

**‘TONE EIGHT
SATURDAY EVENING:
AT LITTLE VESPERS**

**On “Lord, I have cried ...,” 4 Stichera:
The Resurrection Stichera, in Tone VIII:**

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

We offer unto Thee, O Christ, * an evening hymn and spiritual worship; * because Thou wast well-pleased to have mercy on us ** through the Resurrection.

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

We offer unto Thee, O Christ, * an evening hymn and spiritual worship; * because Thou wast well-pleased to have mercy on us ** through the Resurrection.

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

O Lord, cast us not away * from Thy presence; * but be well-pleased to have mercy on us ** through the Resurrection.

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

Rejoice holy Zion, * Mother of the Churches, * dwelling-place of God; * for it was thee who first received forgiveness of sins ** through the Resurrection.

Glory ..., Both now ..., Theotokion, in Tone VIII:

How shall we call thee blessed, O Theotokos? How shall we hymn the unapproachable mystery of thy birthgiving, O all-blessed one? For the Creator of the ages and Fashioner of our nature, taking pity on His image, lowered Himself in an inscrutable self-abasement; and while He remained in the immaterial bosom of the Father, He made His abode in thy womb, O pure one, and immutably became flesh through thee, O thou who knewest not wedlock, remaining God by nature, as He was. Wherefore, we worship Him as perfect God and perfect man, One in dual form; for in Him there is truly a dual nature, and we all proclaim His essential characteristics to be of two kinds, according to His twofold essence, worshipping His two energies and wills. For, being one in essence with God the Father, of His own accord He willeth and acteth as God; and being of one essence with us, of His own accord He willeth and acteth as man. Him do thou entreat, O pure and most blessed one, that our souls be saved.

Then “O Joyous Light ...,”:

The Prokeimenon: “The Lord is King ...,” with its verses.

After “Vouchsafe O Lord ...,”:

On the Aposticha, these Stichera of the most holy Theotokos, in Tone VIII:

O Jesus, having come down from heaven, * Thou didst ascend the Cross; * O immortal Life, Thou didst come to death; * the true Light, unto those in darkness; * the Resurrection unto all to those who had fallen. ** Our illumination and our Savior, glory be to Thee.

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

God, the Son begotten without time from the beginningless Father, * hath condescended to become man for the salvation of mortals * that He might now grant Paradise to the First-formed man. * At the same time Thou, O Lord, hast redeemed all nature from the deceit of the serpent * and thus saved the fallen image. * As thou art one who art readily placated * Thou hast made Thy Mother the Pure undefiled Mother of the Bridegroom, ** whom we have all gained as the anchor of our souls.

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

Thou didst hold within thy womb, * O thou blessed of God, * the incarnate Creator of all things, * as He refashioned mankind, * which through the serpent had once fallen by the transgression. * For thou hast given birth ineffably to our God in the flesh, * and through thy childbearing thou hast delivered from corruption * all creation which had grown old. * Therefore we praise and glorify thy grace, * O Virgin unwedded, ** we pray thee that we may be delivered from every punishment.

Verse: The rich among the people of the land * will entreat Thy favor.

Reveal to us all the multitude of thy mercies * and the limitless ocean of thy loving-kindness, * by wiping away the sins of thy servants. * For as thou art the Theotokos, O All-immaculate one, * thou hast authority over all creation, * and by thy power thou mayest order all things as thou dost will; * for the grace of the holy Spirit clearly dwelleth within thee * and with thee, dwelleth in all things eternally, ** O Most blessed one.

Glory ..., Both now ..., Theotokion:

He Whom heaven could not contain found room within thy womb without being circumscribed, and thou didst remain pure through the ineffable word, thy virginity having in nowise been defiled. For thou, alone among women, wast both mother and virgin; and thou alone, alone, O all-pure one, didst give the Son, the Bestower of life, thy milk to drink, and didst hold the never-slumbering Eye in thine embrace. Yet as He was before time began, He did not leave the bosom of the Father, but being fully God with the angels above, below He was through thee wholly with men, yet everywhere present, in an ineffable manner. Him do thou entreat, O all-holy Lady, that those who in Orthodox manner confess thee to be the pure Theotokos may be saved.

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

Resurrection Troparion, in Tone VIII:

From on high didst Thou descend, O compassionate One; * to burial of three days hast Thou submitted * that Thou mightest free us from our passions. * O our Life and Resurrection, O Lord, glory be to Thee.

Glory ..., Both now ..., Theotokion:

And the Dismissal.

AT GREAT VESPERS

On “Lord I have cried ...,” 10 Stichera: 7 Resurrection Stichera and 3 of the Saint of the day, or 4 and 6 if the Menaion service is of Polyeleos rank.

The Resurrection Stichera, in Tone VIII:

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

We offer unto Thee, O Christ, * an evening hymn and spiritual worship; * because Thou wast well-pleased to have mercy on us ** through the Resurrection.

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

O Lord, cast us not away * from Thy presence; * but be well-pleased to have mercy on us ** through the Resurrection.

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

Rejoice holy Zion, * Mother of the Churches, * dwelling-place of God; * for it was thee who first received forgiveness of sins ** through the Resurrection.

Other Stichera, by Anatolius:

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

The Word, begotten of God the Father before all ages, * hath in the last times become incarnate of her who knew not wedlock, * and willingly endured the crucifixion and death, * and mankind, slain of old, hath thereby been saved ** through His own Resurrection.

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

We glorify Thy Resurrection from the dead, O Christ, * through which Thou hast freed the race of Adam from the tyranny of Hades, * and as God hast granted the world eternal life ** and great mercy.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word, * my soul hath hoped in the Lord.

Glory be to Thee, O Christ Savior, * only-begotten Son of God, * affixed by nails to the cross and risen from the tomb ** on the third day.

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

We glorify Thee, O Lord, * and we worship Thee, O all-powerful Savior, * who willingly endured the cross for our sake; * cast us not away from Thy presence, * but hearken unto us and save us through Thy Resurrection, ** O only Lover of mankind.

Then the Stichera from the Menaion, with the following Verses:

Verse: For with the Lord there is mercy, and with Him is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

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

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

Glory from the Menaion, if appointed. Otherwise:

Glory ..., Both now ..., Theotokion Dogmatic:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

After the Entrance and “O Joyous Light ...,”

Saturday Vespers Prokeimenon, in Tone VI:

The Lord is King, * He is clothed with majesty.

Verse: The Lord is clothed with strength and He hath girt Himself.

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

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

On the Aposticha, these Stichera, in Tone VIII:

O Christ, having descended from heaven, * Thou didst ascend the Cross; * O immortal Life, Thou didst descend into Hades; * the true Light, unto those in darkness; * the Resurrection unto all those who had fallen. ** Our illumination and our Savior, glory be to Thee.

Verse: The Lord is King: He is clothed with majesty. * The Lord is clothed with strength and He hath girt Himself.

Let us glorify Christ who hath risen from the dead: * for having taken a body and a soul, * He parted them one from another by the passion. * For His soul hath descended into Hades, * which He despoiled, while the holy body of the Redeemer of our souls ** knew not corruption in the tomb.

