holiness befits Your house, O Lord, for all time.

**Ps 92:1, 5B**

**Then a special litany, "Grant, O Lord:" a supplicatory litany.**

### **Stichera at the psalter**

We magnify You, Christ the Savior who became incarnate, / and did not forsake heaven, / with the voices of our hymns; / for You accepted the Cross and death for our sake, / as a God who loves mankind; / having destroyed the gates of hell, You rose on the third day, / saving our souls.

**Verse: The Lord has reigned, / clothed in splendor.**

From Your pierced side, O Giver of Life, / You poured out upon all / streams of forgiveness, life, and salvation; / You accepted death in the flesh, granting us immortality; / and by entering the tomb, You set us free, / raising *us* up with You in glory, as God. / Therefore we cry out: / "O Lord, Lover of mankind, glory to You!"

**Verse: For He has established the universe, and it shall not be shaken.**

Your crucifixion is wondrous / and Your descent into Hades, O Lover of mankind: / for having conquered it, and having gloriously raised the ancient captives / with You as God *and* having opened paradise, / You have made *them* worthy to enter it once more. / Therefore, to us who glorify Your resurrection on the third day, / grant forgiveness of sins, / making *us* worthy *to become* inhabitants of paradise, / as the One who is Merciful.

**Verse: Holiness befits Your house, O Lord, for all time.**

You who endured suffering in the flesh for our sake / and rose from the dead on the third day! / Heal our flesh from its passions, / and lift *us* up from our grave sins, / O Lover of Mankind, and save us.

**Glory: A stichera from the Menaion, if available. If not:**

**Glory, and now, to the Mother of God:** Temple and gate, palace and throne of the King— / You, most honorable Virgin; / through You, my Redeemer, Christ the Lord, / appeared to those sleeping in darkness *as* the Sun of righteousness, / desiring to enlighten those whom He created / by His own hand in His own image. / Therefore, All-Glorified One, / having attained a motherly boldness toward Him, / intercede unceasingly / for the salvation of our souls.

**Then: "Now You let us go:" The Trisagion after "Our Father:"**

**Troparion**

The Word, without beginning, *like* the Father and the Spirit, / born of the Virgin for our salvation, / let us sing, O faithful, and worship *Him*, / for He was pleased to take on flesh, to ascend the Cross, / to endure death, and to raise the dead / through His glorious Resurrection.

**Glory, and now, to the Mother of God:** Rejoice, impenetrable gate of the Lord! / Rejoice, wall and shelter for those who take refuge in You! / Rejoice, peaceful harbor and *Virgin* who knew not marriage, / who gave birth in the flesh to Your Creator and God! / Do not cease to intercede for those who sing / and honor the One born of You.

**The same troparion is sung at “God is the Lord:”**

**AT MATINS**

**We sing “God is the Lord:” in Tone 5, the Sunday troparion twice, and the Theotokion once (see Great Vespers). Then the usual psalmody from the Psalter.**

**After the first sedalen verse**

Let us praise the Cross of the Lord, / let us honor His holy burial with hymns, / and let us glorify His Resurrection; / for He, as God, raised the dead from their tombs with *Himself*, / destroying the power of death and the might of the devil, / and bestowing light upon those who dwelt in Hades.

**Verse: Arise, O Lord my God; let Your hand be exalted; / do not forget Your poor ones forever!**

**Psalm 9:33**

O Lord! You were declared dead, having put death to death; / You were laid in a tomb, having rendered tombs empty. / On earth, soldiers guarded *Your* tomb, / in Hades You raised the dead from of old. / Almighty and incomprehensible Lord, glory to You!

**Glory, and now, to the Mother of God:** Rejoice, holy mountain, traversed by God *alone*! / Rejoice, living and unburned thornbush! / Rejoice, the world’s only bridge to God, / leading mortals to eternal life! / Rejoice, immaculate Virgin, / who, having known no man, gave birth / to the Savior of our souls!

**According to the second tone of the sedalen**

Lord! After Your resurrection on the third day / and the apostles’ adoration, / Peter cried out to You: / “The women took courage, but I was afraid; / the thief confessed You as God, but I denied You. / Will You still call me Your disciple after *this*, / or will You make me a fisherman in the sea once more? / But accept me, O God, as I repent, / and save me!”

**Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

**Psalm 9:2**

O Lord! Amid the condemned, / the lawless nailed You *to the Cross* / and pierced Your side with a spear, O Merciful One. / You accepted burial, having destroyed the gates of hell, / and rose again on the third day. / The women came running to see You *in the tomb*, / but they announced Your resurrection to the apostles. / Exalted Savior, praised by the angels, / blessed Lord, glory to You!

**Glory, and now, to the Mother of God:** Bride who knew no marriage, Mother of God, / who turned Eve’s sorrow into joy! / We, the faithful, sing *Your praises* and worship You; / for You have delivered us from the ancient curse. / And now, All-Glorious *and* All-Holy One, / pray unceasingly for our salvation.

**Then the troparia “to the Immaculate Ones” and the Small Ektenia.**

### **Ipakoï**

Amazed in mind by the angelic apparition / and enlightened in soul through the divine Resurrection,  
/ the Myrrh-bearers proclaimed to the Apostles: / “Proclaim among the nations the Resurrection of the  
Lord, / who assists *you* with miracles / and bestows great mercy upon us!”

### **Stanzas. Antiphon 1**

In my sorrow, like David, / I sing to You, my Savior: / “Deliver my soul from the deceitful  
tongue!”

The life of the desert fathers is blessed, / as they are inspired by divine love.

**Glory:** The Holy Spirit reigns over all, / both the visible and the invisible; / for He is self-existent  
/ and truly One of the Trinity.

**And now:** **And we repeat the same.**

### **Antiphon 2**

Let us ascend the mountains, O soul, / let us go there, / from whence help comes.

May Your right hand, / touching me, O Christ, / preserve me from all deceit.

**Glory:** To the Holy Spirit, as we speak of God, let us proclaim: / “You are God, life, love, light,  
and mind; / You are goodness; You reign forever!”

**And now:** **And we repeat the same.**

### **Antiphon 3**

To those who said to me, “Let us go to the courts of the Lord,” / I, filled with great joy, / send up  
my prayers.

A terrible thing is taking place in the house of David: / for there is a fire that scorches / every  
corrupted mind.

**Glory:** The Holy Spirit *possesses* life-giving power: / from Him every living creature is animated,  
/ as by the Father, and together with the Word.

**And now:** **And we repeat the same.**

### **Prokeimenon**

Arise, O Lord my God, and let Your hand be exalted, / for You reign forever.

**Verse:** I will praise You, O Lord, with all my heart; I will proclaim all Your wonders.

**Cf. Ps 9:33A, 37B, 2**

**“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.**

### **Sunday Hymn after the Gospel**

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless  
One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You  
are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, /  
let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the  
whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the  
crucifixion, / has crushed death by death.

**Psalm 50.**

**Glory:** Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, blot out the multitude of  
our sins.

**Then, Tone 6:** Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your tender mercies, blot out my iniquity.

**And the stichera:** Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

**And the prayer: Save, O God, Your people:**

### Canons

**The first—Sunday, in 4; the second—Cross and Resurrection, in 3; the third—Theotokos, in 3; and the Menaion, in 4. If a saint is celebrated in 6, then the Cross and Resurrection, in 2, and the Theotokos, in 2.**

### Ode 1

#### Canon 1

**Irmos:** Christ overthrew the horse and rider into the Red Sea / crushing them in battle with His uplifted hand / and saved Israel, / who sings a song of victory.

**Refrain: Glory, O Lord, to Your holy Resurrection.**

The Jewish synagogue, bearing thorns, / having failed to preserve a mother's love for You, O Benefactor, / placed a crown of *thorns* upon You, O Christ, / who delivered *our* forefather / from punishment by thorns.

You raised me up, having fallen into the pit, / coming to my aid without hesitation, Giver of Life, / and, having removed my foul decay, / *yet* remaining untouched *by it*, Christ, / You perfumed me with the fragrance of Your divine nature.

**Theotokos:** The curse has been destroyed, sorrow has come to an end, / for the blessed and grace-filled *Virgin* / has brought joy to the faithful, / having brought forth the blessing—Christ— / to all the ends of *the earth*.

#### Canon 2

To Him whose flesh was willingly nailed to the Cross / and who, through the tree, freed those who had fallen / from ancient condemnation— / to Him alone let us sing; / for He has been glorified.

To Christ, *who was* dead *but* rose from the tomb, / and who raised up those who had fallen with *Him* / and honored *them* with a seat beside the Father— / to Him alone let us sing; / for He has been glorified.

**Theotokos:** Most Pure Mother of God! / Pray unceasingly for the God / who was incarnate from you / and did not forsake the womb of His Mother— / that He may save from every misfortune / those whom He has created.

#### Canon 3

O Light who dwelt within You, Most Pure One, / and who enlightened the world with the radiance of the Divinity—Christ— / intercede, that all may be enlightened, / who sing Your praises, Virgin Mother.

Adorned with the beauty of virtues, O Full of Grace, / You received, O All-Pure One, the glorious Beauty / in the radiance of the Spirit—He who adorns all things.

The thornbush that once foreshadowed You / at Mount Sinai / did not burn, O Virgin, though engulfed in flame; / for You, O Virgin, gave birth and remained a Virgin, / *becoming* the Virgin Mother, incomprehensible to the mind.

**Then the troparia from the canon of the Menaion and the katavasia according to the rule.**

### Ode 3

#### Canon 1

**Irmos:** You who established the earth upon nothing by Your command / and lifted *it* up, *though* heavy, without support! / Upon the unshakable rock of Your commandments / establish Your Church, / O One and Only Good and Lover of Mankind!

Those who drank honey from the rock / brought You gall, O Christ, / You who worked miracles in the wilderness; / and with vinegar—as a reward for the manna—/ the ungrateful sons of Israel repaid You.

Once covered by a cloud of light, / they laid You, the Life, in a tomb, O Christ; / but having risen by Your own power, / You bestowed upon all the faithful / the radiance of the Spirit, mysteriously descending from on high.

**Hymn to the Mother of God:** You became the Mother of God without marriage, / from the eternal Father who shone forth, / and did not experience the sufferings *proper* to mothers; / therefore, as the one who gave birth to the incarnate Word, / we orthodoxly confess You as the Mother of God.

## Canon 2

You rose from the tomb, O Christ, / freeing those who sing Your praises from mortal decay, / O Giver of Life, / through Your voluntary crucifixion.

The Myrrh-Bearers hastened / to anoint Your body with myrrh, O Christ; / but, finding *it* empty, they returned, / singing of Your Resurrection.

**Theotokos:** Pray unceasingly, O Pure One, / for Him who was incarnate from your womb, / that those who sing of you, O Pure Virgin, / may be delivered from the devil's deception.

## Canon 3

As the ladder by which the Most High descended to us / to restore *our* decayed nature, / You, O Most Honorable One, / have now been revealed to all in the clearest manner: / for through You, O Most Blessed One, / He was pleased to dwell in the world.

The mystery, O Virgin, that was once predestined / and known to the all-knowing God before the ages, / has now, in these last days, / been fulfilled in Your womb, O All-Pure One, / and revealed.

The condemnation of the ancient curse / has been destroyed through Your intercession, O Most Pure Virgin: / for through You the Lord, having appeared, / has poured out blessings upon all, as the Most Blessed, / the One and Only Adornment of mortals!

## Song 4

### Canon 1

**Irmos:** Having perceived the humiliation of Your divinity / with the prophetic gaze of Habakkuk, / he cried out to You with trembling, O Christ: / “For the salvation of Your people, / You have come to save Your anointed ones!”

You, O Good One, made the most bitter springs / sweet through the tree, / as You depicted on the icon / Your most pure Cross, which destroys the taste of sin.

You, my Savior, accepted the Cross / in place of the tree of knowledge, / and gall in place of pleasant food; / and for mortal decay / You shed Your Divine Blood.

**Theotokos:** Outside the bonds *of marriage* / You conceived immaculately in Your womb, / and gave birth before the pangs of labor, / and after giving birth, having brought forth God in the flesh, / You remained a Virgin.

### Canon 2

When the Cross was erected on earth / at *Golgotha*, / then the bolts *of hell* were shattered / and the eternal gatekeepers, and *all* cried out: / “Glory to Your power, O Lord!”

When the Savior descended *into hell* / to *His* captives as a mortal, / those who had died from the beginning rose with Him and cried out: / “Glory to Your power, O Lord!”

**The Theotokos:** The Virgin gave birth yet did not experience *what is proper* to mothers: / yet She is a Mother, though She remained a Virgin. / As we sing Her praises, we exclaim: / “Rejoice, Mother of God!”

**Canon 3**

With my heart, mind, soul, and lips, / confessing with all reverence / that You are truly the Mother of God, O Pure One, / I reap the fruit of salvation and am saved / through Your intercessions, O Virgin.

He who created all things out of nothing / was pleased to be born of You, O Pure One, / as a benefactor / for the salvation of those who, with faith and love, / sing Your praises, O All-Immaculate One.

The heavenly choirs sing of *Christ’s* birth from You, O All-Pure One, rejoicing in the salvation of those who think of You as the true Mother of God, O Virgin, untouched by defilement!

Isaiah called You a branch, / from which grew for us / the beautiful flower—Christ God, / for the salvation of those who, with faith and love, / take refuge in Your protection.

**Song 5**

**Canon 1**

**Irmos:** Clothed in light as in a garment! / I long for You from dawn and call out to You: / “Enlighten my darkened soul, Christ, / O You who alone are merciful!”

The Lord of glory, in a form devoid of glory, despised, / hangs willingly on the Tree, / preparing for me, beyond words, / divine glory.

You have clothed me in incorruption, Christ, / having tasted the corruption of mortal man / through Your own flesh / and on the third day risen from the tomb.

**Theotokos:** You, O Mother of God, who bore Christ—the Truth and our Redemption—for us without seed, / have freed the nature of our forefather / from the curse.

**Canon 2**

You stretched out Your hands on the Cross, our Savior, / calling all to Yourself, / as the Lover of mankind.

You conquered hell, our Savior, through Your burial / and through Your resurrection / You filled all things with joy.

(You rose from the tomb / on the third day, Giver of life, / and poured out imperishable immortality upon all.)

**Theotokos:** We sing Your praises, O Mother of God, / Virgin *even* after childbirth; / for You gave birth in the flesh / to God the Word for the world.

**Canon 3**

All the prophets clearly foretold of You, / She who would become the Mother of God, / the Most Holy Theotokos; / for You alone, O Pure One, / were found to be utterly without sin.

As a luminous cloud of living water, / pouring out the rain of incorruption—Christ— / upon us who were in despair, / we acknowledge You, O Holy One.

How deeply God loved You, / all beautiful and immaculate, / sealed in pure virginity, / He who dwelt within You, / the One and Only Merciful One.

**Song 6**

**Canon 1**

**Irmos:** O sea, raging / with the soul-destroying storm of passions, / Christ, our Lord, calm it / and deliver me from destruction, / O Merciful One.

*Our* first father fell into ruin, / having tasted the fruit of disobedience, / but was raised to life, Christ our Lord, / through Your suffering.

You, O Life, descended into hell, Christ our Lord, / and by becoming the cause of destruction for him who destroyed *us*, / through corruption You brought forth the resurrection.

**The Theotokos:** The Virgin gave birth and, having given birth, remained pure, / as truly the Virgin Mother, / who carried the All-Bearer in her arms.

## Canon 2

You stretched out Your hands, / gathering the multitudes of pagans who had strayed far from You, / Christ our God, / with Your life-giving Cross, as the Lover of mankind.

You conquered death and crushed the gates of hell; / and Adam, the captive, having been set free, cried out to You: / “Your right hand has saved me, O Lord!”

**Theotokos:** We rightly glorify You—the unburned thornbush, / the mountain, the living ladder, / and the gate of heaven, / O glorious Mary, praise of the Orthodox.

## Canon 3

The Creator of all things and Giver of all existence / acknowledges You, O Immaculate Mother of God, / as the cause of the Incarnation into our *nature*.

As the bubbling spring of soul-nourishing healings / for those who flee with faith to Your glorious protection, O Sovereign Lady, / we acknowledge You, O All-Pure One.

You gave birth for us to the Author of salvation, the Giver of life, / who grants eternal deliverance / to those who confess You as the true Mother of God.

## Kontakion

You descended into Hades, my Savior, / and, as the Almighty, shattered its gates; / as the Creator, You raised the dead with You, / and destroyed the sting of death, [Christ,] / and delivered Adam from the curse, O Lover of mankind. / Therefore, we all cry out to You: / “Save us, O Lord!”

**Ikos:** The women, hearing the Angel’s words, / ceased their weeping, filled with joy, / and beheld the Resurrection with awe. / And behold, Christ approached them, / proclaiming: “Rejoice, take courage! / I have conquered the world and set the captives free. / Hurry, then, to the disciples, telling them / that I am going ahead of you to Galilee to announce *this*.” / Therefore, we all cry out to You: / “Save us, O Lord!”

## Hymn 7

### Canon 1

**Irmos:** The Lord, exalted by the fathers, / quenched the flame *and* sprinkled the youths, / who sang in unison: / “God, You are blessed!”

Having clothed Yourself in the flesh, as *if* as bait on a hook, / by Your divine power You overthrew the serpent / *and* raised *from Hades* those who cried out: / “God, You are blessed!”

You who created the immeasurable composition of the earth, / are hidden in the tomb according to the flesh, though You are Inconceivable. / To You we all sing: / “God, blessed are You!”

**Theotokos:** You gave birth, O All-Pure One, / to the One Hypostasis in two natures— / God incarnate, to whom we all sing: / “God, blessed are You!”

### Canon 2

By the Wood of the Cross / You have destroyed the delusion of idolatry! / Blessed is the God of our fathers!

Risen from the dead / and raising with *You those who were* in Hades! / Blessed be the God of our fathers!

(By Your death, O Christ, / You have destroyed the power of death! / Blessed be the God of our fathers!)

**Theotokos:** Born of the Virgin / and revealed by the Mother of God! / Blessed be the God of our fathers!

### Canon 3

Infinite, yet remaining unchanged, / You were hypostatically united with the flesh, as the Merciful One, / in You—the All-Holy *Virgin*— / the One and Only Blessed One!

We unanimously glorify You, O all-pure Bride, / Mother of God and Sovereign, / and *as* the Throne of Your Creator, / to Whom we all sing: / “God, blessed are You!”

You, O Virgin, having been purified by the Spirit, / became the Mother of the King of all, Who created You, / to Whom we all sing: / “God, You are blessed!”

The Lord has saved me, O Most Pure Mother of God, / having clothed Himself in the garment of flesh through You. / To Him we all sing: / “God, blessed are You!”

## Song 8

### Canon 1

**Irmos:** To You, the Creator of all, the youths in the furnace, / raising a universal song of joy, sang: / “All creation, sing to the Lord / and exalt Him forever and ever!”

You prayed for the voluntary cup of saving suffering / as *if* it were involuntary; / for You have two wills, Christ, / corresponding to Your two natures, forever.

Mocked by Your coming, O Creator of all, / hell cast out all those / who had once been slain by deceit, / who exalt You, Christ, for all ages.

**The Theotokos:** You, incomprehensible to the mind, / whom *we*, in our humble way, call “God-bearing,” / who gave birth to the Lord and preserved your virginity, / we *and* all creation bless you, O Virgin, / and exalt you forever and ever.

### Canon 2

Christ God, who willingly stretched out His arms on the Cross / and broke the bonds of death, / let the priests sing His praises, / and let the people extol Him forever and ever.

Christ God, who rose from the tomb like a bridegroom, / and appeared to the myrrh-bearers, / and proclaimed joy to them, / priests, sing His praises; / people, exalt Him forever and ever.

**Theotokos:** You have been revealed as higher than the Cherubim, / O Pure Theotokos, / who bore in Your womb Him whom they bear, / Whom we mortals, *together* with the incorporeal ones, / glorify for ever and ever.

### Canon 3

The sorrow of our first parents has now ceased, / when You, Mother of God, received joy. / Therefore we ceaselessly sing of You, O Virgin, / and exalt You for all ages.

The host of incorporeal beings sings with us / of Your incomprehensible birth, O Virgin, / forming a single chorus with love / and extolling it for all ages.

A clear stream of immortality / has flowed from You, O Virgin—the Lord of all, / washing away the impurity of those who sing of You with faith / and exalt You for all ages.

We confess You, O Virgin, as a truly divine and radiant throne / and a tablet of grace, / having received within Yourself the Word of the Father, / Whom we extol for all ages.

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

### Song 9

#### Canon 1

**Irmos:** Rejoice, Isaiah! / The Virgin conceived in her womb / and gave birth to the Son—Emmanuel, / God and man, / whose name is the Son. / As we magnify Him, we praise the Virgin.

You accepted, Lord Christ, from the Virgin’s womb / *the nature of* fallen man: / having united Yourself wholly *with him*, / yet without partaking of a single sin, / You freed him entirely from corruption / through Your most pure sufferings.

By the divine blood, poured out to the very end / from Your most pure and life-giving side, O Lord Christ, / idolatrous sacrifices have ceased, and the whole earth / offers a sacrifice of praise to You.

**The Theotokos:** It was not an incorporeal God nor a mere human being / that the pure and holy Virgin brought forth, / but a perfect human being / and the true, perfect God, / Whom we glorify *together* with the Father and the Spirit.

#### Canon 2

You, who endured suffering on the Cross / and by Your death crushed the power of hell, / we, the faithful, glorify You in the Orthodox faith.

You, who rose from the tomb on the third day, / and who conquered hell and enlightened the world, / we, the faithful, unanimously glorify You.

**The Theotokos:** Rejoice, O Theotokos, Mother of Christ our God! / Intercede with Him whom you bore / to grant forgiveness of sins / to those who sing your praises with faith.

#### Canon 3

From Your pure blood, O Ever-Virgin Mother of God, / flesh was supernaturally formed / for the Creator of all and the only-begotten Son of the Father, / not by a man, but without seed, / rational and living.

You halted the constant, unstoppable onslaught of death—/truly beyond the mind’s comprehension—/by giving birth to eternal Life in the flesh; /and when hell touched Him *with its* cruel lips, /it was rendered powerless, O All-Holy Virgin Mother.

Your Son, seated on the sovereign throne, / has placed You—shining brightly with golden borders, the Divine virtues— / at His right hand, / bestowing due *honor* / upon You, *as* Mother, All-Pure.

(Your conception is beyond understanding, Mother of God; / for in You was accomplished a conception without a husband, / and a virgin birth, for the One born is God. / Glorifying Him, we praise You, O Virgin.)

**After the katavasia, the Small Ektenia, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

### At “Praise,” the Sunday stichera, in the 8th tone

**To carry out among them the judgment decreed; / this glory belongs to all His saints.**

O Lord! Though Your tomb was sealed by the lawless, / You emerged from the tomb *just as* You were born of the Mother of God. / Your incorporeal Angels did not perceive how You became incarnate; / the soldiers guarding You did not notice when You rose. / For both *of these* wonders are hidden from the inquisitive, / yet revealed to those who worship *this* mystery with faith; / grant us, who sing of it, / joy and great mercy.

**Praise God in His saints, / praise Him in the firmament of His powers.**

O Lord! Having shattered the eternal bars / and broken the chains, You rose from the tomb, / leaving Your burial *shrouds* / as a testimony to the truth of Your three-day burial, / and were *already* ready to meet us in Galilee, / *while still* in the cave, guarded by *soldiers*. / Great is Your mercy, / unfathomable Savior! Have mercy on us.

**Praise Him for His might, / praise Him for the multitude of His greatness.**

O Lord! The women hurried to Your tomb, / to see You, Christ, who suffered for our sake; / and when they arrived, they found an angel sitting on the stone, / which had been rolled away by a terrifying *apparition*. / And he cried out to them, saying, “The Lord has risen; / tell *His* disciples that He has risen from the dead, / the Savior of our souls!”

**Praise Him with the sound of trumpets, / praise Him with psalteries and lyres.**

O Lord! Just as You came forth from the sealed tomb, / so You entered, when the doors were locked, to Your disciples, / revealing to them *Your* bodily sufferings, / which You endured, O long-suffering Savior. / As *one descended* from the seed of David, You endured wounds, / and as the Son of God, You set the world free. / Great is Your mercy, / incomprehensible Savior! Have mercy on us.

**Other stichera, Eastern**

**Praise Him with the tympanum and in the choir, / praise Him with the strings and the organ.**

O Lord, King of the ages and Creator of all, / who for our sake endured crucifixion and burial in the flesh, / to deliver us all from hell! / You are our God; / apart from You, we know no other!

**Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!**

O Lord! Who can describe Your most glorious wonders? / Or who can proclaim Your awe-inspiring mysteries? / For by becoming incarnate for our sake, as You Yourself willed, / You revealed the might of Your power: / for by Your Cross You opened paradise to the thief, / and by Your burial You shattered the gates of hell, / and by Your resurrection You enriched all. / O Merciful One (Lord), glory to You!

**Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones until the end!**

The myrrh-bearing women, having reached Your tomb early in the morning, / sought to anoint You with myrrh— / the immortal Word and God; / but having heard the Angel’s words, they returned with joy, / to proclaim openly to the apostles / that You have risen, the Life of all, / and grant the world purification / and great mercy.

**I will praise You, O Lord, with all my heart, / and proclaim all Your wonders.**

The guards of the Divine Tomb said to the Jews: / “How senseless is your deliberation! / In trying to guard the Infinite One, you have labored in vain; / in seeking to conceal the Resurrection of the Crucified One, you have revealed it plainly. / How frivolous is your Sanhedrin! / Why are you once again plotting to hide what cannot be hidden? / Better to listen to us / and resolve to believe the truth *of all* that has happened: / An angel, like a flash of lightning, descended from heaven and rolled away the stone, / and we were struck with fear, as if dead; / turning to the wise women, the myrrh-bearers, he said: / “Do you not see that the guards have fallen as though dead, / the seals have been broken, and Hades is empty? / Why do you seek as though dead the One who has abolished Hades’ victory / and crushed the sting of death? / Go quickly to the apostles / *and* proclaim to them the joyful news of the Resurrection, exclaiming without fear: / ‘Truly the Lord has risen, / He who is full of great mercy!’

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, Virgin Mother of God, / for through Him who was incarnate from You, hell is bound, / Adam is restored from it, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, as we sing, we cry out: / “Blessed is Christ God, who has so graciously willed this; glory to You!”

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

### **Sunday Troparion**

On this day the salvation of the world was accomplished! / Let us sing of Him who rose from the tomb / and is the Prince of our life, / for by destroying death through death, / He has granted us victory and great mercy.

**And the dismissal.**

### **AT THE LITURGY**

#### **Blessed are the 8**

The thief on the cross, / having believed in You, Christ, as God, / confessed You with a pure heart, crying out: / “Remember me, Lord, in Your Kingdom!”

**Blessed are the pure in heart, for they shall see God.**

On the wood of the Cross, / the One who gave life to our race / and abolished the curse *brought about* by the tree, / let us sing in one voice as Savior and Creator.

**Blessed are the peacemakers, for they shall be called children of God.**

By Your death, O Christ, / You destroyed the power of death / and raised with *You* those who had been dead from of old, / who sing Your praises, O true God / and our Savior.

**Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.**

Coming to Your tomb, Christ, / the pious women sought You, / Giver of Life, to anoint You with myrrh; / but an angel appeared to them, proclaiming: / “The Lord has risen!”

**Blessed are you when they revile you and persecute you and utter all kinds of wicked slander against you for My sake.**

When they crucified You, Christ, / between two condemned thieves, / one who reviled You / was justly condemned, / while the other, who confessed You, / entered paradise.

**Rejoice and be glad, for your reward in heaven is great.**

Coming to the assembly of the apostles, / the devout women cried out: / “Christ is risen! Let us worship Him, / as Lord and Creator!”

**Glory, in the Trinity:** Trinity, indivisible Unity, / all-creating and almighty, / Father, Son, and Holy Spirit! / We sing Your praises, true God / and our Savior.

**And now, to the Mother of God:** Rejoice, living temple of God / and impenetrable gate! / Rejoice, unburned and fiery throne! / Rejoice, Mother of Emmanuel, /—Christ our God!

#### **Prokeimenon**

You, O Lord, will preserve us and protect us / from this generation and forever.

**Verse:** Save me, O Lord, for there is no one righteous.

**Ps 11:8, 2A**

#### **Alleluia**

**Verse:** I will sing of Your mercy, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

**Verse:** For You have said, “Mercy is established forever”—Your truth is established in heaven.

**Ps 88:2, 3**

## TONE 6

### AT GREAT VESPERS

At “O Lord, I have cried out,” stichera for the 10th tone: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.

#### Sunday stichera

**Deliver my soul from the dungeon, / that I may glorify Your name.**

Having triumphed over hell, / You ascended the Cross, O Christ, / to raise up with You those who dwelt in the darkness of death; / Free among the dead, / the Source of life from Your light, / almighty Savior, have mercy on us!

**The righteous will wait for me, / until You reward me.**

On this day, Christ, having conquered death, / rose again, as He had said, / and granted joy to the world, / so that we might all sing a song to *Him*, saying: / “Source of life, inaccessible light, / almighty Savior, have mercy on us!”

**From the depths I have cried out to You, O Lord; / O Lord, hear my voice.**

From You, O Lord, the Source of all creation, / where can we sinners flee? / To heaven? *But* You Yourself dwell *there*. / To hell? *But* You have trampled death underfoot. / To the depths of the sea? / *Even* there is Your hand, O Lord. / We flee to You, prostrating ourselves before You, and pray: / “You who have risen from the dead, have mercy on us!”

#### Eastern Sticheras

**May Your ears / be attentive to the voice of my prayer.**

By Your Cross, O Christ, we boast, / and we sing and glorify Your Resurrection; / for You are our God, / and we know no other besides You.

**If You were to take note of iniquities, O Lord, O Lord, who could stand? / For with You is forgiveness.**

Always blessing the Lord, / we sing of His Resurrection, / for having endured the Cross, / He destroyed death by death.

**For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word; / my soul has trusted in the Lord.**

Glory to Your power, O Lord! / For You have stripped of power the one who holds dominion over death, / renewing us through Your Cross, / granting us life and incorruption.

**From the morning watch until night, from the morning watch / may Israel hope in the Lord.**

Your burial, O Lord, / has shattered *and* broken the chains of Hades; / *Your* resurrection from the dead has enlightened the world. / O Lord, glory to You!

**Glory: Sticheron from the Menaion.**

**And now, O Mother of God:** Who will not glorify You, All-Holy Virgin? / Who will not sing of the virgin birth from You? / For the Only-Begotten Son, who shone forth from the Father before all time, / He Himself came forth from You, O Pure One, having become incarnate in an inexpressible

manner. / He is God by nature, / and for our sake became man by nature; / He is not divided into two persons, / but is known in two unconfused natures. / Pray to Him, O Holy One, All-Blessed One, / for the mercy of our souls.

**Entrance. “A light of joy:”**

### **Prokeimenon, Tone 6**

The Lord has taken His throne; / He has clothed Himself in splendor.

**Verse:** The Lord has clothed Himself with strength and girded Himself.

**Stich:** For He has established the universe, and it shall not be shaken.

**Verse:** Holiness befits Your house, O Lord, for all time.

**Ps 92:1, 5B**

**Then a special litany, “Grant, O Lord:” a supplicatory litany.**

### **Stichera at the psalter**

Your Resurrection, Christ the Savior, / the angels sing of in heaven: / and grant us on earth / with a pure heart / to glorify You.

**Verse: The Lord has reigned, / clothed in splendor.**

Having shattered the bronze gates / and broken the bolts of hell, as the almighty God, / You have raised up the fallen human race. / Therefore, we too proclaim in song: / “Lord, risen from the dead, glory to You!”

**Verse: For He has established the universe, / and it will not be shaken.**

Christ, desiring to restore us from ancient corruption, / is nailed to the Cross and laid in the tomb. / The myrrh-bearing women, seeking Him with tears, wept *and* cried out: / “Alas, Savior of all! / How did You deign to enter the tomb? / If You entered of Your own free will, then how were You stolen away? / How were You carried away? / And what place has hidden Your life-giving body? / But, Lord, as You promised us, appear, / and put an end to our tearful weeping.” / As they wept, an angel called out to them: / “Cease your weeping *and* tell the apostles that the Lord has risen, / granting the world purification and great mercy!”

**Verse: Holiness befits Your house, / O Lord, for all time.**

Crucified of *Your own* will, Christ, / and having conquered death by Your burial, / You rose on the third day, as God, in glory, / granting the world eternal life / and great mercy.

**Glory: Sticheron from the Menaion, if available. If not:**

**Glory, and now, to the Mother of God:** My Creator and Redeemer, All-Pure One, / Christ the Lord, / came forth from Your womb, / taking on *human* form for my sake / *and* delivering Adam from the ancient curse. / Therefore, to You, All-Pure One, / as Mother of God and true Virgin, / we proclaim “Rejoice” with the Angel without ceasing: / “Rejoice, Sovereign Lady, our protection, our shield, / and the salvation of our souls!”

**Then: “Now You let us go:” The Trisagion after the “Our Father:”**

### **Troparion**

The angelic hosts—at Your tomb— / and those who guarded *it* fell lifeless, / while Mary stood in the tomb / *and* sought Your most pure body. / You emptied Hades, suffering no harm from it, / You met the Virgin, the Giver of Life. / Risen from the dead, O Lord, glory to You!

**Glory, and now, to the Mother of God:** Having named the Blessed One Your Mother, / You came to suffer of Your own free will, / shining forth on the Cross, desiring to find Adam, / *and* proclaiming to the Angels: “Rejoice with Me, / for the lost drachma has been found!” / You who have arranged all things wisely, (our God,) glory to You!

**The same troparion is also sung for “God is the Lord:”**

## AT MATINS

We sing “God is the Lord:” in Tone 6, the Sunday troparion twice, and the Theotokion once (see Great Vespers). Then the usual psalmody from the Psalter.

## After the first sedalen verse

When the tomb was opened, and Hades wept, / Mary cried out to the apostles who had hidden themselves: / “Come forth, workers of the vineyard, / and proclaim the word of the Resurrection: / the Lord is risen, bestowing great mercy upon the world!”

**Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!** Ps 9:33

O Lord! Mary Magdalene stood before Your tomb, / weeping and crying out, and mistaking You for the gardener, she exclaimed: / “Where have You hidden eternal Life? / Where have You laid *the One who sits* upon the throne of the cherubim? / For those who guarded Him from fear have perished. / Either give me my Lord, / or cry out with me: / ‘*You who were* among the dead, / and raised the dead, glory to You!’”

**Glory, and now, O Mother of God:** Gideon foretells *Your* conception, / and David recounts the birth from You, O Mother of God; / for the Word descended like rain upon the fleece into Your womb, / and without seed You, O holy land, brought forth to the world salvation— / Christ our God, O Full of Grace.

## According to the second tone of the sedalen

Life lay in the tomb, / and a seal was placed upon the stone; / as *if* Christ’s soldiers were guarding a sleeping King; / but, having invisibly struck down His enemies, / the Lord rose again.

**Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders. Ps 9:2**

Jonah foretells Your burial, / and Simeon recounts Your divine resurrection, O immortal Lord. / For though You descended into the tomb as one dead, / You who destroyed the gates of Hades, / yet You rose, untouched by corruption, as Lord, / for the salvation of the world, Christ our God, / enlightening those who dwelt in darkness.

**Glory, and now, to the Mother of God:** O Virgin Mother of God! Pray to Your Son, / who was willingly nailed to the Cross / and rose from the dead, Christ our God, / for the salvation of our souls.

**Then the troparia “to the Immaculate Ones” and the Small Ektenia.**

## Ipakoi

By Your voluntary and life-giving death, O Christ, / having shattered the gates of hell as God, / You opened to us the ancient paradise / and, having risen from the dead, / delivered our lives from corruption.

## Stanzas. Antiphon 1

I lift up my eyes to heaven, to You, the Word; / have mercy on me, / that I may live for You.

Have mercy on us who are humbled, / *and* make us vessels / fit for You, O Word.

**Glory:** The Holy Spirit is the source of salvation for all; / if He breathes upon any of them according to *their* worthiness, / He soon lifts *them* up from earthly *affairs*, / gives them wings, strengthens them, and directs them upward.

**And now: And we repeat the same.**

## Antiphon 2

If the Lord were not among us, / none of us could withstand the struggle against the enemy; / for the victorious are lifted up from here.

May their teeth not seize my soul like a little bird, O Word. / *But* woe is me—how can I be delivered from my enemies, / being a lover of sin?

**Glory:** Through the Holy Spirit—divinization for all, / favor, understanding, peace, and blessing; / for in His works He is equal to the Father and the Word.

**And now:** **And we repeat the same.**

### Antiphon 3

Those who hope in the Lord / are a terror to their enemies and a wonder to all; / for they look upward.

With You, Savior, as their helper, / they do not extend the fruit of their righteous hands / toward iniquity.

**Glory:** The Holy Spirit reigns over all: / The heavenly hosts worship Him / *together* with everything that breathes on earth.

**And now:** **And we repeat the same.**

### Prokeimenon

Lord, raise up Your power / and come to save us.

**Verse:** Shepherd of Israel, hear us, You who lead us like the sheep of Joseph. Ps 79:3B, 2A

**“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.**

### Sunday Hymn after the Gospel

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, O Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

**Psalms 50.**

**Glory:** Through the prayers of the apostles, O Merciful One, blot out the multitude of our sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins.

**Then, Tone 6:** Have mercy on me, O God, according to Your great mercy, and according to the multitude of Your bounties, blot out my iniquity.

**And the stichera:** Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

**And the prayer:** Save, O God, Your people:

### Canons

**The first—a Sunday canon in 4-tone; the second—a Cross-Resurrection canon in 3-tone; the third—a Theotokos canon in 3-tone and a Menaion canon in 4-tone. If a saint is celebrated in 6-tone, then a Cross-Resurrection canon in 2-tone and a Theotokos canon in 2-tone.**

**Canon 1**

**Irmos:** As Israel walked on dry land / through the abyss with their feet, / and cried out, seeing Pharaoh the persecutor drowned: / “Let us sing a song of victory to God!”

**Refrain:** **Glory to You, O Lord, for Your holy Resurrection.**

With Your arms outstretched on the Cross, / You fulfilled all the Father’s will, O blessed Jesus. / Therefore, we will all sing / a song of victory to You.

With fear, like a slave, / death, obeying the command, / approaches You, Lord of life, / through whom You have granted us / eternal life and the resurrection.

**Theotokos:** Having received Your Creator, / as He Himself willed, / from Your seedless womb / He was incarnate beyond all understanding, O Pure One; / You have truly appeared as the Mistress of all creation.

### Canon 2

He stands before Pilate's tribunal of His own free will / on an unlawful charge, as a Judge on trial, / and receives blows to the face / from an unrighteous hand—God, / before Whom the earth / and *the* heavenly *hosts* tremble.

You stretched out Your divine hands, Savior, / upon Your most pure and life-giving Cross / and gathered the nations *to Yourself* / so that they might know You, O Lord, / as they worship Your glorious crucifixion, O Lord.

**The Theotokos of the Cross:** She stood, shedding streams of tears, / the Immaculate One at Your Cross, Savior, / seeing the drops of blood *flowing* from Your side, Christ, / and glorifying Your incomparable compassion.

### Canon 3

Having tasted the fruit of disobedience from the tree *of paradise*, / Eve brought upon herself a curse; / but You abolished it, O Pure One, / by giving birth to the source of blessing—Christ.

You who gave birth to the Pearl of Divine splendor— / Christ— / dispel, O Pure One, / the darkness of my passions and the turmoil of my sins / with the light of Your radiance.

The hope of the nations—He who is incarnate from You— / Jacob foresaw mysteriously with spiritual eyes— / God, who has delivered us / through Your intercession.

When there were no longer any princes / from the tribe of Judah, O All-Pure One, / Your Son and God, having arisen as Leader / beyond the bounds of the earth, truly / has now reigned.

**Then the troparia from the canon of the Menaion and the katavasia according to the rule.**

## Ode 3

### Canon 1

**Irmos:** There is none holy / like You, O Lord my God, / who have exalted the dignity of those faithful to You, O Good One, / and established us upon the rock / of Your confession.

Beholding God crucified in the flesh, / *all* creation trembled with fear; / but by the outstretched arm of the Crucified One, / it was held fast for our sake.

Destroyed by *Christ's* death, / pitiful death lies lifeless; / for, unable to withstand the onslaught of Divine Life, / the mighty one is put to death, / and resurrection is granted to all.

**Theotokos:** The miracle of the divine birth through you, O Pure One, / surpasses every law of nature; / for you supernaturally conceived God in your womb / and, having given birth, remain a Virgin forever.

### Canon 2

Having remained three days in the tomb, / through *Your* life-giving resurrection / You raised up those who had previously been put to death, / *and* they, freed from condemnation, rejoiced: / “Behold, You have come as our redemption, O Lord!”—they exclaimed.

Glory to Your Resurrection, our Savior, / for You, as the Almighty, / have delivered us from hell, corruption, and death. / And we exclaim in song: / “There is no one holy but You, O Lord, Lover of Mankind!”

**The Theotokos of the Cross:** When You saw Your Son, / pierced by a spear, / Your heart was pierced, Most Holy, All-Pure One, / and with horror You cried out: / “What has this lawless people / done to You, *My Child!*”

**Canon 3**

My flesh, changeable and mortal, / from Your womb, O All-Pure Mother of God, / You, the Good One, received it in an incomprehensible way and made it incorruptible, / uniting it with Yourself for all eternity.

Seeing God incarnate from You, O Virgin, / the hosts of angels were struck with awe, / and *now* they glorify You as the Mother of God / with ceaseless songs.

The prophet Daniel was amazed, / seeing You, Mother of God, as a spiritual mountain, / from which a stone was cut without *the aid* of hands, / and which mightily crushed / the altars of the demons.

Neither the words of mortals nor their tongues / are able to praise You, O Virgin, as You deserve; / for from You, O Most Pure One, Christ, the Giver of Life, / deigned to be incarnated without seed.

**Song 4**

**Canon 1**

**Irmos:** “Christ is my strength, / God and Lord,” /—the holy Church sings reverently, / proclaiming from a pure mind, / rejoicing in the Lord.

The tree of true life has blossomed, O Christ; / for the Cross was raised / and, watered with blood and water / from Your spotless side, / has brought forth life for us.

The serpent no longer / deceitfully offers me deification; / for Christ, the Divine Creator of human nature, / has now opened the path of life / to me without hindrance.

**Theotokos:** How truly ineffable / and incomprehensible are the mysteries / of Your divine womb, O Theotokos, / to those on earth / and in heaven, Ever-Virgin!

**Canon 2**

We venerate Your Holy Cross / and the nails, O Christ, / and the holy spear and reed, / *and* the crown of thorns, through which / we have been delivered from the destructive hell.

The tomb received You, Savior, / who willingly appeared as one who had died for our sake, / but it could not hold *You*, the Word; / for You rose again, as God, / saving our race.

**Hymn to the Mother of God:** Mother of God, Ever-Virgin, / Who gave birth to Christ the Savior among mortals! / Deliver us from misfortunes and sufferings, as we turn with faith / to Your divine protection.

**Canon 3**

We glorify You, Most Pure One, O Immaculate One, / we who have been saved through You, / and, singing with reverence, we exclaim: / “Blessed are You, Ever-Virgin, / who gave birth to God!”

You have given birth to the hidden Light, O Virgin, / for those dwelling in the darkness of this life, / shining through the flesh, O All-Blessed One, / and You have poured out joy upon those who sing Your praises, / O Ever-Virgin.

Grace has flourished, *and* the Law has come to an end / through You, All-Holy One; / for You, the Pure One, have given birth to the Lord, / who grants us forgiveness, Ever-Virgin.

Eating from the tree *of paradise* / made me dead; / but the Tree of Life, which appeared through You, / has raised me to life, Most Pure One, / and made me an heir to the delights of paradise.

**Song 5**

**Canon 1**

**Irmos:** With Your divine light, O Good One, / illuminate with love the souls that strive toward You from the dawn—I pray— / so that they may know You, the Word of God, the true God, / who calls them from the darkness of sin / *to Yourself*.

Now the Cherubim step aside before me, / and the flaming sword turns away from me, O Lord, / at the sight of You, the Word of God—the true God, / who opened the way to paradise for the thief.

I no longer fear / returning to the earth, Christ the Lord; / for You, in Your great mercy, / have raised me, the forgotten one, from the earth / to the heights of incorruption through Your Resurrection.

**Theotokos:** Save those who confess You as the Mother of God from the heart, / O gracious Lady of the world, / for *in* You we have an invincible protection, / *as in* the true Mother of God.

## Canon 2

Tempted by the fruit of the tree in Eden, / *our* first father fell into corruption, / having disobeyed Your commandment, O Most Blessed Lord; / but You restored him once more to his original beauty through the Cross, / having shown Yourself, O Savior, obedient to the Father.

By Your death, O Good One, / the power of death has been destroyed, / and the fountain of life has been poured out upon us, and immortality has been granted. / Therefore, with faith we worship / Your burial and resurrection, / through which, as God, You have illuminated the whole world.

**The Theotokos Hymn:** The Lord, who dwells in heaven and is the Creator of all, / dwelt in Your womb, O All-Pure One, in a way beyond comprehension, / glorifying You, the highest of the heavens / and the holiest of the incorporeal hosts. / Therefore, we *who live* on earth / now call You blessed.

## Canon 3

Shining brightly with purity, / You became the divine dwelling place of the Lord, O All-Praised One; / for You alone have truly appeared as the Mother of God, / carrying Him as a babe in Your arms.

Possessing the incomprehensible beauty / of Your most exquisite soul, / You became the Bride of God, / sealed by virginity, O Holy One, / and adorning the world with the radiance of purity.

Let the assembly of the ungodly weep, / those who do not clearly confess You as the pure Mother of God; / for You have appeared to us as the gate of divine light, / dispelling the darkness of sin.

## Song 6

### Canon 1

**Irmos:** Seeing the sea of life / churning with waves of temptation, / I, having taken refuge in Your peaceful harbor, cry out to You: / “Deliver my life from destruction, / O Most Merciful One!”

Crucified by nails, O Lord, / You have blotted out the curse *that was* against us; / and pierced in the side by a spear, / You have torn up the scroll against Adam / and set the world free.

Adam, overcome by deceit, / was cast into the abyss of Hell; / but You, God by nature and full of compassion, / descended in search *of him* / and, taking him upon *Your* shoulders, / raised him up with You.

**To the Mother of God:** Calm, O All-Pure Lady, / who gave birth to the Lord, the Helmsman of mortals, / the restless and terrifying turmoil of my passions, / and grant peace to my heart.

### Canon 2

Many of the Jews / proved to be Christ-killers and prophet-killers; / for just as in ancient times they did not shrink from killing the prophets, / who were the mysterious rays of truth, / so now, driven by envy, they killed the Lord, / of whom those in ancient times had proclaimed. / But His death has become life for us.

You were confined, but not held / in the tomb, O Savior; / for though You, the Word, willingly tasted death, / You rose again as the immortal God, / raising with You the captives *who were* in Hades, / and granting joy to the women in place of their former sorrow.

**The Theotokos sang:** “Your incarnate form appeared before men / as dishonored and humbled during Your suffering; / yet, by Your divine nature, / You appeared to David as the perfection of beauty. / But, having crushed the power of Your enemies with the scepter of Your Kingdom, / O My Son and God,” exclaimed the Pure One, / “rise from the tomb!”

### Canon 3

Moses, the great among the prophets, / wrote of You beforehand *as* the Ark, the Table, / the Lampstand, and the Vessel *of Manna*, / symbolically representing the Incarnation of the Most High / through You, O Virgin Mother.

Death is put to death / by touching Your Child, O Sovereign Lady; / corruption—the condemnation of Adam—is also abolished; / for You have given birth to Life, which delivers from corruption / those who sing Your praises.

The Law has lost its power and *its* shadow has passed away, / when revealed to me—beyond all understanding and thought— / the grace of the birth from You of God and Savior, / O Virgin, ever-praised!

### Kontakion

With *His* life-giving hand, / raising all the dead from the dark depths, / Christ God, the Giver of life, / granted resurrection to human nature, / for He is the Savior of all, the Resurrection and the Life, / and the God of all!

**Ikos:** Your Cross and Your Tomb, O Giver of Life, / we, Your faithful ones, sing *Your* praises and worship *You*; / for You, O Immortal One, have bound Hades as the almighty God, / and raised the dead with *You*, / and shattered the gates of Hades, / and destroyed the power of death, as God. / Therefore, we who were born on earth glorify You with love /—You who have risen, who have destroyed the power of the all-destructive enemy, / and who have raised up all who have believed in You, / and who have delivered the world from the serpent’s arrows, / and who have delivered us, as the One who is mighty, from the enemy’s deception. / Therefore we reverently sing of Your Resurrection, / for You are the God of all.

### Hymn 7

#### Canon 1

**Irmos:** The angel made the furnace / a place of dew for the pious youths, / and God’s command, scorching the Chaldeans, / compelled the tormentor to cry out: / “Blessed are You, God of our fathers!”

Mourning Your suffering, / the sun was clothed in darkness, / and in the midst of the day, O Lord, / the light across the whole earth faded, crying out: / “Blessed are You, God of our fathers!”

The underworld was illuminated / by Your descent, O Christ; / and the forefather, appearing filled with joy, / rejoiced with delight, crying out: / “Blessed are You, God of our fathers!”

**Theotokos:** Through You, Virgin Mother, a brilliant light / has dawned upon the entire universe; / for You gave birth to the Creator of all—God. / Ask Him, All-Pure One, / that He may bestow upon us, the faithful, His great mercy.

#### Canon 2

O unprecedented event! / He who delivered Israel from slavery to Pharaoh / is crucified by them of *His own* will / and loosens the bonds of sin. / To Him we sing with faith: / “God the Deliverer, blessed are You!”

You—the Savior—were crucified on *Golgotha* / by the wicked descendants of lawless men, / having shattered the bronze gates and bolts of *hell* / for the salvation of us who sing: / “God and Savior, blessed are You!”

**The Theotokos:** Having given birth to the deliverance from ancient Eve, / You deliver Adam from the curse, O Pure Virgin. / Therefore, *together* with the Angels, we sing to You and to Your Son / and cry out: / “God the Deliverer, blessed are You!”

### Canon 3

The furnace did not consume the three youths, / foreshadowing the birth of *Christ* from You; / for the Divine Fire, without consuming You, dwelt within You, / and taught all to cry out: / “Blessed are You, God of our fathers!”

The ends of *the earth* call You “Blessed,” O All-Pure Mother, in accordance with Your prophecy, as they are enlightened by Your radiant splendor and *moved by* grace to exclaim in song: “Blessed are You, God of our fathers!”

The most hostile serpent / sank *his* deadly fangs into me; / but Your Son, O Mother of God, crushed them / and gave me the strength to exclaim: / “Blessed are You, God of our fathers!”

You have become the propitiation for *our* nature, / You who alone are blessed in God: / for carrying God, who sits upon the shoulders of the Cherubim, / in Your arms, You cry out: / “Blessed are You, God of our fathers!”

## Hymn 8

### Canon 1

**Irmos:** From the flame You poured forth dew for the godly, / and with water You extinguished the righteous one’s sacrifice: / for You accomplish all things, Christ, by *Your* will alone. / We exalt You for all ages.