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

O Christ, in psalms and hymns we glorify Thy Resurrection from the dead. * For through it Thou hast freed us from the tyranny of Hades, ** and as God Thou hast granted us life eternal, ** and Thy great mercy.

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

Thou, O Master of all things, * art the incomprehensible Creator of heaven and earth, * by suffering the Cross Thou hast become for me the source of immortality. * Submitting to burial and arising in glory, * Thou hast raised Adam with Thyself by Thine All-powerful hand. * Glory to Thine Arising on the third day, * through which Thou hast granted us eternal life and the forgiveness of sins, ** as Thou alone art lovingly compassionate.

Glory from the Menaion, if appointed, otherwise:

Glory ..., Both now ..., Theotokion:

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

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

O Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, ** for thou hast borne the Savior of our souls. (Thrice)

Note: If it is a regular Sunday Vigil, we chant “O Theotokos and Virgin ...,” (Thrice). If it is one of the 12 great feasts, we chant the Troparion of the feast (Thrice). If it is a Sunday coinciding with some other feast, we chant “O Theotokos and Virgin ...,” (Twice), and the Troparion of the Feast (Once).

And the Dismissal.

If a Vigil is not served, we chant (Once):

Resurrection Troparion, in Tone VIII:

From on high didst Thou descend, O compassionate One; * to burial of three days hast Thou submitted * that Thou mightest free us from our passions. ** O our Life and Resurrection, O Lord, glory be to Thee.

Glory ..., Both now ..., the Resurrection Theotokion, in Tone VIII:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

SATURDAY NIGHT: TONE VIII
AT COMPLINE

The priest saith: Blessed is our God..., and we respond: Amen. Glory to Thee, our God, glory to Thee. O heavenly King..., Trisagion through Our Father. Lord, have mercy (12 times). Glory ..., Both now ..., O come, let us worship ..., (Thrice). Psalm 50 (Have mercy on me, O God...); Psalm 69 (O God, be attentive unto helping me...); and Psalm 142 (O Lord, hear my prayer...). Then, Glory to God in the highest..., and the Symbol of Faith (I believe in one God...).

Canon of supplication to the most holy Theotokos, in Tone VIII:

ODE I

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Come, O ye faithful brethren, and let us mystically offer a new hymn to the holy Theotokos, praising her mighty works today as from the beginning.

Of old Moses, illumined in mind by divine vision, clearly learned of thy divine conceiving which transcendeth nature, O Virgin, and which was revealed to him in the bush.

Glory ..., Unto thee do I offer up the works of my heart, and to thee I offer in an acceptable manner these writings, setting thee before Christ the Master as intercessor, in that thou art close to the divine shelter of aid.

Both now ..., O pure one, incline thine ear unto me who with Orthodox Faith and love devoutly hastens to thee in the tabernacle of thy countenance, worshiping thee with fear. Hearken thou to my cry of supplication.

ODE III

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

The patriarch's ladder of old prefigured thee, O most immaculate one; for the angels' descent revealed to us the divine descent of God into thy womb.

The tribe of Judah rejoiced, as Jacob foretold, for from his tribe budded forth the one who would cause Jesus Christ, our Deliverance, to bud forth. Having given birth to Him, O most pure one, thou hast been glorified.

Glory ..., In despair over my sins, I have found thee to be a refuge of salvation, O most pure Theotokos, our hope and aid; wherefore, guide me to repentance.

Both now ..., I have thee near the Master, O most glorious Lady, and with faith have entrusted to thee the book of my deeds. Cease thou never to take pity on me.

ODE IV

Irmos: From the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Having received grace and been adorned with the beauty of virginity, thou wast likened to the Bride of the Father, adorned with golden coins, and revealed to be the Mother of the Son of God.

Christ the Word was pleased to make thee, the true Sion, a divine habitation for Himself, O Theotokos, choosing thee as His elect, for the restoration of the whole world.

Glory ..., Rejoice, O beauteous palace of the Word, virginal bridal-chamber of the King! Rejoice, O boast of all the bodiless ones! Rejoice, O help of all mankind.

Both now ..., They who reject the icons of thy Son, O Virgin Theotokos, Mother of God, withdraw from God, and therefore perish; but those who honor thee are saved by the same images.

ODE V

Irmos: Disperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

Joining the divine Gabriel, let us cry aloud to the Theotokos with faith: Rejoice, O holy Virgin who art full of grace! The Lord is with thee Who, having put an end to grief on thine account, hath given us joy.

Gideon beheld thy most pure womb, O pure Virgin, wherein the Word, Who is inseparable from the divinity of the Father, became incarnate through the divine Spirit, descending like rain.

Glory ..., Thou art the helper of the world and an aid of the sinful, O Virgin Birthgiver of God; and for those who with faith and love have recourse unto thee thou art the saving deliverance and the absolution of many transgressions.

Both now ..., By the divine Spirit thou gavest rise without seed to the Son, the Offspring of the Father, Who existed before all creation, timeless and beginningless, O pure Birthgiver of God, and we all honor the likeness of His visage.

ODE VI

Irmos: Held fast by a multitude of sins O Lover of mankind, * like the Prophet I fall down before Thy tender compassions. * Accept me O Lord and save me.

O unwedded Virgin, with hymns we praise thee as the mirror of virginity and the pure receptacle of the Godhead.

In an awesome and dispassionate manner God became incarnate within thy womb, O Bride of God, written, as it were, by the finger of the Father on a new scroll.

Glory ..., Thy protection do we have as cleansing, excellent hope and aid, O pure Virgin. O Lady, put not thy servants to shame!

Both now ..., By thy mediation, O Bride of God, reduce the never-ending mayhem of the passions to stillness, and guide us to the haven of tranquility.

Lord, have mercy, (Thrice).

Glory ..., Both now ..., Kontakion, in Tone VIII:

To Thee, the Champion Leader, we Thy servants dedicate a feast of victory and of thanksgiving * as ones rescued out of sufferings, O Theotokos: * but as Thou art one with might which is invincible, * from all dangers that can be do Thou deliver us, that we may cry to Thee: Rejoice, Thou Bride Unwedded!

ODE VII

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Thou hast been revealed to be the mediatrix of our joy, O Virgin, and offering thee a crown of grace with love, and praising thee we cry aloud: "Rejoice, O pure and blessed one!"

Thou art the holy mountain of God overshadowed, the rich mountain, O most immaculate one, the mountain rendered fertile by divine effulgence, the mountain wherein God was pleased to dwell.

Glory ..., No sin is too great for thy grace; for thou hast a mother's boldness and will, and By thy prayers thou dost loose transgressions, leading us safely through all assaults.

Both now ..., O Theotokos, thou hast given birth to One of the Trinity Who, by uniting Himself to the flesh, remained immutable, being of two natures, wherefore we venerate the image of His countenance.

ODE VIII

Irmos: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

Thou wast revealed to the prophet as the censer bearing the divine Coal Who taketh away sins, O Virgin Theotokos, Mother of our God.