The Jewish people, / *who* in ancient times *were* murderers of the prophets, / have now, through envy, become God-killers, / having crucified You, the Word of God, / Whom we extol for all ages.

Without leaving the heavenly vault, / and having descended into hell, / You, Christ, raised up with *You* / all of humanity lying in the dust, / who exalt You for all ages.

**Theotokos:** From the Light, the Word—the Giver of light—You conceived / and, having given birth to Him in an ineffable manner, You were glorified, / for the Divine Spirit dwelt within You, O Virgin. / Therefore, we sing Your praises for all ages.

### Canon 2

All were filled with awe upon hearing / how the Most High willingly came to earth, / to defeat the power of hell through the Cross and burial / and to inspire all to exclaim: / “Young men, bless Him; priests, sing His praises; / people, exalt Him forever and ever!”

The tyranny of hell has ceased, / and its kingdom is now destroyed; / for the God *who is* above all, nailed to the Cross on earth, / has overthrown its power. / Young people, bless Him; priests, sing His praises; / people, exalt Him forever and ever.

O, Your ineffable love for mankind, O Christ, / and *Your* inexpressible blessings! / For, seeing me perishing in the dungeon of hell, / You, having endured suffering, delivered *me*. / Therefore we bless You, Lord of all, / and exalt You forever and ever.

### Canon 3

Adorned with a robe of gold—the radiance of the Spirit— / Your Son, having adorned You as a Queen, / has placed You at His right hand, O All-Pure One. / We exalt Him forever and ever.

He who established the world by *His* sole will / took flesh from Your most pure womb, / desiring to recreate it from above. / We exalt Him forever and ever.

To unite the Word with me—a human being— / You became a divine dwelling place, O All-Pure One, / shining forth with the radiance of virginity. / Therefore, we sing Your praises for all eternity.

A lamp shining with gold / foreshadowed You, who in an ineffable way / received the inaccessible Light, which illuminates all with the knowledge of Himself. / Therefore, we sing Your praises, O Pure One, forever.

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

## Song 9

### Canon 1

**Irmos:** It is impossible for people to see God, / Whom even the hosts of angels dare not gaze upon; / but through You, All-Pure One, / the Incarnate Word has become visible to mortals. / Magnifying Him, / we, *together* with the heavenly hosts, / praise You.

You remained untouched by suffering, O Word of God, / though You shared in the sufferings of the flesh; / yet You free man from the passions, / having become the conqueror of the passions, our Savior; / for You alone remain impassible and almighty.

Having accepted mortal destruction, / You preserved Your body untouched by decay, / and Your life-giving and Divine soul / was not left in Hades, O Lord; / but as You arose from sleep, / You raised us up with You.

**Trinitarian Hymn:** We mortals all glorify God the Father *and* the Son, co-eternal, / with pure lips, / and we honor the ineffable and most glorious / power of the All-Holy Spirit; / for You alone are almighty, / indivisible Trinity!

### Canon 2

Though You descended into the tomb as a mortal, O Giver of Life, / You destroyed the power of hell, O Christ, / raising with *You* the dead whom it had swallowed up, / and granted the resurrection to all, as God, / to those who magnify You with faith and love.

Let *all* creation rejoice and blossom like a lily; / for Christ has risen from the dead, as God. / “Where now, O death, is your sting?”—we exclaim;— / “Where, O hell, is your victory? / He who exalted our dignity has cast you down to the earth, / O merciful One!”

**The Theotokos of the Cross:** You bear the One who bears all things, most pure Lady; / and in Your arms You hold, as a babe, / the One who delivers us from the hand of the hateful enemy; / and You behold Him lifted up on the wood of the Cross, / the One who has exalted us from the depths of evil.

### Canon 3

The Star, shining with the radiance of the Godhead, / has now risen from Jacob, who dwelt in darkness, / through You, All-Pure One—Christ God, the Word made flesh. / Enlightened by Him, / we, *together* with the heavenly hosts, / glorify You.

Strengthened by Your power and grace, / I have dedicated this song to You with all my heart; / but accept it, O Pure Virgin, / bestowing Your radiant grace / from Your imperishable treasures, / O Blessed One in God.

You, O Virgin, truly became the loom *for* the Divinity, / upon which the Word wove *for Himself* the garment of flesh, / fashioning me in His divine image; / and having clothed Himself in it, He saved all / who extol You with pure thoughts.

Resurrection is now granted to the dead / through Your incomprehensible and ineffable / conception, O All-Pure Mother of God; / for from You, Life in the flesh shone forth to all, / and clearly dispelled the gloom of death.

**After the katavasia, the Small Litany, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

### At “Praise,” the Sunday stichera, in the 8th tone

**To carry out among them the judgment decreed; / this glory belongs to all His saints.**

Your Cross, O Lord, / is life and resurrection for Your people; / and trusting in it, / we sing to You—our risen God—/ “Have mercy on us!”

**Praise God in His saints, / praise Him in the firmament of His power.**

Your burial, O Lord, / has opened paradise to the human race; / and, delivered from corruption, / we sing to You—our risen God—/ “Have mercy on us!”

**Praise Him for His might, / praise Him for the multitude of His greatness.**

With the Father and the Spirit, let us sing of Christ, / who rose from the dead, / and let us cry out to Him: / “You are our life and our resurrection. / Have mercy on us!”

**Praise Him with the sound of trumpets, / praise Him with psalteries and lyres.**

On the third day You rose, O Christ, / from the tomb, as it is written, / raising our forefather with *You*. / Therefore, the human race glorifies You / and sings of Your resurrection.

### Other stichera, Eastern

**Praise Him with the timpani and in the choir, / praise Him with strings and the organ.**

O Lord, great and awesome / is the mystery of Your Resurrection! / For You came forth from the tomb / like a bridegroom from the bridal chamber, / having destroyed death by death, / to set Adam free. / Therefore the angels rejoice in heaven, / and on earth people glorify / Your mercy shown to us, O Lover of Mankind.

**Praise Him with melodious cymbals, praise Him with resounding cymbals. / Let everything that breathes praise the Lord!**

O lawless Jews! / Where are *your* seals and pieces of silver, / which you gave to the soldiers? / The treasure has not been stolen, / but He has risen, mighty as ever! / You yourselves have been put to shame, / having denied Christ, the Lord of glory, / who suffered, was buried, / and rose from the dead; / let us worship Him!

**Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

While the tomb was sealed, / how were you robbed, O Jews, / who had posted guards and affixed the seals? / When the doors were locked, the King passed *through them*! / Either imagine *Him* as dead, / or worship *Him* as God, singing with us: / “Glory, O Lord, to Your Cross and to Your Resurrection!”

**I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

The women who bore the myrrh reached Your tomb, O Lord, weeping, / and, carrying the myrrh, sought to anoint Your most pure body. / But they found a radiant Angel sitting on the stone, / who called out to them and said: / “Why do you mourn Him who poured forth life to the world from *His* side? / Why do you seek the Immortal One in the tomb, as though He were mortal? / Go quickly, then, and proclaim to His disciples / the joy for all the world of His glorious Resurrection!” / Having enlightened them and us, O Savior, / grant us forgiveness and great mercy.

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, O Virgin Mother of God, / for through Him who was incarnate of You, hell is bound, / Adam is restored *from it*, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, singing, we cry out: / “Blessed is Christ God, who has so graciously willed this; glory to You!”

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

### Sunday Troparion

Having risen from the tomb, You broke the chains of hell, / You abolished the sentence of death, O Lord, / delivering all from the snares of the enemy; / and appearing to Your Apostles, / You sent them forth to preach / and through them granted peace to the universe, / O One, Most Merciful.

**And the dismissal.**

### AT THE LITURGY

#### Blessed Are Those, on the 8th

Remember me, O God my Savior, / when You come into Your Kingdom, / and save me, O You who alone love mankind.

**Blessed are the pure in heart, for they shall see God.**

Adam, who was deceived by the tree, / You saved once more through the tree of the Cross, / *just as You saved* the thief who cried out: / “Remember me, O Lord, in Your Kingdom!”

**Blessed are the peacemakers, for they shall be called children of God.**

Having shattered the gates and bolts of hell, O Giver of Life, / You, the Savior, raised all the dead who cried out: / “Glory to Your Resurrection!”

**Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.**

Remember me, O Conqueror of death by Your burial, / and Filler of all with joy by Your resurrection, / as the Merciful One.

**Blessed are you when they revile you and persecute you and utter all kinds of evil against you falsely on My account.**

The myrrh-bearers, having come to the tomb, / heard the Angel exclaiming: / “Christ is risen, the Light of all!”

**Rejoice and be glad, for your reward in heaven is great.**

Let us all sing in unison to Christ, / who was nailed to the wood of the Cross / and delivered the world from deception.

**Glory to the Trinity:** We glorify the Father and the Son, / and the Holy Spirit, crying out: / “Holy Trinity, save our souls!”

**And now, O Mother of God:** Who in *the last days* conceived / and gave birth to Your Creator in a way beyond words! / O Virgin, save those who praise You.

#### Prokeimenon

Save, O Lord, Your people / and bless Your inheritance.

**Verse:** To You, O Lord, I cry out. My God, do not remain silent, despising me.

**Ps 27:9, 1A**

#### Alleluia

**Verse:** He who dwells in the shelter of the Most High will abide under the shadow of the Almighty.

**Verse:** He will say to the Lord: “You are my defender and my refuge, my God, in whom I trust.”

**Ps 90:1, 2**

## TONE 7

### AT GREAT VESPERS

At “O Lord, I have cried out,” ten stichera: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.

#### Sunday stichera

**Deliver my soul from the dungeon, / that I may glorify Your name.**

Come, let us rejoice in the Lord, / who has crushed the power of death / and enlightened the human race, / crying out with the incorporeal ones: / “Our Creator and Savior, glory to You!”

**The righteous will wait for me, / until You reward me.**

You endured the Cross, O Savior, / and burial for our sake; / but by *Your* death, as God, You put death to death. / Therefore we worship / Your Resurrection on the third day. / O Lord, glory to You!

**From the depths I have cried out to You, O Lord, / O Lord, hear my voice.**

The Apostles, beholding the Resurrection of the Creator, marveled, / singing the angels’ praise: / “This is the glory of the Church, this is the riches of the Kingdom. / O Lord, who suffered for our sake, glory to You!”

#### Eastern Sticheras

**May Your ears / be attentive to the voice of my prayer.**

Though You were seized, O Christ, by lawless men, / You are my God, and I am not ashamed; / they scourged Your back, I do not deny *it*; / You were nailed to the Cross, I do not hide *it*, / and I boast in Your Resurrection, / for Your death is life to me. / Almighty and merciful Lord, glory to You!

**If You were to take note of iniquities, O Lord, O Lord, who could stand? / For with You is forgiveness.**

Fulfilling David’s prophecy, / Christ revealed His majesty on Zion to His disciples, / teaching them about Himself *as* One worthy of praise / and constantly glorified with the Father and the Holy Spirit, / first as the incorporeal Word, / and later—for our sake—incarnate and put to death as a man, / and risen in power as the Lover of Mankind.

**For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word, / my soul has trusted in the Lord.**

You descended, Christ, into Hades, as You willed, / conquered death, as God and Lord, / and rose again on the third day, / raising with *You* from the bonds of Hades and corruption / Adam, who cried out and proclaimed: / “Glory to Your Resurrection, the only Lover of Mankind!”

**From the morning watch until night, from the morning watch / may Israel hope in the Lord.**

You were laid in the tomb as if asleep, O Lord; / and on the third day You rose, mighty in power, / raising Adam with You from mortal decay, / as the Almighty.

**Glory: Sticheron from the Menaion.**

**And now, O Mother of God:** You, O Mother of God, became a mother in a supernatural way, / yet remained a virgin—a *mystery* beyond thought and reason, / and the wonder of Your birth / cannot be expressed in words. / For just as the conception was wondrous, O Pure One, / so too is the manner of Your birth incomprehensible— / for where God wills, / the laws of nature yield. / Therefore, we all, honoring You as the Mother of God, / beseech You earnestly: / “Intercede for the salvation of our souls!”

**Entrance. “A light of joy:”**

### **Prokeimenon, Tone 6**

The Lord has taken His throne; / He has clothed Himself in splendor.

**Verse:** The Lord has clothed Himself with strength and girded Himself.

**Verse:** For He has established the world, and it shall not be moved.

**Verse:** Holiness befits Your house, O Lord, for all time.

**Ps 92:1, 5B**

**Then a special litany, “Grant, O Lord:” a supplicatory litany.**

### **Stichera at the psalter**

You have risen from the tomb, Savior of the world, / and have raised up mankind together with Your flesh. / O Lord, glory to You!

**Stich:** The Lord has reigned, / clothed in splendor.

Let us worship Him who rose from the dead and enlightened all; / for He has freed us from the dominion of hell, / granting us life and great mercy through His resurrection on the third day.

**Verse:** For He has established the universe, and it shall not be shaken.

Descending into hell, Christ, You conquered death / and, rising on the third day, raised us up with You, / as we glorify Your almighty resurrection, / O Lord, Lover of mankind.

**Verse:** Holiness befits Your house, O Lord, for all time.

It was a dreadful sight, O Lord, / when You lay in the tomb as if asleep; / but rising on the third day in Your might, / You raised Adam with *You*, who cried out: / “Glory to Your Resurrection, O only Lover of mankind!”

**Glory:** A stichera from the Menaion, if available. If not:

**Glory, and now, to the Theotokos:** Taking refuge under Your protection, O Lady, / all of us born on earth cry out to You: / “O Theotokos, our hope, / deliver us from our countless sins / and save our souls!”

**Then: “Now You dismiss us:” The Trisagion after the “Our Father:”**

### **Troparion**

You crushed death with Your Cross, / opened Paradise to the thief, / turned the weeping of the myrrh-bearers *into joy*, / and commanded Your apostles to proclaim / that You have risen, Christ God, / bestowing upon the world / great mercy.

**Glory, and now, to the Mother of God:** As the treasury of our resurrection, / lift us up, O All-Glorious One, / who place our hope in You, from the pit and the depths of sin. / For You have saved those guilty of sin by giving birth to the Savior: / a Virgin before *His* birth, a Virgin at His birth, / and after His birth / You remain a Virgin as well.

**The same troparion is sung at “God is the Lord:”**

### **AT MATINS**

**We sing “God is the Lord:” in Tone 7, the Sunday troparion twice, and the Theotokion once (see Great Vespers). Then the usual psalmody from the Psalter.**

**After the first sedalen verse**

Life rested in the tomb, / and a seal was set upon the stone; / just as soldiers guarded the sleeping King, so did Christ's soldiers guard *Him*, / and His Angels glorified *Him* as the immortal God, / while the women cried out: / "The Lord has risen, bestowing great mercy upon the world!"

**Verse:** Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end! **Psalm 9:33**

Christ God, who conquered death by Your three-day burial / and raised up perishing humanity through Your life-giving resurrection, / as the Lover of mankind, / glory to You!

**Glory, and now, to the Mother of God:** For Christ God, who was crucified for us / and rose again, / and who destroyed the power of death, / pray unceasingly, O Virgin Mother of God, / that He may save our souls.

**According to the second stichos of the sedalen**

Though the tomb was sealed, / You, the Life, shone forth from the tomb, Christ God; / and when the doors were locked, / You, the Resurrection of all, appeared to the disciples, / renewing the Holy Spirit within us through them / by Your great mercy.

**Verse:** I will praise You, O Lord, with all my heart, / and proclaim all Your wonders. **Psalm 9:2**

The women hurried to the tomb, / bearing myrrh with tears, / and while the soldiers guarded You—the King of all— / they said to one another: / "Who will roll away the stone for us? / The Angel of the great council has risen, having overcome death." / Almighty Lord, glory to You!

**Glory, and now, to the Mother of God:** Rejoice, O grace-filled Virgin Mother of God, / refuge and protection of the human race: / for from You the Savior of the world was incarnate; / for You alone are Mother and Virgin, / ever blessed and glorified. / Intercede before Christ God / for the granting of peace to the entire universe.

**Then the troparia "to the Immaculate Ones" and the Small Ektenia.**

**Ipakoï**

You who took on our likeness / and endured the Cross in the flesh! / Save me by Your Resurrection, Christ God, / as the Lover of mankind.

**Stanzas. Antiphon 1**

You who brought back the captives of Zion from their wandering, / revive me too, O Savior, / delivering me from the bondage of the passions.

Whoever sows sorrow in the south wind— / fasts with tears— / will joyfully reap sheaves / that nourish eternal life.

**Glory:** In the Holy Spirit—the source of divine treasures: / from Him come wisdom, understanding, and reverence; / to Him be praise, glory, honor, and dominion.

**And now:** And we repeat the same.

**Antiphon 2**

Unless the Lord builds the house of the soul, / we labor in vain; / for without Him neither deed nor word is accomplished.

The saints, moved by the Spirit, / cultivate the fatherly teachings on adoption, / *which make us the fruit of the womb for God.*

**Glory:** All things have their being through the Holy Spirit; / for He is, above all, God, reigning over all, / the unapproachable light, the life of all.

**And now:** And we repeat the same.

### Antiphon 3

Those who fear the Lord, having found the path of life, / will be called blessed now and forever / with imperishable glory.