Daniel foresaw thee as a great mountain, O Virgin Theotokos, from whence Christ, the precious Stone, arrayed Himself in the flesh and brought down the temples of the falsehood of idolatry.

Glory ..., **T**he great sea-monster of grievous sin and the despair of my passions seek to slay me; but do thou anticipate my need, and save thy servant, O Lady.

Both now ..., **T**he God of all, Who through thee came to converse with mortals, assumed the guise of a man, wherefore we venerate His countenance in icons, O Virgin.

ODE IX

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

With songs the most wise one hymneth thee as the enclosed garden and the fountain sealed by the divine Spirit, O Virgin Theotokos; wherefore, Christ became incarnate within thee as the Tree of life.

Describing thine ineffable birthgiving beforehand, the prophet foresaw thee as a sealed book, and the mystery of the incarnation of thine offspring remaineth incomprehensible.

Glory ..., **I**n compunction of soul we all beseech thee: O Lady, disdain not our supplications, but be thou our compassionate protectress, and hearken unto our prayer.

Both now ..., **I** fall down before the images of thee and thy Son, O Virgin Theotokos, but those who refuse to venerate them I reject, as I do the deception of Manes; wherefore, in an Orthodox manner I complete my hymnody.

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

SUNDAY MORNING: TONE VIII
AT NOCTURNES

The priest saith: “Blessed is our God ...,” and we say: Amen. Glory to Thee, our God, glory to Thee. O heavenly King ..., Trisagion through Our Father ..., Priest: For Thine is the kingdom ..., And we say: Amen. Lord, have mercy (12 times), Glory..., Both now..., O come, let us worship (Thrice). Psalm 50 (Have mercy on me, O God...)

And then, the Canon to the Holy & Life-creating Trinity, the acrostic whereof is “O Trinity and Unity, save me, Thy servant,” the composition of Metrophanes, in
Tone VIII:

ODE I

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

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

Chanting the Thrice-holy hymn, let us fall down before the three-Sunned King, the Arranger and Architect of all things, the Good One Who is essentially One, the sole reigning God possessing the single glory of the Godhead.

Clearly remembering the divine and heavenly sayings of the prophets, we glorify the single divine Essence, eternal, equally without beginning, in three Hypostases: the Father, the Son and the Spirit: creative and omnipotent.

As an initiate of the sacred mysteries, in a sacred manner Abraham of old, rejoicing, received God the Lord, the Creator of all, in three Persons, and recognized the single Dominion of the three Hypostases.

Theotokion: For us thou hast given birth without wedlock unto Christ Who for our sake assumed our nature, O most pure one, and remained immutable in both. Him do thou unceasingly entreat, that He grant me deliverance from sins and temptations.

ODE III

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou Who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Isaiah beheld Thee, the unapproachable God and King of glory, seated on a lofty throne, and the cherubim and seraphim glorifying Thee, the one Godhead in three Hypostases, with unceasing hymns.

Through proper reasoning concerning the scriptural doctrines that pertain to the one Word, Who was begotten of the Father as from a mind, and the Spirit Who ineffably proceedeth there-from, we honor the one Three-Sunned God.

The Father, Who is unbegotten, and Who incorruptibly begat the Son, the Effulgence of His essence, as Light from His own Light, issues forth through the procession of the commingled light of the Spirit, Who is all-accomplishing and equal in honor.

Theotokion: O Mary, Virgin and Mother, thou hast been revealed to be a pure temple for Christ Who omnipotently and most wisely created all things, placed them in order, and sustaineth them. By thy maternal supplications render Him merciful unto me.

Lord, have mercy! (Thrice)

Sessional Hymns, in Tone VIII:

Spec. Mel.: “That which was mystically commanded ...”:

O ye faithful, let us now praise the power of the three-Sunned and adored Godhead, for by His hand alone He created all the choirs of the angels above and the sacred ranks of the Church below, that they might cry aloud: Holy, Holy, Holy art Thou, O supremely good God! Glory and hymnody be to Thy Dominion!

Glory ..., Both now ..., Theotokion:

O thou who hast given birth to the immutable God, * by thy maternal supplications * make steadfast my heart which is ever-changing due to sin, * slothfulness and the attacks of the deceiver; * that in thanksgiving I also may glorify thee O good one. * O all-immaculate Mary, Birthgiver of God, * have mercy on the flock ** which thou hast acquired.

ODE IV

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Revealed to those in darkness as the Dayspring of the Godhead, Thou didst dispel the dark night of the passions. The Sun of righteousness hath shone forth, singly according to essence, but thrice-radiantly as to Hypostases. Him do we ever hymn and glorify.

The one Lord of Glory, Who is hymned by the mouths of the seraphim, with our mouths of clay we glorify in the Trinity, in His Essence and Hypostases, crying aloud: O King of all, grant Thy servants the forgiveness of their many transgressions!

O adored and divine Trinity Who lovest mankind, Who sustaineth all things that exist, invisible, most compassionate and full of loving-kindness: Forget me not utterly, for I am Thy servant, neither annul the covenant Thou didst make with Thy servants, in Thine ineffable mercy.

Theotokion: **F**inding thee alone to possess the beauty of Jacob from ages past, O all-pure one, the Word Who is wholly without beginning dwelt within thee in His tender compassion, and restored human nature. Him do thou unceasingly entreat, that I be delivered from all tribulation.

ODE V

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

We glorify the three equally eternal Hypostases, the one Lord, the divine Essence, distinguishing between and conjoining them simply; and we cry out with faith: O divine and holy Trinity, deliver Thy servants from tribulations!

I bitterly lament the weakness of my mind, how, without desiring it, I truly suffer involuntary irrational tendencies; wherefore, I cry aloud: O Life-creating and Holy Trinity, cause me to stand among the good!

As Thou art supremely good, merciful, and the Lover of mankind, O divine and Holy Trinity, take pity on Thy servant, who am weighed down by the slumber of sin and plunged into a dream of death, and raise me up.

Theotokion: **O** most pure, all-immaculate Virgin, Mother and Maiden, who art full of the grace of God: By thy prayers render thy Son, Lord and God merciful unto me, and quickly deliver thy servant from transgressions and the passions.

ODE VI

Irmos: **C**leanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Emulating the ranks of the heavenly intelligences, O transcendent Trinity Who reignest over all, with our mouths of clay we glorify Thee with Thrice-holy hymns.

I worship, honor, hymn and magnify Thee, God in three Hypostases, Who created man according to Thine image and most wisely formed everything out of nothingness.

O God almighty, Who alone art uncircumscribable, Thou Three-Sunned Master: Dwell Thou within me in Thine ineffable mercy, and illumine me and bring me to understanding, in that Thou art compassionate.

Theotokion: Thou wast revealed to be a temple of God Whom no place can contain, O most pure one. By thine entreaties show me forth also as a temple of His divine grace, O most holy Lady, and preserve me unharmed.

Lord, have mercy! (Thrice)

Sessional Hymns, in Tone VIII:

Spec. Mel.: "That which was mystically commanded ...":

O ye faithful, let us truly hymn the beginningless Father, the Son Who is equally without beginning, and the divine Spirit: the Trinity simple, holy and conjoined without commingling, unchangeable and immutable; and let us cry aloud with the angels: Holy art Thou, O Father, Son and most holy and honorable Spirit! Have mercy upon those whom Thou hast created in Thine image, O Master!

Glory ..., Both now ..., Theotokion:

We ever thank and magnify thee, O most pure Theotokos, * and bowing down, we hymn thy birthgiving and unceasingly cry aloud, * O thou who art full of grace: do thou Save us, * O most merciful Virgin, * in that thou art good, do thou snatch us from the demons * at the hour of trial, and the dread sentence, ** that we, thy servants, may not be put to shame.

ODE VII

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

In Thine ineffable wisdom and the abyss of Thy goodness, show me Thy servant to be freely receiving mercy; and now, as of old, deliver me from affliction, sins and the passions, O God, Trinity and Unity. (Twice)

O God Who alone reignest, Thou threefold Sun, the Father - the unbegotten Mind; and the Word - Who was begotten of Him; and the divine Spirit - Who proceedeth from Him unapproachably, unto Thee do I sing: Blessed is the God of our fathers!

Theotokion: **P**oisoned by the venom of sin, O most pure one, I have been slain; and I hasten with faith unto thee who hast given birth to the Author of life. By thy prayers give life to thy servant, and deliver me from temptations and the passions, O thou who alone art pure.

ODE VIII

Irmos: **I**n his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

O Thou who art Light never-waning, thrice-radiant, three-Sunned, Who alone ruleth and reigneth, unapproachable God and ruling Lord: Enlighten my gloomy and darkened heart, and show it forth as luminous and full of light, that I may hymn and glorify Thee throughout all ages.

The most divine seraphim reverently cover their faces and hands with their sacred wings, unable to bear the glory of Thine unapproachable beauty, O most holy, divine, ruling Trinity, Source of good; yet we also dare to hymn and glorify Thee with faith throughout the ages.

The beginningless Dominion, the omnipotent, supremely good perfect Origin, the beneficent, boundless uncaused Cause, creative, eternal, providential and salvific for all, the Unity in essence and Trinity of Hypostases, with faith I glorify Thee my God, throughout the ages.

Theotokion: **T**he never-setting Sun shone forth on earth through thy virginal birthgiving, O most pure Lady, delivering mankind from the gloomy darkness of idolatry. Wherefore, enlighten me all the more with the rays of His Godhead, and preserve thy servant.

ODE IX

Irmos: **H**eaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Glorifying Thee now, the all-accomplishing Essence Who art beyond all beginning, reigning over all, the life-creating, compassionate, loving and good Trinity Who art above time and rulest alone, we ask forgiveness of sins, peace for the world, and oneness of mind for Thy Churches. (Twice)

O single Dominion in three Lights, Thou only three-Sunned Godhead, accept those who offer Thee divine hymns, and deliver them from transgressions, temptations and evils; and in Thy love for mankind, quickly grant peace and unity to Thy Churches.

Theotokion: O Christ my Savior, Who dwelt within the Virgin's womb, Thou didst appear to Thy world as God and man, truly unchangeable and uncommingled; and Thou didst manifestly promise to abide with Thy servants forever.

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

It is truly meet to glorify Thee, the Word of God, before Whom the cherubim tremble and quake, and Whom the hosts of heaven glorify. And with fear we glorify Christ, the Bestower of life, Who rose from the tomb on the third day.

With divine songs let us all in godly manner hymn the Father, the Son and the Spirit divine, the Might in three Hypostases, the one King- ship and Dominion,

Whom all mortals hymn and the hosts of heaven glorify, the essential Unity in three Hypostases, Who is worshipped with faith by all.

We magnify Thee, the Godhead, the Lord of the cherubim, the incomparable divine Origin of the seraphim, the indivisible Trinity in Unity.

I worship the beginningless God the Father, the Son Who is equally without beginning, and the Spirit. With hymns let us honor the one indivisible and unified Essence, the threefold Unity.

Shine forth Thy dazzling lightning flashes upon me, O my God in three Hypostases, Thou Creator of all, and show me to be a splendid, luminous and immutable habitation of Thine unapproachable glory.

With fear let us glorify Christ the Bestower of life, Who became ineffably incarnate of the Virgin, for the cherubim tremble and quake before Him, and the angelic armies glorify Him.

The rest of Nocturnes, and the dismissal.

**SUNDAY MORNING: TONE VIII
AT MATINS**

At “God is The Lord ...,” the Resurrection Troparion, in Tone VIII:

From on high didst Thou descend, O compassionate One; * to burial of three days hast Thou submitted * that Thou mightest free us from our passions. ** O our Life and Resurrection, O Lord, glory be to Thee. (Twice)

Glory ..., the Troparion from the Menaion, otherwise Glory ..., Both now ..., The Theotokion, in Tone VIII, (or in the Tone of that from the Menaion):

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 1st chanting of the Psalter (Kathisma II), The Sessional Hymns of the Resurrection, in Tone VIII:

Thou the Life of all, * didst rise from the dead, * and an Angel of light cried out to the women saying: * “Cease your tears. Bring the good tidings unto the Apostles.” * Cry aloud in hymns that Christ the Lord hath arisen ** who as God was well-pleased to save mankind.

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

When Thou wast indeed risen from the tomb * Thou didst command the holy women to announce the Resurrection to the Apostles, * as it is written; * and Peter, having arrived quickly, * stood by the grave and seeing the light in the tomb was affrightened. * observing the grave clothes lying therein, * without the divine body, * and believing he cried aloud: * “Glory be to Thee O Christ God our Savior, * Who hast saved us all, ** for Thou art the effulgence of the Father.”

Glory ..., Both now ..., Theotokion:

Let us hymn the heavenly gate and ark, * the all-holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness offences ** to those who devoutly worship thy most holy Offspring.

After the 2nd chanting of the Psalter (Kathisma III), The Sessional Hymns of the Resurrection, in Tone VIII:

Mortals have sealed Thy tomb, O Savior * and an Angel hath rolled away the stone from the door. * Women saw Thee risen from the dead, * and announced the good tidings to Thy Disciples in Zion: * “The life of all hath risen and the bonds of death are loosed. ** O Lord, glory be to Thee.”

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

The women having brought sweet-smelling burial spices * heard an Angel’s voice coming from the tomb: * “Cease thy tears, and bring joy instead of sorrow.” * Wherefore Cry ye aloud in hymns that Christ the Lord is risen, ** who as God was well-pleased to save the race of mankind.

Glory ..., Both now ..., Theotokion:

In Thee, O Full of grace, * doth all creation rejoice, * the ranks of Angels and the race of mankind; * O all-hallowed Temple and spiritual Paradise, * boast of Virgins. * For from thee God became incarnate * and He who is our God before the ages became a child. * He hath made thy womb a throne and rendered it wider than the heavens. * In thee, O Full of grace, doth all creation rejoice; ** glory be to thee.