Gathered around your table, seeing your children as branches, / rejoice and be glad, chief shepherd, / as you lead them to Christ.

**Glory:** In the Holy Spirit—the abyss of *spiritual* gifts, / the wealth of glory, the great depth of judgment; / for it is fitting to serve Him, who is equal in glory to the Father and the Son.

**And now:** And we repeat the same.

### Prokeimenon

Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor to the end!

**Verse:** I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.

Ps 9:33, 2

“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.

### Sunday Hymn after the Gospel

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

**Psalm 50.**

**Glory:** Through the prayers of the apostles, O Merciful One, / blot out the multitude of our sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, / blot out the multitude of our sins.

**Then, Tone 6:** Have mercy on me, O God, / according to Your great mercy, / and according to the multitude of Your bounties, / blot out my iniquity.

**And the stichera:** Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

**And the prayer:** Save, O God, Your people:

### Canons

The first—Sunday, in 4; the second—Cross and Resurrection, in 3; the third—Theotokos, in 3, and the Menaion, in 4. If a saint is celebrated in 6, then the Cross and Resurrection, in 2, and the Theotokos, in 2.

### Ode 1

**Canon 1**

**Irmos:** By Your gesture, / the watery nature, which once flowed freely, / was transformed into the solid ground of the earth, O Lord; / Therefore, Israel, having passed through on dry land, / sings a song of victory to You.

**Refrain:** Glory, O Lord, to Your holy Resurrection.

The tyranny of death has been condemned by the Tree, / when You were unjustly / condemned to death, O Lord; / therefore, the prince of darkness, who did not overcome You, / has been justly cast out.

Hell, having drawn near to You / and being powerless / to crush Your body with its teeth, / was left with its jaws shattered; / therefore You, O Savior, having broken the bonds of death, / rose again on the third day.

**Theotokos:** The torments of our foremother Eve have come to an end; / for, having felt no pain, You gave birth without a husband; / therefore, truly acknowledging You as the Mother of God, / we all glorify *You*, All-Pure One.

**Canon 2**

Two life-giving fountains / the Savior poured out for us on the Cross / from His pierced side. / Let us sing to Him, for He has been glorified.

Having entered the tomb / and risen on the third day, / Christ granted mortals the longed-for incorruptibility. / Let us sing to Him, for He has been glorified.

**Theotokos:** You alone remained a Virgin even after giving birth, / for you bore the Creator of the world who became incarnate. / Therefore, we all cry out to you: “Rejoice!”

**Canon 3**

O Virgin, who gave birth to an abyss of mercy! / Illuminate my soul with Your radiant light, / so that I may worthily sing with love / of the abyss of Your wonders.

Seeing us struck by the arrow of sin, / the Word, as our benefactor, took pity on us; / therefore *He*, the Most Divine One, is ineffably united / with the flesh *received* from You, All-Pure One.

Human nature, mortal and perishable, / was found subject to death; / but You, All-Pure One, having conceived Life, / raised it from corruption to life.

**Then the troparia from the canon of the Menaion and the katavasia according to the rule.**

**Ode 3**

**Canon 1**

**Irmos:** In the beginning, O Lord and Savior, You established the heavens / by Your almighty Word, / and all their host by Your all-powerful and Divine Spirit! / Establish me / upon the unshakable rock of Your confession.

You, having ascended the Tree, / willingly endure suffering for our sake, O merciful Savior, / and bear the wounds / that bring peace and salvation to the faithful: / through them, O Merciful One, / we have all been reconciled with Your Father.

You, Christ, have delivered me from the wound / inflicted on my soul by the dragon, / and have shown me the light, / though I had dwelt from of old in darkness and decay; / for You, having descended into Hades, / have raised me up with *You* through the Cross.

**Theotokos:** Through the intercessions of Your Mother, who knew no man, / grant peace to the world, O Savior, / and grant the king victory over hostile foreigners, / and make those who glorify You / worthy of Your ineffable glory.

**Canon 2**

You who suffered on the Cross / and opened paradise to the thief! / As Benefactor and God, / establish my mind in Your will, / O sole Lover of mankind.

You who rose from the tomb on the third day / and brought life to the world! / As the Giver of Life and God, / establish my mind in Your will, / O sole Lover of mankind.

**Theotokos:** You who conceived God without seed / and delivered Eve from the curse, / Virgin Mother Mary! / Intercede with God, who became incarnate through You, / to save Your flock.

**Canon 3**

The dragon, creeping out of Eden, / having beguiled me with the desire for deification, cast me down to earth; / but He who is Compassionate and Merciful by nature, / taking pity on me, deifies me, / having taken up residence in Your womb, / and becoming like me, O Virgin Mother.

Blessed is the fruit of Your womb, / Virgin Mother of God, joy of all; / for You have given birth to the whole world / true joy and gladness, / dispelling the sorrow of sin, Bride of God.

Eternal Life and Light, / Virgin Mother of God, / and Peace You have given birth to for us, / putting an end to the ancient enmity of mankind against the Father and God / through faith and the confession / of Your grace.

### Song 4

#### Canon 1

**Irmos:** You who did not forsake the Father's bosom / but descended to earth, Christ our God! / I have heard of the mystery of Your providence / and have glorified You, the only Lover of mankind.

Offering Your back to be struck, / the blameless Lord, incarnate of the Virgin, / endures torments for the sake of the sinning servant, / thereby atoning for my transgressions.

Standing before the tribunal / of lawless judges, / as the accused is charged / and struck *in the face* by mortal hands— / He who created man, as God, / and the righteous Judge of the earth.

**Theotokos:** As the true Mother of God, / pray to Your Creator and Your Son, / O All-Pure One, to guide me to the saving harbor / of His glorious will.

#### Canon 2

Knowing no sin / and for our sake, O Lord, becoming what You were not, / You took on *our* likeness, / clothed in *a* foreign *nature*, / to save the world / and, having captured the tyrant, to slay him.

You were hung upon the Cross / and, having wiped away the sin of our forefather Adam, / You filled our foremother with joy, O Lord; / for You came to save all Your anointed ones.

**Theotokos:** You, born of the Virgin, die, / yet You revive Adam, who had strayed in his mind, / and death trembled before Your power; / for You came to save all who were lost.

#### Canon 3

You who appeared before God as the most chosen and beautiful / *of all* creation, / with the radiance of Your abundant light, All-Praised One, / enlighten those who sing Your praises.

You, O Pure One, gave birth to God for mortals, / who was incarnated from Your pure blood / and who delivers from the sins of many / those who with love glorify / and sing Your praises, O Virgin Mother.

The divine service is performed by the rational nature / of Him who came forth from You, All-Praised One, / now consecrated to the ineffable mystery of Your conception, / All-Blessed One.

### Song 5

#### Canon 1

**Irmos:** The night is dark for the unfaithful, / but for the faithful it is enlightenment / in the sweetness of Your divine words, Christ; / therefore, from dawn I strive toward You / and sing of Your Divinity.

For the sake of Your servants, You give Yourself up, O Christ, / and endure blows to the face, / which bring freedom to those who sing Your praises: / “From dawn I long for You / and sing of Your Divinity!”

By Your divine power, O Christ, / through the weakness of the flesh, / You have cast down the mighty one, / and through *Your* resurrection, O Savior, / You have revealed me as the conqueror of death.

**The Theotokos:** You gave birth to God, O Pure Mother, / who was divinely incarnate from You, O All-Praised One; / for You did not know a husband's bed, / but conceived by the Holy Spirit.

#### Canon 2

When You, counted among the lawless, / were lifted up on *Golgotha*, / *then* the sun and moon were darkened, and the earth shook, / and *the* shining *veil* of the temple was torn, / revealing the apostasy of the Jews.

We glorify You with hymns, / You who destroyed all the power of the tyrant / by the power of Your incomprehensible Divinity, / *and* raised the dead through Your Resurrection.

**Theotokos:** Mother of the King and God, / all-glorious Theotokos! / To us who always praise You / with hymns, in faith and love, / grant through our prayers / the forgiveness of our sins.

### Canon 3

When Jacob beheld the ladder / rising to the heights, / he recognized *in it* Your image, O Virgin who knew no marriage; / for through You God drew near to mankind, / All-Pure Lady.

Having now received eternal redemption / through You, O Virgin, / we fervently cry out to You: “Rejoice, Bride of God!” / And rejoicing in Your light, O All-Glorified One, / we sing Your praises in hymns.

The Bridegroom, having found You alone, / *like* a lily among thorns, O Virgin, / radiant with the splendor of purity / and the light of virginity, O All-Immaculate One, / chose You as *His* bride.

## Song 6

### Canon 1

**Irmos:** Afflicted amid the turmoil of life’s cares, / overwhelmed by the sins that accompany *me*, / and cast down to the soul-destroying beast, / like Jonah I cry out to You, Christ: / “Lift me up from the deadly depths!”

Those imprisoned in Hades / and the weary souls of the righteous / remembered You / and prayed to You for salvation, / which You, Christ, granted through the Cross, / having descended into *the underworld*, / as the Merciful One.

The host of apostles had no hope / of ever again beholding Your living and uncreated temple, / which had been destroyed by suffering; / but, having worshiped the Risen One beyond all hope, / they began to proclaim *Him* everywhere.

**To the Mother of God:** The mystery of the incomprehensible birth from You, O All-Pure One, / *of Him who became*, for our sake, O Virgin, the Bride of God— / who among men can explain it? / For God the Word, having united Himself in an inexpressible way with You, / became flesh through You.

### Canon 2

Voluntarily lifted up on the Cross, / You, O Savior, have vanquished the enemy’s power, / nailing to it, O Good One, / the record of sins.

Rising from the dead, Savior, by *Your* power, / You raised up the human race with *You*, / granting us life and incorruptibility, / as the Lover of mankind.

**Theotokos:** Our God, Whom You, O Theotokos, / gave birth to in an inexpressible manner, / do not cease to intercede for deliverance from afflictions / for those who sing Your praises, O Pure Ever-Virgin.

### Canon 3

The types of the Law and the prophecies of the prophets / clearly foretold of You, O Pure One, /—She who was to give birth to / the Benefactor of all creation, / who has bestowed countless and manifold blessings / upon those who sing Your praises with faith.

Adam the first-created, who was once cast out by the design of the murderer / from the divine bliss of Paradise, / You brought back *there* again, having never known marriage, / by giving birth to the One who delivered us from our sins.

By divine will and creative power, / He who created all things out of nothing / came forth from Your womb, O Pure One, / and illuminated those who dwelt in the darkness of death / with divine flashes of light.

### Kontakion

The power of death can no longer hold people captive, / for Christ has come down, crushing and destroying its forces. / Hell is bound, and the prophets rejoice in unison: / “The Savior has appeared,” they say, “to those who believe; / come forth, O faithful, for the Resurrection!”

**Ikos:** On this day, the underworld trembled beneath the earth, / hell and death before the One of the Trinity; / the earth shook, and the gatekeepers of hell, / upon seeing You, were struck with fear; / and all creation, *together* with the prophets, / sings a song of victory with joy / to You—our Redeemer, our God, / who has now destroyed the power of death. / Let us cry out triumphantly and proclaim / to Adam and to those descended from Adam: / “The Tree *of the Cross* has brought *salvation*; / come forth, O faithful, for the Resurrection!”

### Hymn 7

#### Canon 1

**Irmos:** The youths, entering the furnace that blazed with fire, / in ancient times appeared as bearers of dew, / singing and proclaiming the one God: / “We exalt the God of our fathers, the Most Glorious!”

Adam was put to death by the tree, / having disobeyed of his own free will, / but through Christ’s obedience he was restored; / for the Son of God, the Most Glorious, / is crucified for my sake.

All creation has sung of You, Christ, who rose from the tomb; / for You have brought life *to those* in Hades, / resurrection to the dead, and light to *those* in darkness, / O Most Glorious One!

**Hymn to the Mother of God:** Rejoice, daughter of Adam who fell! / Rejoice, the one and only Bride of God! / Rejoice, *for* corruption has been cast out / for your sake, you who conceived God; / pray to Him, O Pure One, / for the salvation of us all.

#### Canon 2

Who on the wood of the Cross blunted the sting of sin / and annulled the record of Adam’s transgression / with the spear that pierced Your side! / Blessed are You, O Lord, God of our fathers.

Pierced in the side / and having cleansed the earth with drops of Divine blood, / the earth defiled by the blood of idolatrous madness! / Blessed are You, O Lord, God of our fathers.

**Theotokos:** You gave birth to the Radiance *who existed* before the sun / to the world, having borne God in Your womb, /—Christ, who delivered us from darkness / and enlightens all who cry out with the knowledge of God: / “Blessed are You, God of our fathers!”

#### Canon 3

You, O Virgin, adorned with a garment / embroidered with gold, / were loved by your Creator and Lord, / the exalted God of our fathers / and the most glorified.

Isaiah was purified in ancient times, / having received a *burning* coal, / beholding in *this* image Your Child, O Virgin, / the exalted God of our fathers / and the most glorified.

Contemplating in ancient times the symbols / of *Christ’s* divine birth through you, / the God-inspired prophets / sang joyfully and exclaimed: / “Exalted is the God of the fathers / and most glorified!”

### Song 8

#### Canon 1

**Irmos:** The thornbush on Sinai, unconsumed by fire, / revealed God / to Moses, who was slow of speech and spoke indistinctly; / and the zeal of God for the three youths in the fire / showed them to be unshakable singers: / “All creation, sing to the Lord / and exalt Him for all ages!”

The Most Pure and Rational Lamb, slain for the world, / put an end to *the sacrifices* offered according to the law, / for God, having cleansed this *world* from its sins, / ceaselessly exclaims: / “All creation, sing to the Lord / and exalt Him forever and ever!”

Our flesh, which had not been incorruptible before the Passion, / and was accepted by the Creator, / after *His* Passion and Resurrection / became impervious to corruption / and renews mortals who exclaim: / “All creation, sing to the Lord / and exalt Him forever and ever!”

**Theotokos:** Your purity, O Virgin, / and your perfect immaculacy / have cleansed the impurity and abomination of the universe; / and You, All-Pure One, have become the cause / of our reconciliation with God. / Therefore, we all bless You, O Virgin, / and exalt You forever and ever.

### Canon 2

He who voluntarily endured suffering, / and was nailed to the Cross of *His own* free will, / and destroyed the powers of hell, / priests, sing His praises, / people, exalt Him for all eternity!

He who abolished the power of death, / and rose from the tomb in glory, / and saved the human race, / priests, sing His praises; / people, exalt Him forever and ever!

**Theotokos:** The one merciful and eternal Word, / born of the Virgin in *the last days*, / and who has abolished the ancient curse, / priests, sing His praises; / people, exalt Him forever and ever!

### Canon 3

By the radiance of Your birth, / You have enlightened the universe / in an extraordinary way, Mother of God; / for You bear the true God in Your arms, / who enlightens the faithful, who ceaselessly exclaim: / “All creation, sing to the Lord / and exalt Him forever!”

We sing with reverence, O Pure One, / to Your womb, which contained God, / who was incarnate in an inexpressible manner / and granted the radiance of the knowledge of God / to all the faithful, who ceaselessly exclaim: / “All creation, sing to the Lord / and exalt Him forever and ever!”

By the radiance of Your light, / make those who sing Your praises radiant with light, / O Mother of Light, Pure Theotokos; / for You have appeared as the tabernacle of Light, / illuminating with Your light those who ceaselessly exclaim: / “All creation, sing to the Lord / and exalt Him forever and ever!”

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

## Song 9

### Canon 1

**Irmos:** You who bore Him in your womb without losing your virginity / and gave flesh to the all-wise Word, / Mother who knew no man, Virgin Mother of God, / dwelling place of the Inconceivable, / abode of your Boundless Creator, / we magnify You.

Be silent, all you who think wrongly, / who attribute suffering to the Godhead; / for we magnify the Lord of glory, crucified in the flesh, / yet not crucified according to His divine nature, / as the One in two natures.

You who reject the resurrection of the body! / Come to Christ’s tomb and see for yourselves / that the flesh of the Giver of Life *was* put to death but raised again, / as a testimony to the final resurrection / which we await.

**Trinitarian Hymn:** Honoring the Trinity not as deities but as Hypostases, / and the Unity not as Persons but as the Godhead, / we confound those who divide It, / and bring to confusion those who dare to merge / the One whom we extol.

### Canon 2

Light from the Light—Christ, / the radiance of the Father’s glory, / who shone forth beyond time, / illuminating human life in the darkness / and dispelling the darkness that pursued *us*. / We, the faithful, ceaselessly extol Him.

Contemplating the sufferings of the flesh and the power of the Godhead / in Christ, / let those who speculate about a single complex nature be put to shame; / for the Very Same One dies as a man, / yet rises again as the Creator of all.

(“Bring myrrh to the dead, and song to the Living, / tears to the dying, / and a song to the Life of all, O women,” / exclaimed the herald of the Resurrection, / proclaiming the news of Christ’s rising.)

**The Theotokos:** “Apart from You, I know no other God, /—the Church proclaims to You—/ You who chose me as Your bride from among the unbelieving pagans!” / Grant, then, O Word, salvation to the faithful, / through the intercession of Your Mother, as the Merciful One.

### **Canon 3**

You have appeared to us as the source of eternal joy and gladness, / Ever-Virgin Maiden, / bearing in your womb the Redeemer, / who, through truth and the Divine Spirit, delivers / those who worship Him as God.