If a POLYELEOS is appointed, we chant: (Select verses):

Verse: Praise ye the name of the Lord; O ye servants, praise the Lord. Alleluia, alleluia, alleluia.

Verse: Blessed is the Lord out of Zion, who dwelleth in Jerusalem. Alleluia, alleluia, alleluia.

Verse: O give thanks unto the Lord, for He is good; for His mercy endureth forever. Alleluia, alleluia, alleluia.

Verse: O give thanks unto the God of Heaven; for His mercy endureth forever. Alleluia, alleluia, alleluia.

(On the Sunday of the Prodigal Son, Meat-Fare, and Cheese-Fare Sundays, after the Polyeleos we chant Psalm 136: “By the rivers of Babylon ...,”)

Then, the Megalynarion of the feast is chanted, if there is one, with the selected psalm verse. However, if it is a Sunday, in general parish practice the Megalynarion is chanted only once, without the psalm verse, unless it is a Great feast of the Lord, or the Theotokos.

The Resurrectional Verses (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes.

The assembly of angels was amazed, * beholding Thee numbered among the dead; * yet, O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, ** Thou hast freed all from Hades.

Blessed art Thou, O Lord, * teach me Thy statutes.

Why mingle ye myrrh with tears of pity, * O ye women disciples? * Thus said the radiant angel within the tomb * addressing the myrrh-bearing women; * behold the tomb and understand, ** for the Savior hath arisen from the tomb.

Blessed art Thou, O Lord, * teach me Thy statutes.

Very early * the myrrh-bearing women hastened * unto Thy tomb, lamenting, * but the angel stood before them and said: * the time for lamentation is passed, weep not, ** but tell the apostles of the Resurrection.

Blessed art Thou, O Lord, * teach me Thy statutes.

The myrrh-bearing women, * with myrrh came to Thy tomb, O Savior, bewailing, * but the angel addressed them, saying: * Why number ye the living among the dead, * for as God ** He is risen from the tomb.

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

Let us worship the Father, * and His Son, and the Holy Spirit, * the Holy Trinity, * one in essence, * crying with the Seraphim: ** Holy, Holy, Holy art Thou, O Lord.

Both now and ever, and unto the ages of ages, amen.

In bringing forth the Giver of life, * thou hast delivered Adam from sin, O Virgin, * and hast brought joy to Eve * instead of sorrow; * and those fallen from life * have thereunto been restored, ** by Him Who of thee was incarnate, God and man.

Alleluia, alleluia, alleluia. Glory to Thee, O God. (Thrice).

Then the small Litany and:

The Sessional Hymn:

The myrrh-bearing women standing at the tomb of the Giver of life * seeking the immortal Master among the dead; * and having received the glad tidings of joy from the Angel * announced unto the Apostles that Christ the Lord is risen, ** granting the world great mercy.

The Songs of Ascent: 1st Antiphon:

From my youth the enemy doth tempt me, * enflaming me with the desire for pleasures; ** but placing my trust in Thee O Lord, I put him to flight.

Let those that hate Zion, * become like grass before it is tilled; ** for Christ severeth their necks with the sharp blade of torments.

Glory ..., Both now ...,

By the Holy Spirit all things have life; * Light from Light, eminent God: ** we hymn Him together with the Father and the Word.

2nd Antiphon:

Let my humble heart be sheltered by the fear of Thee; * lest it fall away from Thee by being conceited, ** O exceedingly compassionate One.

He who hath his hope in the Lord * will not be afraid when the Lord judgeth all things ** with fire and torment.

Glory ..., Both now ...,

Everyone inspired by the Holy Spirit seeth and foretelleth all, * working the greatest wonders, * singing of one God in three Hypostases; * for though the Divinity radiates with triune light, ** it ruleth as one.

3rd Antiphon:

I have cried unto Thee, O Lord, hearken unto me, * bend Thine ear to my supplications when I cry unto Thee, ** and do thou cleanse me before taking me from this life.

Each and every one who returneth to mother earth * will depart to receive torments or rewards ** in reward for their life's actions.

Glory ..., Both now ...,

Contemplation of God by the Holy Spirit * is of a thrice-holy unity; * for the Father is beginningless, * from Whom the Son was begotten before time, * and the Spirit equal in essence and majesty, ** doth blaze forth equally from the Father.

4th Antiphon:

Behold, what is so good, what is so pleasant * as to see brothers dwelling together? * For by this the Lord hath promised eternal life.

The One who adorneth the lilies of the field * doth command us to be unconcerned ** over temporal things.

Glory ..., Both now ...,

By the Holy Spirit, * by one single cause all things gain the reward of peace; * for He is God perfectly consubstantial ** with both the Father and the Son.

Prokeimenon, in Tone VIII: The Lord shall be king unto eternity; * thy God, O Zion, unto generation and generation.

Verse: Praise the Lord, O my soul. I will praise the Lord in my life.

Let every breath ...,

The Sunday Resurrection Gospel. Then:

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

Psalm 50, Then:

Glory ..., in Tone VI:

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

Both now ..., in Tone VI:

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

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

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

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

Resurrection Canon Tone VIII.

ODE I

Irmos: **T**he wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

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

How can we not but marvel at Christ's all-powerful divinity? To the faithful it poureth forth dispassion from his passion, while from His holy side, it sheddeth forth a fount of incorruption, and from His tomb, eternal life.

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

How glorious the Angel doth now appear to the Women, wearing the luminous attributes of natural immaterial purity; for by his countenance he revealeth the radiance of the Resurrection as he crieth aloud, "The Lord hath been raised!"

Refrain: Most holy Theotokos save us.

Theotokion: Glorious things have been spoken of thee in generation after generation, O Virgin Theotokos, who, while remaining pure, didst contain within thy womb God the Word. Wherefore, after God, we all honor thee as our protection.

Another, of the Cross and Resurrection:

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

The gates of the Hades of suffering have been destroyed, and its gatekeepers tremble in fear upon seeing in the lowest depths the One who on high supernaturally surpasseth the nature of all things.

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

The ranks of Angels stood amazed when they saw mankind's fallen nature, which had been held fast in the lowest depths, now seated upon the throne of the Father.

Refrain: Most holy Theotokos save us.

Theotokion: O Mother without bridegroom, the ranks of Angels and of mortal mankind sing thy praise without ceasing, for thou didst carry their Creator as an infant in thine arms.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Immaculate Mother of God, who hast given birth beyond nature to the incarnate and eternal Word, we sing thy praises.

Refrain: Most holy Theotokos save us.

The Virgin hath given birth unto Thee, O Christ, the cluster of grapes from whence drippeth the life-bearing sweetness of the world's salvation.

Refrain: Most holy Theotokos save us.

The race of Adam, having now been raised to blessedness beyond all telling, doth fittingly glorify thee, O Theotokos.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

Refrain: Glory to Thy holy Resurrection O Lord.