Singing *Your praises*, Your forefather David, O Most Pure One, / calls You the ark of the Divine sanctuary, / which supernaturally contained God, / who dwells in the bosom of the Father. / We, the faithful, ceaselessly glorify Him.

Truly, O Virgin, You have become / the highest of all creation, / for You gave birth to the Creator of all in the flesh. / Therefore, as the Mother of the one Lord, / You have from the beginning a preeminence over all.

**After the katavasia, the Small Ektenia, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

### **At “Praise,” the Sunday stichera, in the 8th tone**

**To carry out among them the judgment decreed; / this glory belongs to all His saints.**

Christ is risen from the dead, / having broken the bonds of death. / Proclaim, O earth, this great joy; / praise, O heavens, the glory of God!

**Praise God in His saints, / praise Him in the firmament of His power.**

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the one and only sinless One.

**Praise Him for His might, / praise Him for the multitude of His greatness.**

We never cease to worship / Christ’s Resurrection; / for He has saved us from our sins— / the Holy Lord Jesus, / who revealed the Resurrection.

**Praise Him with the sound of trumpets, / praise Him with psalteries and lyres.**

What shall we give to the Lord / for all that He has given us? / For our sake—God among men; / because of our fallen nature, / the Word became flesh and dwelt among us; / to the ungrateful *He appeared* as the Benefactor, / to the captives—the Liberator, / to those dwelling in darkness—the Sun of Righteousness; / on the Cross—impassive; / in Hades—light, in death—life; / for the fallen—the Resurrection. / Let us cry out to Him: “Our God, glory to You!”

### **Other stichera, Eastern**

**Praise Him on the tympanum and in the choir, / praise Him on the strings and the organ.**

You have crushed the gates of hell, O Lord, / and abolished the dominion of death / by Your mighty power, / and raised up with *You* the dead, / who had slept in darkness from of old, / through Your divine and glorious Resurrection, / as King of all and Almighty God.

**Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!**

Come, let us rejoice in the Lord / and be glad in His resurrection; / for He has raised the dead with *Him* / from the unbreakable bonds of Hades / and has granted the world, as God, / eternal life and great mercy.

**Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

A radiant angel / sat upon the stone of the tomb that held Life / and proclaimed the good news to the myrrh-bearing women, saying: / “The Lord has risen, as He foretold to you; / tell His disciples / that He goes before you to Galilee, / and to the world He grants eternal life / and great mercy!”

**I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

Why have you rejected the cornerstone, / O lawless Jews? / This is *the* stone / that God has set in Zion, / who brought forth water from the rock in the wilderness / and poured out immortality for us from His side; / this is the stone, hewn from the virgin mountain without the will of a man, /—the Son of Man, coming on the clouds of heaven / to the Ancient of Days, as Daniel declared, / and His Kingdom is eternal.

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, Virgin Mother of God, / for through Him who was incarnate of You, hell is bound, / Adam is restored *from it*, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, singing, we cry out: / “Blessed is Christ God, who has so graciously willed this; glory to You!”

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

### **Sunday Troparion**

On this day the salvation of the world was accomplished! / Let us sing of Him who rose from the tomb / and is the Prince of our life, / for by destroying death through death, / He has granted us victory and great mercy.

**And the dismissal.**

## **AT THE LITURGY**

### **Blessed are those, verse 8**

Beautiful and good to eat / was the fruit that put me to death. / *But* Christ is the tree of life; / having tasted of it, I do not die, / but cry *out* with the thief: / “Remember me, O Lord, / in Your Kingdom!”

**Blessed are the pure in heart, for they shall see God.**

Exalted on the Cross, You, the Merciful One, / have blotted out the record of Adam’s ancient sin / and saved the entire human race from error. / Therefore we sing Your praises, / O Lord, our Benefactor!

**Blessed are the peacemakers, for they shall be called children of God.**

You nailed to the Cross, / O merciful Christ, our sins, / and by Your death You put death to death, / raising the dead from the dead. / Therefore we worship Your / holy Resurrection.

**Blessed are those who are persecuted for righteousness’ sake, for theirs is the Kingdom of Heaven.**

Once the serpent / poured *its* venom into Eve’s ears; / but Christ, on the wood of the Cross, / poured out the sweetness of life to the world. / Remember us, O Lord, / in Your Kingdom!

**Blessed are you when they revile you and persecute you and unjustly slander you in every way for My sake.**

In the tomb, as a mortal, / You were laid, O Christ, the Life of all, / and You shattered the gates of hell; / and, rising in glory on the third day as the Mighty One, You enlightened all. / Glory to Your Resurrection!

**Rejoice and be glad, for your reward in heaven is great.**

The Lord, having risen from the dead on the third day, / bestowed His peace upon the disciples / and, having blessed them, sent them *out to preach*, saying: / “Bring everyone into My Kingdom!”

**Glory, Triune:** Light—the Father, light—the Son and the Word, / light—and the Holy Spirit, / yet the Three are one light; for there is one God / in three Persons, yet of one nature and origin, /—indivisible, unconfused, existing from all eternity.

**And now, to the Mother of God:** You bore in your womb on earth / the Son and the Word of the Father according to the flesh, / as He Himself knows, O Mother of God. / Therefore, we who have been deified through You, / cry out to You, Virgin Mother: / “Rejoice, hope of Christians!”

### **Prokeimenon**

The Lord will give strength to His people; / the Lord will bless His people with peace.

**Verse:** Offer to the Lord, O sons of God, offer to the Lord young rams.

**Ps 28:11, 1A**

### **Alleluia**

**Verse:** It is good to praise the Lord and to sing to Your name, O Most High.

**Verse:** To proclaim Your mercy in the early morning and Your faithfulness throughout the night.

**Ps 91:2, 3**

## tone 8

### AT GREAT VESPERS

At “O Lord, I have cried out,” ten stichera: three from the Sunday Octoechos, four from the Eastern Octoechos, and three from the Menaion. If we are celebrating a saint, we sing four stichera from the Octoechos and six for the saint. Glory: from the Menaion, and “And now”: the first Theotokion of the tone.

#### Sunday stichera

**Deliver my soul from the dungeon, / that I may glorify Your name.**

We offer to You, O Christ, / the evening hymn / and the rational service; / for You have been pleased to have mercy on us through the Resurrection.

**The righteous will wait for me, / until You reward me.**

Lord, Lord! / Do not cast us away from Your presence, / but deign to have mercy on us through the Resurrection.

**From the depths I have cried out to You, O Lord; / O Lord, hear my voice.**

Rejoice, holy Zion, / mother of churches, dwelling place of God! / For you were the first to receive / the forgiveness of sins through the Resurrection.

#### Eastern Sticheras

**May Your ears / be attentive to the voice of my prayer.**

The Word, born of God the Father before all ages, / *and* the *same* Word, in the last days, / incarnate from *the Virgin* who knew no husband, / suffered death by crucifixion according to *His* will / and saved mankind, once dead, / through His Resurrection.

**If You were to mark iniquities, O Lord, O Lord, who could stand? / For with You is forgiveness.**

We glorify Your resurrection from the dead, O Christ, by which You freed the race of Adam from the dominion of hell and, as God, granted the world eternal life and great mercy.

**For the sake of Your name I have waited for You, O Lord; my soul has hoped in Your word; / my soul has trusted in the Lord.**

Glory to You, Christ the Savior, / the only-begotten Son of God, / who was nailed to the Cross / and rose from the tomb on the third day!

**From the morning watch until night, from the morning watch / may Israel hope in the Lord.**

We glorify You, O Lord, / who willingly endured the Cross for our sake, / and we worship You, almighty Savior. / Do not cast us away from Your presence, / but hear us and save us through Your Resurrection, O Lover of mankind.

**Glory: Sticheron from the Menaion.**

**And now, O Mother of God:** The Heavenly King / appeared on earth out of love for mankind / and dwelt among men; / for, having taken flesh from the pure Virgin / and being born of her in this flesh, / He remains the one Son, / dual in nature but not in Hypostasis. / Therefore, proclaiming Him truly / to be fully God and fully man, / we confess Christ as our God. / Pray to Him, O Mother who knew no marriage, / for the mercy of our souls.

Entrance. “A light of joy:”

### Prokeimenon, Tone 6

The Lord has taken His seat on the throne; / He has clothed Himself in splendor.

**Verse:** The Lord has clothed Himself with strength and girded Himself.

**Verse:** For He has established the world, and it shall not be moved.

**Verse:** Holiness befits Your house, O Lord, for all time.

Ps 92:1, 5B

**Then a special litany, “Grant, O Lord:” a supplicatory litany.**

### Stichera at the psalter

You ascended the Cross, O Jesus, / having come down from heaven; / You came to death—the immortal Life, / to those dwelling in darkness—the true Light, / to the fallen—the Resurrection of all. / Our Enlightenment and Savior, glory to You!

**Verse: The Lord has reigned, / clothed in splendor.**

Let us glorify Christ, risen from the dead. / For He, having taken on soul and body, / shared *their* sufferings with one another: / then the most pure soul descended into Hades and conquered it, / while the holy Body of the Savior of our souls / did not see corruption in the tomb.

**Verse: For He has established the universe, / and it shall not be shaken.**

With psalms and hymns we give thanks to You, Christ, / for Your resurrection from the dead, / by which You have freed us / from the dominion of hell / and, as God, have granted us eternal life / and great mercy.

**Verse: Holiness befits Your house, / O Lord, for all time.**

O Lord of all, incomprehensible, / Creator of heaven and earth! / Having suffered on the Cross, You poured out dispassion upon me; / and having been buried and risen in glory, / You raised Adam with *You* by Your almighty hand. / Glory to Your Resurrection on the third day, / through which You have granted us eternal life / and the forgiveness of sins, O One and Only Merciful One!

**Glory: Sticheron from the Menaion, if available. If not:**

**Glory, and now, to the Mother of God:** The Virgin who knew no marriage, / who conceived God in the flesh in an ineffable manner, /—Mother of the Most High God! / Hear the supplications of Your servants, O All-Pure One, / who grants purification from sins to all; / now, having accepted our prayers, / intercede for the salvation of us all.

**Then: “Now You grant:” The Three Holy Ones following the “Our Father:”**

### Troparion

You descended from on high, O Merciful One, / and deigned to remain three days in the tomb, / to free us from our passions— / our life and resurrection, O Lord, glory to You!

**Glory, and now, to the Theotokos:** Born of the Virgin for our sake / and having endured the crucifixion, / having overthrown death by death / and revealed the Resurrection as God, / do not despise, O Good One, those created by Your hand; / show Your love for mankind, O Merciful One, / accept the Mother of God who gave birth to You, interceding for us, / and save, O our Savior, those who have lost all hope.

**The same troparion also for “God is the Lord:”**

### AT MATINS

**We sing “God is the Lord:” in Tone 4, the Sunday troparion twice, and the Theotokion once (see Great Vespers). Then the usual psalmody from the Psalter.**

**After the first sedalen verse**

You have risen from the dead, Life of all, / and the radiant Angel proclaimed to the women: / “Cease weeping! Proclaim the good news to the Apostles, / exult in song that Christ the Lord has risen, / who, as God, was pleased to save / the human race!”

**Verse: Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!** **Ps 9:33**

Having truly risen from the tomb, / You commanded the devout women / to proclaim the Resurrection to the Apostles, as it is written. / And Peter, hastening to the tomb, / and seeing light within the tomb, was amazed; / and so he saw only the shrouds, / lying there without the Divine Body within them, / and, having believed, he cried out: “Glory to You, Christ God, / for You save all, our Savior; / for You are the radiance of the Father!”

**Glory, and now, to the Mother of God:** Let us sing of the heavenly gate and ark, the all-holy mountain, / the radiant cloud, / the heavenly ladder, the spiritual paradise, / Eve’s deliverance, the great treasure of the entire universe; / for through Her the salvation of the world was accomplished / and the forgiveness of ancient sins. / Therefore we cry out to Her: / “Intercede before Your Son and God / for the gift of forgiveness of sins / for those who reverently worship / the all-holy birth from You.”

**According to the second verse of the sedalen**

People sealed Your tomb, Savior, / *but* an angel rolled away the stone from *its* entrance. / The women saw the One who had risen from the dead / and themselves proclaimed the good news to Your disciples on Zion, / that You, the Life of all, have risen, / and the bonds of death have been broken. / Lord, glory to You!

**Verse: I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.** **Psalms 9:2**

The women, having brought the burial ointment, / heard the voice of the Angel from the tomb: / “Cease your weeping and exchange your sorrow for joy; / shout for joy in song that Christ the Lord has risen, / who, as God, was pleased to save the human race!”

**Glory, and now, to the Mother of God:** All creation rejoices in You, O Full of Grace: / the host of angels and the human race. / *You* are the sanctified temple and the spiritual paradise, / the glory of virginity, from whom God became incarnate and took the form of an Infant— / our God, who existed before *all* ages. / For He transformed Your womb into a throne / and made Your womb vaster than the heavens. / All creation rejoices in You, O Full of Grace, / glory to You!

**Then the troparia “to the Immaculate Ones” and the Small Ektenia.**

**Ipakoia**

The Myrrh-bearers, having come to the tomb of the Giver of life, / sought the immortal Lord among the dead / and, having received the joy of the good news from the Angel, / proclaimed to the apostles that the Lord had risen, / bestowing great mercy upon the world.

**Hymns. Antiphon 1**

From my youth, the enemy has tempted me, / inflaming me with pleasures; / but, trusting in You, O Lord, / I put him to flight.

May those who hate Zion become / like grass before *it* is uprooted; / for Christ will sever their necks / with painful blows.

**Glory:** All things live through the Holy Spirit; / He is the Light from the Light, the great God. / Let us sing of Him *together* with the Father and the Word.

**And now: And we repeat the same.**

## Antiphon 2

May my heart be covered with Your fear, acting with humility, / so that, having been lifted up, / it may not fall away from You, O All-Merciful One.

Whoever places his hope in the Lord / will not be afraid / when He tests all things with fire and suffering.

**Gloria:** Through the Holy Spirit, everyone who *has become* godlike / contemplates, prophesies, and performs the greatest miracles, / singing the praises of God, one in three *Persons*; / for although the Divinity shines *with a* threefold *light*, / *it* reigns as one.

**And now:** **And we repeat the same.**

## Antiphon 3

I have called upon You, O Lord; / hear me, incline Your ear to me who call, / and purify *me* before You take me from here.

Everyone who returns to his mother—the earth— / will return again to receive / either torment or honor, according to *the life* he has lived.

**Gloria:** Through the Holy Spirit—the doctrine of the Triune God: / for the Father is without beginning, from whom the Son was born outside of time, / and the Spirit, like *Him* and co-throne, / shone forth from the Father together *with Him*.

**And now:** **And we repeat the same.**

## Antiphon 4

Behold, what is so beautiful, or what is so pleasant, / as for brothers to live together! / For in this the Lord / has promised eternal life.

He who adorns the lilies of the field commands / that we should not worry / about our clothing.

**Gloria:** By the Holy Spirit, *as* the sole Source, / all things are sustained and preserved in the world; / for He is God, truly consubstantial / with the Father and the Son.

**And now:** **And we repeat the same.**

## Prokeimenon

The Lord will reign forever, / your God, O Zion, from generation to generation.

**Verse:** Praise the Lord, O my soul. I will praise the Lord all my life.

Ps 145:10, 1–2A

**“Let everything that breathes praise the Lord:” and we read the Sunday morning Gospel.**

## Sunday Hymn after the Gospel

Having beheld the Resurrection of Christ, / let us worship the Holy Lord Jesus, / the only sinless One. / We worship Your Cross, Christ, / and we sing and glorify Your Holy Resurrection, / for You are our God, / we know no other besides You, / we call upon Your name. / Come, all the faithful, / let us worship the holy Resurrection of Christ, / for behold, through the Cross / joy has come to the whole world. / Always blessing the Lord, / we sing of His Resurrection, / for He, having endured the crucifixion, / has crushed death by death.

**Psalm 50.**

**Gloria:** Through the prayers of the apostles, O Merciful One, / blot out the multitude of our sins.

**And now:** Through the prayers of the Mother of God, O Merciful One, / blot out the multitude of our sins.

**Then, Tone 6:** Have mercy on me, O God, / through Your great mercy / and through the abundance of Your kindness, / blot out my iniquity.

**And the stichera:** Jesus has risen from the tomb, / as He foretold, / granting us eternal life / and great mercy.

**And the prayer:** Save, O God, Your people:

### Canons

**The first—Sunday, in 4; the second—Cross and Resurrection, in 3; the third—Theotokos, in 3, and the Menaion, in 4. If a saint is celebrated in 6, then the Cross and Resurrection, in 2, and the Theotokos, in 2.**

### Ode 1

#### Canon 1

**Irmos:** The charioteer of Pharaoh's chariot was overwhelmed / by the once-miraculous rod of Moses, / which parted the sea with a cross-shaped blow, / and saved the fleeing Israelites, those on foot, / who sang a song to God.

**Refrain:** Glory, O Lord, to Your holy Resurrection.

How can we fail to marvel at / the almighty Divinity of Christ, / who, through His sufferings, pours out / dispassion and incorruptibility upon all the faithful, / and who brings forth from the sides of the saints / a fountain of incorruptibility / and from the tomb—eternal life.