The salvific Passion of Thy flesh, O Christ, hath justified Adam, who had been condemned by the taste of sin; for Thou, who alone art without sin, hast revealed that Thou didst remain uncondemned by the trial of death.

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

O Jesus my God, Thou hast made the light of the Resurrection to shine forth upon those that sit in the darkness and shadow of death, and by Thy divinity Thou hast bound the strong one and scattered his spoils.

Refrain: *Most holy Theotokos save us.*

Theotokion: **T**hou wast revealed to be higher than the Cherubim and Seraphim, O Theotokos, for thou alone hast received within thy womb, O undefiled one, God who is uncircumscribable; and so with hymns we believers ever call thee blessed.

Another, of the Cross and Resurrection:

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

When of old I disobeyed Thy commandments, O Lord Who hath fashioned me, Thou didst reckon me a stranger; however having refashioned me and taught me obedience, Thou hast reconciled me to Thyself through the Crucifixion.

Refrain: *Most holy Theotokos save us.*

Theotokion: **H**aving made thine abode within a Virgin, Thou O Lord, didst appear in the flesh to mankind, as befitted Thee to be seen. And Thou didst reveal her to be truly the Mother of God and the succor of believers, O only Lover of mankind.

Another, of the Theotokos:

Refrain: *Most holy Theotokos save us.*

Grant help unto me by thine intercessions, O all-pure one, by warding off the assaults of dreaded dangers.

Refrain: *Most holy Theotokos save us.*

When thou, O Theotokos, didst give birth to the prince of life on behalf of all the world, Thou didst become the restoration of our foremother Eve.

Refrain: *Most holy Theotokos save us.*

By thy power grant me life, O all-pure one, who hath truly given birth to God in the flesh, the hypostatic power of the Father.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: Thou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Refrain: Glory to Thy holy Resurrection O Lord.

While I was hostile towards Thee, Thou didst love me exceedingly, for by a wondrous self-emptying, Thou didst descend to earth, O compassionate Savior, not spurning the indignity of the coarseness of my state, yet remaining in the height of Thine ineffable glory, whereby Thou hast glorified me who had hitherto existed in dishonor.

Refrain: Glory to Thy holy Resurrection O Lord.

Who now doth not stand in awe, O Master, upon seeing death destroyed through Thy suffering, corruption taking flight through Thy Cross, and Hades emptied of its wealth through Thy death? These actions result from Thy lofty power, O Thou Crucified Lover of mankind.

Refrain: Most holy Theotokos save us.

Theotokion: Thou art the boast of the faithful, O Mother unwedded, thou art the protection, thou art the refuge of Christians, their wall and safe harbor; for thou dost bring their supplications before thy Son, O all-immaculate One, and savest from dangers those who with faith and love acknowledge thee to be the pure Theotokos.

Another, of the Cross and Resurrection:

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

The lawless and disobedient children nailed Thee to the Cross, O Lover of mankind, but in Thy compassion Thou hast, through it, saved those who glorify Thy sufferings.

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

By arising from the grave, Thou hast raised with Thee all the dead in Hades, and in Thy loving compassion Thou hast enlightened those who glorify Thy Resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: O Immaculate Mary, implore God whom thou didst bare to grant thy supplicants forgiveness of their offences.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O Theotokos, thou art the un-ploughed land that brought forth the ear of corn which granteth life unto the world, do thou save those who sing thy praises.

Refrain: Most holy Theotokos save us.

All we who have been enlightened know thee, O all-pure one, to be the Mother of God, for thou, O Ever-Virgin, didst bear the Sun of righteousness.

Refrain: Most holy Theotokos save us.

Grant us the pardon of our offences, as thou alone art without sin, and grant peace unto thy world, O God, by the supplications of her who hath given birth to Thee.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

Refrain: Glory to Thy holy Resurrection O Lord.

O Savior, Thou didst endure being wrapped in a cloak as Thou wast mocked before Thy Passion, thus covering the unsightly nakedness of the first-formed Adam, and being nailed to the Cross naked, Thou didst strip from Thyself, O Christ, the tunic of death.

Refrain: Glory to Thy holy Resurrection O Lord.

Rising out of the dust of death, O Christ, Thou hast refashioned my fallen nature and rendered it incorrupt, revealing it as once again a princely image, radiating with the light of incorruption.

Refrain: Most holy Theotokos save us.

Theotokion: **H**aving obtained a mother's freedom of speech before thy Son, O all-pure one, we beseech thee to neglect not thy maternal care for us, for thee alone do we Christians present to the Master as a compassionate means of atonement.

Another, of the Cross and Resurrection:

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

Guide us and grant us peace by the power of Thy Cross, O Christ, for by it we fall down before Thee, O Lover of mankind.

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

O our God, guide the lives of us who sing the praises of Thine arising, and grant us peace, O only Lover of mankind.

Refrain: Most holy Theotokos save us.

Theotokion: O Mary, most pure and revered, who knew not wedlock, implore thy Son and our God to send down upon us the faithful, His great mercy.

Another, of the Theotokos.

Refrain: Most holy Theotokos save us.

Calm the stormy tempest of my passions, O thou who hast given birth to God, my guide and my Lord.

Refrain: Most holy Theotokos save us.

The ranks of Angels and the companies of mortals worship thine Offspring, O Immaculate Theotokos.

Refrain: Most holy Theotokos save us.

O Mary Theotokos thou who without bridegroom hast brought to naught the expectations of our enemies, bring joy to those who hymn thy praises.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Refrain: Glory to Thy holy Resurrection O Lord.

Through a tree the author of evil hath mightily overthrown me, but raised upon a Cross, O Christ, Thou didst more mightily cast him down, confounding him, whilst raising me the one who had fallen.

Refrain: Glory to Thy holy Resurrection O Lord.

When Thou didst shine forth from the grave, then didst Thou take pity on Zion, and in Thy compassion didst renew it by Thy divine blood, and now O Christ, Thou dost reign over it as King forever.

Refrain: Most holy Theotokos save us.

Theotokion: May we be delivered from grievous faults by thine intercessions, O pure Birthgiver of God, and may we receive the divine radiance of the Son of God, who ineffably became incarnate from thee.

Another, of the Cross and Resurrection:

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

Thou didst stretch forth Thy hands upon the Cross, thus healing the hand of Adam the first-formed, which he so greedily stretched forth in Eden, and instead of the bitter tree, O Christ, Thou didst taste gall, and as all-powerful, Thou dost save those who glorify Thy sufferings.

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

The Redeemer tasted of the ancient sentence of death that He might abolish the palace of corruption, and when He had visited those in Hades, He saved, as one all-powerful, those who hymn the praises of His Resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: Cease not to intercede for us, O Most holy Virgin Theotokos, support of the faithful, for by our trust in thee we are made strong, therefore with love we glorify thee and Him who from thee ineffably assumed flesh.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O Theotokos, we the faithful proclaim thee to be the Temple and Ark, the living Bridal Chamber of God, and the gate of heaven.

Refrain: Most holy Theotokos save us.