What a beautiful Angel / has now appeared to the women! / And he, bearing clear signs / of natural, incorporeal purity / and revealing through his appearance / the light of the Resurrection, / exclaims: "The Lord is risen!"

**Theotokos:** Glorious things have been spoken of You throughout the generations, / O Virgin Mother of God, who conceived the Word of God in *Your* womb / yet remained pure; / therefore we all honor You, / our Protectress, *second* only to God.

#### Canon 2

The gates of sorrow were thrown open, / and the gatekeepers of hell trembled, / seeing in *the* deepest *places* / *Him who dwells* on high, / beyond the bounds of all nature.

The angelic hosts were amazed, / seeing the fallen human nature, / *once* confined in the depths of the earth, / seated on the Father's throne.

**Theotokion:** The hosts of angels and mortals / praise You unceasingly, O Mother who knew no marriage; / for You carried their Creator, as a babe, / in Your arms.

#### Canon 3

Most Pure Mother of God, / who supernaturally gave birth / to the eternal and most divine Word made flesh! / We sing Your praises.

You, Christ—the life-giving cluster, / pouring forth the sweetness of universal salvation— / were born of the Virgin.

The race of Adam, through You, O Mother of God, / raised to a bliss beyond comprehension, / glorifies You as is fitting.

**Then the troparia from the Menaion canon and the katavasia according to the rule.**

### Ode 3

#### Canon 1

**Irmos:** You who in the beginning established the heavens with wisdom / and founded the earth upon the waters! / Establish me, O Christ, upon the rock of Your commandments, / for there is no one holy but You, / the only Lover of mankind.

Adam, condemned for tasting sin, / was justified by the saving suffering of Your flesh, O Christ; / for You Yourself, being beyond the trial of death, / appeared sinless.

My God, Jesus, You kindled the light of the Resurrection / for those who dwelt in darkness and the shadow of death, / and, having bound the strong one with Your Divinity, / You plundered his spoils.

**Theotokos:** You have been revealed as higher than the Cherubim and Seraphim, / O Theotokos; / for You alone received into Your womb / the boundless God, O Immaculate One. / Therefore, all of us, the faithful, / call You blessed in our hymns.

### Canon 2

*Adam*, who had previously disobeyed Your commandment, / You, O Lord, sent into exile; / but having taken on his form and taught him obedience, / You brought him into communion with Yourself through the crucifixion.

O Lord, who foresaw all things through Your wisdom, / and by Your intellect created *the* underworld, / You did not refuse, O Word of God, to descend *there* / to raise up *those created* in Your image.

**Theotokos:** Having taken up dwelling in the Virgin in the flesh, O Lord, / You revealed Yourself to people, / as much as it was fitting for You to be seen, / and You revealed Her truly as the Mother of God / and the helper of the faithful, / O sole Lover of mankind.

### Canon 3

Grant us Your help / through Your intercessions, O All-Pure One, / warding off *from us* the blows / of terrible calamities.

Through the redemption of our foremother Eve, / You have become, O Mother of God, / the Source of life for the *whole* world, / having borne Him in Your womb.

Gird me with Your might, All-Pure One, / You who truly gave birth to God in the flesh /—the hypostatic Power of the Father.

## Song 4

### Canon 1

**Irmos:** You are my stronghold, O Lord, / You are my strength, / You are my God, You are my joy, / who did not forsake the Father's bosom / but visited us in our poverty. / Therefore, with the prophet Habakkuk, I proclaim to You: / "Glory to Your power, Lover of mankind!"

You have loved me, who was at enmity *with You*, / with a steadfast love; / You, having humbled Yourself *in an* extraordinary way, / came down to earth, O merciful Savior, / without turning away from my utter insolence; / and, remaining in the heights of Your ineffable glory, / You have glorified *me*, who was once despised.

Who, O Lord, is not now amazed, / seeing death destroyed by suffering, / corruption fleeing from the Cross, / and hell, deprived of *its* riches by death? / *This* is the extraordinary work of Divine power / through You, who endured the crucifixion, Lover of Mankind!

**Theotokos:** You are the praise of the faithful, having known no marriage; / You are the Intercessor, the refuge of Christians, their wall and harbor; / for to Your Son, O All-Pure One, / You bring petitions / and save from misfortune / those who acknowledge You with faith and love / as the pure Mother of God.

### Canon 2

The descendants of the lawless nailed / You to the Cross, Lover of Mankind; / *but* You, in Your mercy, saved them, / those who glorify Your sufferings.

Having risen from the tomb, You raised with *You* / all the dead *who were* in Hades / and, in Your mercy, enlightened / those who glorify Your Resurrection.

**Theotokos:** The God whom You bore in Your womb— / implore Him, O Most Pure Mary, / to grant forgiveness of sins / to those who ask You *for it*.

**Canon 3**

O uncultivated field—the Mother of God, / who brought forth the life-giving Ear of Corn, / who gives life to the world, / save those who sing Your praises!

We all, enlightened, acknowledge You as the Mother of God, O All-Pure One; / for You bore in Your womb / the Sun of Righteousness, O Ever-Virgin.

Grant us Your favor / for the sins of ignorance, as You are sinless, / and bring peace to Your world, O God, / through the intercession of She who gave birth to You.

**Song 5****Canon 1**

**Irmos:** Why have You cast me away / from Your presence, Unquenchable Light, / and why has foreign darkness covered me, the wretched one? / But turn me back to the light of Your commandments / and direct my paths, I pray.

You endured being clothed in a *crimson* robe / amid the mockery preceding Your Passion, Savior, / covering the shameful nakedness of the first man, / and *You were* nailed to the Cross naked, / so that You might strip *from him*, Christ, / the garment of death.

From the dust of mortal man, You recreated my fallen nature / by rising from the dead, / and made *it* imperishable, O Christ, / revealing *it* anew, as it were, in a royal image, / shining with the light of incorruption.

**Theotokos:** Having maternal boldness / toward Your Son, O All-Pure One, / do not pass us by with Your maternal care, we pray; / for we, Christians, direct You and *You* alone / to appease the Lord with Your favor.

**Canon 2**

Strengthen us with the power of Your Cross, Christ, /—for it is for its sake that we take refuge in You—/ *and* grant us Your peace, Lover of Mankind.

Now, *as a helmsman*, / guide our lives, our God, / as we sing of Your Resurrection, / and grant us peace, O Lover of Mankind.

**Theotokion:** Intercede, O Pure One, with Your Son and our God, / O holy Mary, who knew no marriage, / to bestow upon us, the faithful, great mercy.

**Canon 3**

Calm the unbearable storm of my passions, / You who bore God in your womb—/ *our* Helmsman and Lord.

The hosts of angels and the assemblies of mortals / revere the birth *of Christ* from you, / Most Pure Mother of God.

Mary, Mother of God, who knew no marriage! / Make the hopes of Your enemies come to nothing / and bring joy to those who sing Your praises.

**Song 6****Canon 1**

**Irmos:** Have mercy on me, Savior, — / for my transgressions are many, — / and deliver me from the depths of evil, I pray; / for I have cried out to You, — and You hear me, / O God of my salvation!

The author of evil has crushed me mightily through the tree; / but You Yourself, Christ, hung upon the Cross, / have cast him down even more mightily, / subjecting him to shame, / and raising up the fallen.

You, having risen from the tomb, have shown mercy to Zion, / making *it* new out of the old, / as the Merciful One, through Your divine blood, / and now You reign in it, Christ, forever and ever.

**Theotokos:** May we be delivered from grave sins / through Your intercessions, O pure Mother of God, / and may we attain, O All-Pure One, divine illumination / from the Son of God, who was ineffably incarnate through You!

**Canon 2**

You stretched out Your hands on the Cross, / healing the hand of the first man / that had been recklessly stretched out in Eden, / and You tasted the bitter tree / of gall, O Christ, / and saved, as the Mighty One, / those who glorify Your sufferings.

The Redeemer tasted death, / to destroy both the ancient sentence / and the realm of corruption; / and coming *to those who* dwelt in Hades, He raised them up, / and, as the Mighty One, saved / those who sing of His Resurrection.

**Theotokos:** Do not cease to intercede for us, / Most Holy Virgin Mother of God, / for You are the support of the faithful, / and we are strengthened by our hope in You, / and with love we glorify You / and Him who was incarnate from You in an ineffable manner.

**Canon 3**

We, the faithful, proclaim You, O Mother of God, / to be the Temple of God and the Ark, / the living palace, / and the gate of heaven.

Having become, like God, the destroyer of idols, / Your Child, Mary, Bride of God, / receives worship / together with the Father and the Spirit.

The Word of God has revealed You, O Mother of God, / as the heavenly ladder to mortals, / for through You / He descended to us.

**Kontakion**

Rising from the tomb, You raised the dead, / and resurrected Adam, / and Eve rejoices at Your resurrection, / and the ends of the earth celebrate / Your rising from the dead, O Most Merciful One.

**Ikos:** Having plundered the royal palaces of Hades / and raised the dead, O Long-suffering One, / You met the myrrh-bearing women, / bringing *them* joy instead of sorrow. / And to Your apostles You revealed the signs of victory, / my Savior, Giver of life, / and You enlightened *all* creation, Lover of mankind. / Therefore, the whole world rejoices *together* / at Your rising from the dead, O Most Merciful One.

**Song 7**

**Canon 1**

**Irmos:** The fire in Babylon was once put to shame / by God's descent; / therefore the youths in the furnace, with joyful steps / dancing as if in a meadow, sang: / "Blessed are You, God of our fathers!"

The glorious self-emptying, the divine riches / of Your poverty, O Christ, / astound the angels, / who, seeing You nailed to the Cross / for our salvation, cry out in faith: / "Blessed be the God of our fathers!"

At Your divine descent, / *the places* beneath the earth were filled with light, / and the darkness that had previously pursued *us* was driven away. / Therefore, the eternal captives rose, exclaiming: / "Blessed is the God of our fathers!"

**Trinity Hymn:** Lord of all, yet Father of only one—/the only-begotten Son—/we proclaim You, teaching orthodox theology, /acknowledging the one Holy Spirit proceeding from You, /equal to *You* in nature and eternity.

**Canon 2**

You have accomplished salvation, according to the prophecy, / in the midst of the universe, O God; / for, having been lifted up on the Tree, You have called all *to Yourself*, / those who cry out in faith: / “O God of our fathers, blessed are You!”

Rising from the tomb, O Merciful One, as from sleep, / You have delivered all from corruption; / and *all* creation is strengthened in faith / through the Apostles who proclaim the Resurrection. / God of our fathers, blessed are You!

**To the Mother of God:** Equal in power to Him who gave birth to the Word, / equal *to Him* in eternity and might, / is formed in the womb of the Virgin / by the will of the Father and the Spirit. / God of our fathers, blessed are You!

### Canon 3

Having been incarnated from the Virgin’s womb, / You appeared for our salvation. / Therefore, acknowledging Your Mother as the Mother of God, / we exclaim with gratitude: / “God of our fathers, blessed are You!”

*Like* a branch, O Virgin, / You sprang forth from the root of Jesse, all-blessed one, / blossoming and bearing saving fruit, / as those who cry out with faith to Your Son: / “God of our fathers, blessed are You!”

Fill all with wisdom and divine power, / Hypostatic Wisdom of the Most High, / through *the prayers* of the Mother of God, / as we sing to You with faith: / “God of our fathers, blessed are You!”

## Hymn 8

### Canon 1

**Irmos:** Seven times the Chaldean ruler / set the furnace ablaze / against those who worshiped God with fervor; / but seeing them saved by a higher power, / he cried out to the Creator and Savior: / “You youths, bless Him; you priests, sing His praises; / you people, exalt Him for all ages!”

The super-divine power of Jesus / shone forth in a godly manner in *the work* of our *salvation*; / for He, having tasted the death of the cross in the flesh for all, / destroyed the power of hell. / Young men, bless Him unceasingly; priests, sing His praises; / people, exalt Him forever and ever!

The Crucified One has risen; the arrogant have fallen; / the fallen and the broken have been raised up; / corruption has been cast out, and incorruption has flourished: / for life has swallowed up what is mortal. / Young men, bless Him; priests, sing His praises; / people, exalt Him forever and ever!

**Trinity Hymn:** The Triune Godhead, shining with a single radiance / from a single nature in three Persons— / the Father without beginning, / and the Word of the Father, equal *to Him* in nature, / and the Spirit, reigning with *Them* and of one essence, /—young men, bless Him; priests, sing His praises; / people, exalt Him for all ages!

### Canon 2

On the Tree, He who stretched out His hands / toward me, the naked one, / and called me *to Himself*, / to warm me with His glorious nakedness, / bless the Lord, all creation, / and exalt Him forever.

From the deepest depths of hell / You have raised me, a fallen one, / and on the high throne of *Your Father* / You have honored Him with glory; / bless the Lord, all creation, / and exalt Him forever.

**Theotokos:** As the daughter of fallen Adam / You appeared, O Virgin, / but as the Mother of God, who renewed my nature, / Whom we *and* all creation / sing of as Lord, / and exalt for all ages.

### Canon 3

Extinguish the deceptive and fiery arrows / of our adversaries *aimed* against us, / so that we may sing Your praises, O Pure One, forever.

Supernaturally, the Creator and Savior— / You, O Virgin, gave birth to God the Word; / therefore we sing Your praises for all ages.

As a light-bearing and resplendent golden lamp, / the Inaccessible Light, who dwelt within You, / revealed You, O Virgin, for all ages.

**Then we sing the Song of the Most Holy Theotokos: “My soul magnifies the Lord:”**

### Song 9

#### Canon 1

**Irmos:** The heavens were amazed at this, / and the ends of the earth were terrified, / that God appeared to people in the flesh, / and Your womb became vaster than the heavens. / Therefore, O Mother of God, / the hosts of angels and men magnify You.

By Your divine and eternal nature, You were simple, / yet You became complex by taking on flesh / *and* uniting it to Your Hypostasis, O Word of God; / and, though You suffered as a man, / You remained untouched by suffering as God. / Therefore, we magnify You in two natures / that are indivisible and unconfused.

Your Father, by Your divine nature, / and as *You Yourself* became human by nature, / You called God, the Most High, having come down to Your servants; / *and* having risen from the tomb, — proclaiming God and Lord by nature / to those born on earth by grace, / with Whom we all glorify You.

**Theotokos:** You appeared, O Virgin, as the Mother of God, / having supernaturally given birth in the flesh to the Good One—the Word, / whom the Father, as the Good One, poured forth from His heart / before all ages; / Him we now consider supreme *over all* that is corporeal, / even though He is clothed in the body.

#### Canon 2

We know You, by the nature of the Son of God, / conceived in the womb of the Mother of God / and made man for our sake, / and lifted up on the Cross; / suffering according to human nature, / yet remaining, as God, untouched by suffering.

The gloomy darkness has been dispelled, / for the Sun of Righteousness has risen from Hades— / Christ, who enlightens the ends of the earth, / shining with the light of the Godhead, / —the heavenly Man, the earthly God, / Whom we magnify in His two natures.

Be strengthened and prosper, / and reign, O Son of the Mother of God, / subduing the Ishmaelite people, who are hostile toward us, / and subjecting them to the pious king, / as an invincible weapon *for him* who takes refuge in You, / granting him the Cross together with the spear.

#### Canon 3

The memory of You is filled with joy and gladness, / bestowing healing *upon* those who take refuge in *You* / and who reverently confess You / through the Mother of God.

In the psalms we sing of You, O Full of Grace, / and without ceasing we offer *You the greeting* “Rejoice”; / for You have poured out joy upon all.

Your Fruit, O Mother of God, has grown to perfection, / bringing not destruction *to* those who partake of *Him*, / but life to those who glorify You with faith.

**After the katavasia, the Small Litany, followed by: “Holy is the Lord our God:” and the Sunday Exapostilarion.**

**At “Praise,” the Sunday stichera, in the 8th tone**

**To carry out among them the judgment decreed; / this glory belongs to all His saints.**

Lord, though You stood before the tribunal, judged by Pilate, / You did not forsake the throne *where* You sit together with the Father. / And, having risen from the dead, / You freed the world from the enemy's bondage, / as the Merciful and Lover of Mankind.

**Praise God in His saints, / praise Him in the firmament of His power.**

Lord, *as* a weapon against the devil, / You have given us Your Cross: / for *the enemy* fears and trembles, / not daring to look upon its power; / for it raises the dead and has destroyed death. / Therefore, we worship Your burial and Your resurrection.

**Praise Him for His might, / praise Him for the multitude of His glory.**

Lord, though You were laid in a tomb in Judea / as a mortal, / yet, as a sleeping King, / soldiers guarded You, / and, as the treasure of life, they sealed You with a seal. / But You rose again and granted immortality to our souls.

**Praise Him with the sound of trumpets; / praise Him with the psaltery and the harp.**

Your angel, O Lord, / who proclaimed the Resurrection, struck fear into the guards, / and announced to the women, saying: / "Why do you seek the living among the dead? / He has risen, *as* the true God, / and has granted life to the universe."

### Other stichera, Eastern

**Praise Him with the timpani and in the choir, / praise Him with strings and the organ.**

You suffered on the Cross, impassible in Your Divinity, / and deigned to remain in the tomb for three days, / so that You might free us from the enemy's bondage / and, having granted us immortality, give us life, Christ our God, / through Your Resurrection, O Lover of Mankind.