Mary, bride of God, thine Offspring, Who hath become the destroyer of wooden idols, is worshipped together with the Father and the Spirit.

Refrain: Most holy Theotokos save us.

The Word of God revealed thee to mortal mankind to be a heavenly ladder, for through thee He descended to us.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone VIII:

Having risen from the tomb, Thou didst raise the dead and resurrect Adam, * Eve now dances with joy at Thy Resurrection. * And all the ends of the earth keep festival at Thine Arising from the dead, ** O greatly Merciful One.

Ikos: When Thou didst plunder the dominions of Hades and raise the dead, O Longsuffering One, Thou didst meet the Women bearing myrrh, bringing them joy instead of sorrow; and to Thine Apostles Thou hast revealed the symbols of Thy victory, O my Savior and giver of life, Thou hast enlightened creation, O Lover of mankind. Therefore the world rejoiceth at Thine arising from the dead, O greatly Merciful One.

ODE VII

Irmos: Once in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

Refrain: Glory to Thy holy Resurrection O Lord.

Thy glorious self-emptying, constituting the divine wealth of Thy poverty, O Christ, amazed the Angels when they saw Thee nailed to the Cross, saving those who with faith cry aloud, “O God of our fathers, Blessed art Thou!”

Refrain: Glory to Thy holy Resurrection O Lord.

Upon Thy divine descent the regions beneath the earth were filled with light, and the darkness which previously pursued those therein, was driven out. Therefore the prisoners from every age arose, crying aloud, “O God of our fathers, Blessed art Thou!”

Refrain: Glory to the Father, Son and Holy Spirit, the Lord.

Trinitarian: Speaking of God with Orthodox belief, we proclaim Thee O Lord of all, to be Father of the one only-begotten Son, and we know only one right Spirit Who proceedeth from Thee, consubstantial and co-eternal.

Another, of the Cross and Resurrection:

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

Thou hast wrought salvation in the midst of the inhabited world, O God, as the Prophet said, for lifted up upon the Tree, Thou hast called back all those who cry out to Thee with faith, “O God of our fathers, Blessed art Thou!”

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

Rising from the tomb as from sleep, O compassionate Lord, Thou hast raised the world with Thee, while creation, through the Apostles’ preaching of Thine Arising, hath been persuaded to cry to Thee. “Blessed are Thou O God of our Fathers!”

Refrain: Most holy Theotokos save us.

Theotokion: Equal in action, and equal in power and co-eternal with His Begetter, the Word is fashioned in the womb of the Virgin by the good pleasure of the Father through the activity of the Spirit. “Blessed are Thou O God of our Fathers!”

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

For our salvation Thou didst appear incarnate from a virginal womb, and knowing Thy Mother to be the one who gave birth to God, we cry with thanksgiving, “Blessed are Thou O God of our Fathers!”

Refrain: Most holy Theotokos save us.

O Virgin, thou art the most blessed rod from Jesse's root, blossoming with a salvific fruit for those who with faith cry to thy Son, "Blessed are Thou O God of our Fathers!"

Refrain: Most holy Theotokos save us.

O Hypostatic Wisdom of the Most High, through the Theotokos fill with wisdom and divine power all those who sing to Thee in faith, "Blessed are Thou O God of our Fathers!"

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Refrain: Glory to Thy holy Resurrection O Lord.

In a manner befitting God, the supreme divine power of Jesus' Divinity hath shone forth in our nature: for having tasted of death in the flesh upon the Cross for the sake of all, He hath abolished the strength of Hades. Without ceasing: O ye Youths bless, O ye priests praise, O ye people supremely exalt Him throughout all ages.

Refrain: Glory to Thy holy Resurrection O Lord.

The Crucified One hath arisen, the boastful One hath fallen, the fallen and crushed have been set upright, corruption hath been banished and incorruption hath blossomed forth; for mortality hath been swallowed up by life. O ye Youths bless, O ye priests praise, O ye people supremely exalt Him throughout all ages.

Refrain: Glory to the Father, Son and Holy Spirit, the Lord.

Trinitarian: The Godhead of triune light, the single radiance shining forth from one three-hypostatic nature, the Begetter without beginning, the Word of the Father, one with him in Nature and Kingship, and the consubstantial Spirit, "O ye Youths bless, O ye priests praise, O ye people supremely exalt Him throughout all ages."

Another, of the Cross and Resurrection:

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

Unto the Lord who, stripped naked, hath stretched out His hands upon the Tree for me, unto Him who doth call me and warm me with his noble nakedness, do all ye works of the Lord bless, and supremely exalt throughout the ages.

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

The Lord who hath raised me the fallen one, out of the lowest pits of Hades, and honored me with the high-throned glory of his Begetter, do all ye works of the Lord, bless, and supremely exalt throughout the ages.

Refrain: Most holy Theotokos save us.

Theotokion: Thou didst appear as a daughter of fallen Adam, but also as the Mother of the God who hath renewed my nature. Therefore all we His works sing His praises as Lord and supremely exalt throughout the ages.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Do thou quench the seductive and fiery darts of those who are our enemies, that we may hymn thee, O pure Maiden, throughout the ages.

Refrain: Most holy Theotokos save us.

In a manner surpassing nature, O Virgin, thou hast given birth to God the Word, the Creator and Savior; therefore we hymn thee throughout the ages.

Refrain: Most holy Theotokos save us.

The unapproachable Light, Who made His abode within thee, O Virgin, hath shown thee to be a radiant golden lamp throughout the ages.

After the Troparia from the Menaion for ODE VIII, we chant:

Verse: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

And then the appointed Katavasia:

After which we chant the Hymn of the Most Holy Theotokos (the Magnificat)

Note: on great feasts special Megalynarion are chanted in place of the Magnificat:

Verse: My soul doth magnify the Lord, * and my spirit hath rejoiced in God my Savior.

And after each Verse:

Refrain: More honorable than the Cherubim, * and beyond compare more glorious than the Seraphim; * who without corruption gavest birth to God the Word, * the very Theotokos, thee do we magnify.

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

Refrain: More honorable ...

Verse: For the Mighty One hath done great things to me, * and holy is His name; * and His mercy is on them that fear Him * unto generation and generation.

Refrain: More honorable ...

Verse: He hath showed strength with His arm, * and He hath scattered the proud in the imagination of their heart.

Refrain: More honorable ...

Verse: He hath put down the mighty from their seat, * and exalted them of low degree; * He hath filled the hungry with good things, * and the rich He hath sent empty away.

Refrain: More honorable ...

Verse: He hath holpen His servant Israel * in remembrance of His mercy, * as He spake to our fathers, * to Abraham and his seed forever.

Refrain: More honorable ...

ODE IX

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

Refrain: Glory to Thy holy Resurrection O Lord.

Begotten simply in Thy divine nature which is without beginning, Thou didst become compound in nature by assuming flesh, giving it essence in Thyself, O Word of God, and enduring the passion as a man, Thou didst remain beyond suffering as God, wherefore we magnify Thee in two natures inseparable and uncommingled.

Refrain: Glory to Thy holy Resurrection O Lord.

In accordance with Thy divine nature, O Most High, Thou didst address God as Thy Father when Thou didst descend to Thy servants and become man; and having risen from the dead Thou didst make Him who is by nature God and Master, Father by grace, of those born of earth, wherefore we magnify Thee together with Him.

Refrain: Most holy Theotokos save us.

Theotokion: **W**hen thou didst give birth in the body in a manner surpassing nature to the good Word, Who came forth from the Father's own essence before all ages, as He alone is Good, thou O Virgin was revealed as the Mother of God. Him we now comprehend to be beyond the nature of flesh, even though He is clothed in a natural body.

Another, of the Cross and Resurrection:

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

We know that Thou art the Son of God by nature, conceived in the womb of the Theotokos, and that Thou didst become man for our sake, and, as we behold Thee hanging upon the Cross, we understand that Thou didst suffer in Thy human nature, yet as God Thou didst remain untouched by suffering.

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

Murky darkness hath been abolished, for from Hades Christ, the Sun of righteousness, hath dawned enlightening all the ends of the earth, radiant with the rays of his Divinity, man from heaven, God on earth, whom we magnify in two natures.

Refrain: Most holy Theotokos save us.

Theotokion: **B**end Thy bow, prosper and reign, O Son of the Theotokos, subdue the people of Ishmael who war against us, and grant unto all Orthodox Christians the Cross as an invincible weapon, and trophy of peace.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

We are filled with joy and gladness at the thought of thee, overflowing with healing for those who approach thee and devoutly proclaim thee to be the Mother of God.

Refrain: Most holy Theotokos save us.

With psalms we sing thy praises, O thou who art Full of grace, and never silent, we ceaselessly offer thee our praises; for thou art a fount of rejoicing for all.

Refrain: Most holy Theotokos save us.

Fair is thy fruit, O Theotokos, for those who partake of it, it is incorruption, and for those who magnify thee with faith, it is life.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Then, “Holy is our God ...,”: (Thrice)

Exapostilarion (Svetilen).

Note: The Exapostilarion is taken from the prescribed Eothinon according to the Resurrection Gospel, however, If the Menaion service is ‘feasted’ the Exapostilarion, with the appointed Theotokion, are taken from the Menaion.

On the Aposticha: “Let every breath ...,” 8 Stichera of the Resurrection, however, if the service from the Menaion is ‘feasted’ sing the first 4 Stichera from the Resurrection, and the last 4 from the Menaion, with the appointed verses.

On the Aposticha, the Resurrection Stichera, in Tone VIII:

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

O Lord, though Thou didst stand before the judgment seat * being judged by Pilate, * yet Thou wast seated with the Father * and was not absent from Thy throne. * And risen from the dead Thou hast freed the world from slavery to the stranger, ** as Thou art full of compassionate pity and love for mankind.

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

O Lord, the Jews laid Thee as a corpse in a grave, * and soldiers guarded Thee as a sleeping king * sealing Thee with a seal as if a treasury of life; * but Thou didst arise ** and grant incorruption to our souls.

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

O Lord, Thou hast given us Thy Cross as a weapon against the devil; * for he doth quake and tremble, unable to contemplate Thy power; * for Thou didst raise the dead and abolish death: ** Wherefore we worship Thy Burial and Thy Rising.

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

Thine Angel, O Lord, having proclaimed Thy Resurrection, * filled the guards with fear, * but he cried unto the women saying: “Why seek ye the living among the dead? * Being God He is risen ** granting life to the whole world.”

Other Stichera by Anatolius:

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

Thou didst endure the Cross, * O Thou who art impassible in Thy Divinity, * to free us from slavery to the enemy * and Thou didst accept burial for three days, * making us immortal, * and granting life unto us through Thy Resurrection, ** O Christ God, Lover of mankind.

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

O Christ, I worship, I glorify, and I praise Thy Resurrection from the tomb, * through which Thou hast delivered us from the unbreakable bonds of Hades ** and as God hast granted the world eternal life and great mercy.

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

The Lawless men, watching over Thy grave * which had received life, sealed it; * but Thou, as the immortal and all-powerful God, ** arose on the third day.

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

When Thou didst enter the gates of Hades, O Lord, * and didst shatter them, the prisoners therein cried aloud: * “Who is this?, for He hath not been condemned to the lowest parts of the earth, * but hath torn down the prisons of death as if a tent, * we received Him as One mortal, and we tremble before Him as God.” ** O All-powerful Savior have mercy on us.

Glory ..., The Eothinon of the Resurrection Gospel

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

Both now ..., Theotokion. In Tone II:

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

Then the Great Doxology and after it the Resurrection Troparion:

Having risen from the tomb, and having burst the bonds of Hades, * Thou hast destroyed the sentence of death, O Lord, * delivering all from the snares of the enemy. * Manifesting Thyself to Thine apostles, Thou didst send them forth to preach; * and through them hast granted Thy peace to the world, ** O Thou Who alone art greatly merciful.

**SUNDAY MORNING: TONE VIII
AT LITURGY**

Typika and Beatitudes.

Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and deem us all worthy of Thy heavenly kingdom, O Thou Who alone art compassionate.

Hearken, O Adam, and rejoice with Eve; for He who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at naught by the Cross of Christ.

Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast rewarded that which is in Thine image with a dwelling in paradise, in that Thou art compassionate.

Today is Christ risen from the tomb, granting incorruption unto all the faithful; renewing the joy of the myrrh-bearing women after His suffering and resurrection.

Girded with power Thou didst ascend the Cross and wrestle with the tyrant, and as God didst hurl him from on high; but Adam hast Thou raised up with Thine invincible hand.

Rejoice, O wise myrrh-bearing women, who were first to behold the resurrection of Christ, and who proclaimed to the apostles the glad tidings of the restoration of the whole world!

O ye apostles, who are manifestly the friends of Christ and are to be enthroned with Him in glory: entreat Him with boldness, that He intercede for us, for ye are His disciples.

Theotokion: **T**hy pure womb, O Theotokos, hath been declared the dwelling-place of the unapproachable Godhead; upon which without fear the Hosts of heaven dare not gaze, wherefore we cry unto thee; Rejoice thou who barest Him who gives life unto all.

Resurrection Troparion, in Tone VIII:

From on high didst Thou descend, O compassionate One; * to burial of three days hast Thou submitted * that Thou mightest free us from our passions. ** O our Life and Resurrection, O Lord, glory be to Thee.

Resurrection Kontakion, in Tone VIII:

Having risen from the tomb, Thou didst raise the dead and resurrect Adam, * Eve now dances with joy at Thy Resurrection. * And all the ends of the earth keep festival at Thine Arising from the dead, ** O greatly Merciful One.

The Prokeimenon, in Tone VIII: Make your vows * and pay them to the Lord our God.

Verse: In Judea is God known; His name is great in Israel.

Alleluia, in Tone VIII: Come, let us rejoice in the Lord; let us shout with jubilation unto God our Savior.

Verse: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.