**Praise Him with melodious cymbals; praise Him with resounding cymbals. / Let everything that breathes praise the Lord!**

I worship, I glorify, and I sing of You, Christ, / Your resurrection from the tomb, / by which You have freed us from the unbreakable chains of hell / and granted the world, as God, / eternal life and great mercy.

**Arise, O Lord my God, and let Your hand be exalted; / do not forget Your poor ones to the end!**

Guarding Your life-giving tomb, / the lawless, *together* with the guards, sealed it; / but You, as the immortal and almighty God, / rose again on the third day.

**I will praise You, O Lord, with all my heart; / I will proclaim all Your wonders.**

When You came to the gates of hell, O Lord, and shattered them, / *hell*, the captive, cried out: / "Who is this One who cannot be *confined* in the depths of the earth, / but who has laid waste the *very* dungeon of death as if it were a tent? / I received Him as a mortal, / yet *now* I tremble *before Him* as before God." / Almighty Savior, have mercy on us!

**Glory: Gospel Sticheron.**

**And now, Tone 2:** Most blessed are You, Virgin Mother of God, / for through Him who was incarnate of You, hell is bound, / Adam is restored *from it*, / the curse has lost its power, / Eve is set free, death is put to death, / and we are filled with life. / Therefore, singing, we cry out: / "Blessed is Christ God, who has so graciously willed this; glory to You!"

**Priest:** Glory to You, who have shown us the light!

**The Great Doxology.**

### Sunday Troparion

Having risen from the tomb, You broke the chains of hell, / You abolished the sentence of death, O Lord, / delivering all from the snares of the enemy; / and appearing to Your Apostles, / You sent them forth to preach / and through them granted peace to the universe, / O One, Most Merciful.

**And the dismissal.**

## AT THE LITURGY

### Blessed Are Those, on the 8th

Remember us, Christ, Savior of the world, / as You remembered the thief on the cross, / and grant us all, O One and Merciful One, / Your Heavenly Kingdom.

**Blessed are the pure in heart, for they shall see God.**

Listen, Adam, and rejoice *together* with Eve: / for he who once stripped *you* both / and took us captive *through* deceit / has been stripped of his power by the Cross of Christ.

**Blessed are the peacemakers, for they shall be called children of God.**

Nailed to the Tree, our Savior, of *Your own* will, / You redeemed Adam from the curse *that came* through the tree, / restoring *to him*, in Your mercy, / that which *is in him* in *Your* image, / and the dwelling place of paradise.

**Blessed are those who are persecuted for righteousness' sake, for theirs is the Kingdom of Heaven.**

On this day Christ rose from the tomb, / granting incorruption to all the faithful, / and He renews the joy of the myrrh-bearers / after *His* Passion and Resurrection.

**Blessed are you when they revile you and persecute you and unjustly slander you in every way for My sake.**

Rejoice, wise myrrh-bearing women, / who were the first to behold Christ's Resurrection / and announced to His apostles / the call of the whole world *to salvation*!

**Rejoice and be glad, for great is your reward in heaven.**

Having shown yourselves to be friends of Christ, O Apostles, / you will sit with Him on thrones in glory. / Intercede for us, that we may stand before Him with boldness, / as His disciples.

**Glory to the Trinity:** The eternal Trinity, the indivisible Being, / the co-throned Unity of those equally honored in glory, / the Nature and Kingdom that transcend *all* beginnings! / Save those who sing of You with faith.

**And now, to the Theotokos:** Rejoice, vast dwelling place of God! / Rejoice, ark of the New Covenant! / Rejoice, gilded vessel, / from which heavenly manna is bestowed upon all!

### Prokeimenon

Pray and offer / your vows to the Lord, our God.

**Verse:** God is known in Judea; His name is great in Israel.

Ps 75:12A, 2

### Alleluia

**Antiphon:** Come, let us rejoice in the Lord; let us shout for joy to God, our Savior.

**Verse:** Let us hasten before His face with praise, and let us shout to Him in psalms.

Ps 94:1, 2

## SUNDAY EXAPOSTILARIA AND THE GOSPEL MATIN STICHERA

The Gospel Matins stichera were composed by Emperor Leo the Wise, while the Exapostilaria were composed by his son, Emperor Constantine.

### MORNING GOSPEL 1

#### Exapostilarion 1

We shall gather with the disciples on the Mount of Galilee, / to behold Christ by faith, / as He proclaims *His* receiving of authority over heaven and earth; / we shall learn how He commands the baptism of all nations / in the name of the Father, and of the Son, and of the Holy Spirit, / and how He promised to remain with those initiated into *His* mysteries / until the end *of the age*.

**Theotokos:** You rejoiced with the disciples, O Virgin Mother of God, / for you saw Christ, risen from the tomb / on the third day, just as He had said. / To them He appeared, teaching and revealing *the* highest *mysteries*, / and commanding them to baptize in *the name* of the Father, and of the Son, and of the Holy Spirit, / so that we might believe in His Resurrection / and glorify You, O Virgin.

#### Gospel Matins stichera, tone 1

To the disciples who had ascended the mountain, / the Lord appeared from the earth before *His* Ascension. / And *they*, having worshiped Him / and learned of the authority given to Him over all things, / were sent into the world to proclaim / *His* resurrection from the dead and His ascension into heaven. / Christ God, who is far from falsehood, / and Savior of our souls, / promised to abide with them forever.

### MORNING GOSPEL 2

#### Exapostilarion 2

Seeing the stone rolled away, / the myrrh-bearers rejoiced, / for they beheld a young man sitting in the tomb, / and he announced to them: / “Behold, Christ has risen; tell Peter and *all* the disciples: / Hurry to the Mount of Galilee, / there He will appear to you, / as He foretold to *His* friends.”

**The Theotokos:** The angel greeted the Virgin *with* “Rejoice” / before Your conception, O Christ; / *and* the angel rolled away the stone from Your tomb. / The first—instead of sorrow—*revealed* a sign of unspeakable joy, / while the second—instead of death—proclaimed You, the Giver of life, / extolling *You* and announcing the Resurrection / to the women and to those initiated into *Your* mysteries.

#### Gospel Matins stichera, tone 2

To the women who were with Mary, / who had come with spices / and were perplexed as to how to achieve their desire, / the stone was revealed to have been rolled away / and the Divine Youth appeared, calming the turmoil of their souls; / “For,” he said, “Jesus the Lord has risen; / so tell the heralds, His disciples, / that *they* may hasten to Galilee / and see Him, risen from the dead, / as the Giver of life and the Lord.”

## MORNING GOSPEL 3

## Exapostilarion 3

No one should doubt / that Christ has risen; / for He appeared to Mary, / then those going to the village saw Him, / and He appeared again to those initiated into the mysteries— / the eleven who were reclining; / *and* having sent them to baptize, / He ascended into heaven, from whence He had come down, / *and* confirmed *their* preaching with many signs.

**Theotokos:** O Sun, who rose on this day from the tomb, / like a bridegroom from the bridal chamber, / and who conquered hell and destroyed death! / Through the intercession of Your Mother, send down light upon us, / light that enlightens hearts and souls, / light that guides all to walk / in the paths of Your commandments and the ways of peace.

## Gospel Matins stichera, tone 3

The disciples, who did not believe Mary Magdalene / when she proclaimed the resurrection from the dead and the appearance of the Savior, / were rebuked for their hard-heartedness; / but, armed with signs and wonders, / they were sent out to preach. / And You, O Lord, ascended to the Source of light—the Father— / while they proclaimed the Word everywhere, / confirming *it* with miracles. / Therefore, we who have been enlightened by them / glorify Your resurrection from the dead, / O Lord, lover of mankind!

## MORNING GOSPEL 4

## Exapostilarion 4

Shining with virtues, we shall see in the life-giving tomb / men in resplendent garments, / appearing to the myrrh-bearers, their faces bowed to the ground; / we shall be convinced of the Resurrection of the Ruler of the heavens, / and we shall hasten with Peter to Life within the tomb, / and, marveling at what has come to pass, / we shall remain to behold Christ.

**The Theotokos:** “Rejoice,” You proclaimed, / and You transformed the sorrow of our first parents, O Lord, / introducing joy into the world in *its* place / through Your Resurrection. / Send down, then, its light, O Giver of life, / for the sake of She who bore You in her womb, / the light of Your mercy, which enlightens hearts, / so *that* we may cry out to You: / “Lover of mankind, God-man, / glory to Your Resurrection!”

## Gospel Matins stichera, tone 4

It was early morning, and the women / came to Your tomb, Christ, / but did not find the body they longed for. / So, as they stood there perplexed, / *angels* in resplendent garments appeared *to them* and proclaimed: / “Why do you seek the living among the dead? / He has risen, just as He foretold. / Why do you not remember His words?” / Believing them, they proclaimed what they had seen; / but their good news seemed empty— / for the disciples were still slow to understand. / However, Peter ran *to the tomb* and, seeing it, / glorified Your miracles within himself.

## MORNING GOSPEL 5

## Exapostilarion 5

Christ, *who rose* from the dead, is our life and our way; / He walked with Cleopas and Luke, / and was recognized by them at Emmaus when He broke bread. / Their hearts and minds were burning

/ as He spoke with them along the way / and explained to them from the Scriptures what He had endured. / Let us exclaim with them: “He has risen / and appeared to Peter as well!”

**Theotokos:** I sing of Your boundless mercy, my Creator; / for You humbled Yourself to come down *from heaven* / and save the broken nature of mortals; / and, though You are God, You deigned, / being born of the pure Virgin of God, / to become like me and descend into hell, / desiring to save me, O Word, / through the intercessions of Your Mother, / O All-Merciful Lord.

### Gospel Matins stichera, tone 5

O *how* wise are Your judgments, Christ! / How You enabled Peter, through mere swaddling clothes, / to comprehend Your Resurrection! / And while traveling with Luke and Cleopas, You converse with *them*, / and, as You speak, You do not immediately reveal Yourself. / Therefore, You even accept *their* reproach, / that You are one of those who have come to Jerusalem / and are uninvolved in the outcome of its plans. / But, *as* the One who arranges all things for the good of creation, / You revealed the prophecies concerning You, / and at the blessing of the bread You were recognized by those / whose hearts had already been burning with a desire to know You. / They already clearly proclaimed to the assembled disciples / Your Resurrection; by it, have mercy on us.

## MORNING GOSPEL 6

### Exapostilarion 6

Showing that You are human by nature, O Savior, / after rising from the tomb You partook of food with *Your disciples*, / and standing among *them*, You taught them to preach repentance, / and ascended directly to the Heavenly Father, / and promised to send the Comforter to the disciples. / O Most Divine God-Man, / glory to Your Resurrection!

**The Theotokos:** The Creator of all things and God of all took on mortal flesh / from Your pure blood, All-Holy Virgin, / and, truly, He renewed *our* entire fallen nature, / preserving *You as a Virgin* after childbirth, just as You were before. / Therefore, we all glorify You with faith, exclaiming: / “Rejoice, Mistress of the World!”

### Gospel Matins stichera, tone 6

Truly, O Christ, You are the peace of God with mankind! / Bestowing Your peace upon Your disciples after the Resurrection, / You filled them with fear: they thought they were seeing a spirit; / but You calmed their agitation, / showing *them* Your hands and feet. / Meanwhile, while they still did not believe, / You opened their minds to understand the Scriptures / by eating food in their presence and reminding them of Your teachings. / And, having confirmed the Father’s promise to them / and blessed them, You ascended into heaven. / Therefore, *together* with them, we worship You. / Lord, glory to You!

## MORNING GOSPEL 7

### Exapostilarion 7

When Mary said that they had taken the Lord away, / Simon Peter / and the other disciple, the one whom Christ loved, ran to the tomb; / the two of them ran and found inside / only the linen cloths lying there, / and the cloth that had been on *His* head, lying by itself apart from them. / So they went back inside, / until they saw Christ.

**To the Mother of God:** You have done great and unheard-of things for me, / O my most merciful Christ: / for from the Virgin You were born in an inexpressible manner, / and You accepted the Cross,

and endured death, / rose in glory, and delivered our nature from death. / Glory, O Christ, to Your glory, / glory to Your power!

### Gospel Matins stichera, tone 7

Behold—darkness and the early morning. / And why do you stand by the tomb, Mary, / with deep gloom in your mind? / That is why you are searching for where they laid Jesus; / but look at the disciples running together, / how through the linen cloths and the shroud / they were assured of the Resurrection / and recalled the Scriptures concerning it. / Together with them, having come to faith through them, / we sing to You—Christ, the Giver of Life.

## MORNING GOSPEL 8

### Exapostilarion 8

Seeing the two angels inside the tomb, Mary was astonished / and, not recognizing Christ, asked *Him* as if He were the gardener: / “Sir, where have you laid the body of my Jesus?” / But upon hearing *His* voice, she realized that it was the Savior Himself, / and she heard Him say: “Do not touch Me, / for I am ascending to the Father— / tell *this* to My brothers!”

**Theotokos:** You gave birth to the One of the Trinity in an ineffable way, O Virgin, / dual in nature, dual in action, / yet one in Hypostasis. / Pray to Him always for those who worship You with faith, / that they may be delivered from every wile of the enemy, / for we all now take refuge in You, / O Lady, Mother of God.

### Gospel Matins stichera, tone 8

Mary’s fervent tears / are not shed in vain; / for behold—she is deemed worthy of the Angels’ instruction, / and of beholding You, O Jesus! / Yet she still thinks of earthly things, like a frail woman, / and therefore is not permitted to touch You, Christ; / yet as a herald she is sent to Your disciples, / to whom she brought the good news, / announcing *Your* ascension to the Father’s inheritance. / Grant us also, through her, the grace of Your appearance, / O Lord and Master!

## MORNING GOSPEL 9

### Exapostilarion 9

When You entered, O Lord, with the doors locked, / You filled the apostles with the Holy Spirit: / having granted *them* peace with a breath, / You commanded *them* to bind and loose sins; / and eight days later You showed Your side and Your hands to Thomas, / with whom we *also* cry out: / “You are the Lord and God!”

**The Theotokos:** When You saw Your Son, / risen from the tomb on the third day, / Bride of God, All-Holy Virgin, / You cast aside all the sorrow / that You, as a Mother, had endured / while gazing upon *Him* in His suffering; / and, filled with joy, *together* with His disciples, / she sang His praises in celebration. / Therefore, save now / those who confess You as the Mother of God.

### Gospel Matins stichera, tone 5

As *if* at the end of time, / late on *the first day after* the Sabbath, / You appeared to Your friends, Christ, / and by a miracle confirm the miracle— / by coming through locked doors / —Your resurrection from the dead. / And behold, You filled the disciples with joy, / and bestowed the Holy Spirit upon them, / and granted them the power to forgive sins, / and did not allow Thomas to be

engulfed by the waves of unbelief. / Therefore, grant us also true knowledge / and the forgiveness of sins, O merciful Lord!

## MORNING GOSPEL 10

### Exapostilarion 10

On the Sea of Tiberias, the sons of Zebedee— / Nathanael and Peter, along with two others, / and Thomas—were once out fishing. / At Christ's command, they cast *their nets* on the right side / and drew up a great catch of fish. / Peter, recognizing Him, swam out to Him. / Appearing to them for the third time, / He offered *them* bread and fish cooked on coals.

**To the Theotokos:** O Virgin, intercede for those who sing of the Lord, / who rose from the tomb on the third day, / and who call upon You with blessed love, / for we all have You as our saving refuge / and our intercessor before Him; / for we are Your inheritance and Your servants, Mother of God, / and we all turn our eyes to Your intercession.

### Gospel Matins stichera, tone 6

After Your descent into Hades and Your resurrection from the dead, / grieving, as *is* natural in separation from You, Christ, / the disciples returned to their work; / and once again—boats, nets, and no catch. / But You, O Savior, appearing as the Lord of all, / commanded them to cast their nets on the right side *of the boat*, / and the word was immediately put into action: / a great multitude of fish, / and an extraordinary feast was prepared on land. / Just as Your disciples partook of it then, / so grant that we too may now enjoy *it* in our hearts, / O Lord, lover of mankind!

## MORNING GOSPEL 11

### Exapostilarion 11

After *His* Divine Resurrection, / the Lord, having asked Peter three times, “Do you love Me?” / appointed *him* chief shepherd of His sheep. / When Peter saw the one whom Jesus loved following behind, / he asked the Lord, “What about him?” / “If I will,” said *the Lord*, / “that he remain until I come again, / what *is that* to you, my friend Peter?”

**Theotokos:** O awesome mystery! / O extraordinary miracle! / Death has been utterly destroyed by death. / Who, then, will not sing Your praises, / and who will not worship Your Resurrection, O Word, / and the Theotokos who gave birth to You without sin in the flesh? / Through her intercessions, deliver all from Gehenna.

### Gospel Matins stichera, tone 8

Appearing to Your disciples after Your Resurrection, O Savior, / You entrusted to Simon, in return for *his* love, / a flock of sheep, requiring him to tend *them* with care. / That is why You said: / “If you love Me, Peter, / feed My lambs, feed My sheep.” / He, immediately showing fervent love, / asked about another disciple. / Through their intercession, Christ, preserve Your flock / from the wolves that prey upon it.