

TONE FOUR
ON SATURDAY EVENING
AT LITTLE VESPERS

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

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

Unceasingly worshiping Thy life-giving Cross, O Christ God, * we glorify Thy Resurrection on the third day, * for through it, O All-powerful one, * Thou hast renewed corrupted human nature * and shown us the way to heaven, ** since Thou alone art good and the Lover of mankind.

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

Unceasingly worshiping Thy life-giving Cross, O Christ God, * we glorify Thy Resurrection on the third day, * for through it, O All-powerful one, * Thou hast renewed corrupted human nature * and shown us the way to heaven, ** since Thou alone art good and the Lover of mankind.

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

By being willingly nailed to the tree of the Cross, O Savior, * Thou hast abolished the penalty of the tree of disobedience; * and by descending into Hades, O All-powerful one, * as God Thou hast torn asunder the bonds of death. * Wherefore we worship Thy Resurrection from the dead, and we cry out with joy: ** O All-powerful Lord, glory be to Thee!

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

Thou hast shattered the gates of Hades, O Lord, * and by Thy death Thou hast destroyed the dominion of death; * delivering mankind from corruption, * granting the world life, incorruption, ** and great mercy.

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

Thou didst conceive without seed, * and ineffably didst thou bear the One who hath cast down the mighty from their thrones * and hath exalted the humble raising the horn of His faithful, * who glorify the Cross, the Tomb and the glorious Resurrection of Christ. * Wherefore, O Theotokos, with never silent hymns we call thee blessed, * the source of such a great wealth of goodness, ** do thou ever intercede 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, the Stichera of the Theotokos, in Tone IV:

O Lord, by ascending the Cross * Thou hast wiped out our ancestral curse, * and by descending into Hades * Thou hast set free those enchained therein from all ages, * granting incorruption to mankind; * wherefore with hymns we glorify ** Thy life-giving and saving Arising.

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

God, the Son begotten timelessly from the Father * who hath no beginning, * hath through condescension become a man for the salvation of mankind, * that He might now grant Paradise to the first-formed man. * At the same time Thou, O Lord, hast redeemed all nature from the deception of the serpent * and thus saved the fallen image. * As thou art one who is good and easily placated, * Thou hast made Thy Mother the Pure undefiled Mother of the Bridegroom, ** and 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 in thy womb, O divinely blessed one, * 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 birthgiving thou hast freed from corruption, * the nature of that which had become corrupt. * Therefore we praise and glorify thy grace, * O Virgin unwedded, ** cease not to intercede that our souls may be saved.

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

Reveal unto us all the abundance of thy mercy * and the limitless abyss 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 creation, * and by thy power thou canst order all things as thou dost will; * for the grace of the holy Spirit clearly doth dwell in thee * and with thee eternally dwelleth in all things, ** O Most blessed one.

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

The Son who together with the Father and the Spirit * is glorified in the highest by the Seraphim, * wishing to refashion the first-formed man, * ineffably emptied His entire being into thy womb, * O all-praised Theotokos. * Dawning forth from thee * He hath enlightened the whole world by His Godhead, *

delivering it from the deception of idolatry, * and by this He hath rendered the race of mankind divine, * having raising it on high to the heavens; ** Christ God the Savior of our souls.

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

Resurrection Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * “Death is despoiled and Christ God is risen, ** granting the world great mercy.

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 IV:

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

Unceasingly worshiping Thy life-giving Cross, O Christ God, * we glorify Thy Resurrection on the third day, * for through it, O All-powerful one, * Thou hast renewed corrupted human nature * and shown us the way to heaven, ** since Thou alone art good and the Lover of mankind.

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

By being willingly nailed to the tree of the Cross, O Savior, * Thou hast abolished the penalty of the tree of disobedience; * and by descending into Hades, O All-powerful one, * as God Thou hast torn asunder the bonds of death. * Wherefore we worship Thy Resurrection from the dead, and we cry out with joy: ** O All-powerful Lord, glory be to Thee!

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

Thou hast shattered the gates of Hades, O Lord, * and by Thy death Thou hast destroyed the dominion of death; * delivering mankind from corruption, * granting the world life, incorruption, ** and great mercy.

Other Stichera by Anatolius:

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

Come O ye peoples, let us hymn the Savior's Rising on the third day, * whereby we were redeemed from the unbreakable bonds of Hades * obtaining incorruption and life, as we cry aloud: * “Thou, who wast crucified and buried and rose again, ** save us by Thy Resurrection, O only Lover of mankind.”

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

Angels and mortals hymn thine Arising on the third day, O Savior, * through which the ends of the inhabited world were filled with light, * and we were all redeemed from the slavery of the enemy, as we cry aloud: * “O life-giving, All-powerful Savior, ** save us by Thy Resurrection, O only Lover of mankind.”

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.

Thou hath shattered the gates of brass and smashed their bars, O Christ God,
* raising the fallen race of mankind; * wherefore with one accord we cry unto
Thee: * “O Lord risen from the dead, ** glory be to Thee!”

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

O Lord, begotten from Thy Father without time and eternal; * Thine
incarnation from a Virgin is inexpressible for man and beyond telling; * and Thy
descent into Hades is fearful for the devil and his angels; * for having trampled
upon death Thou hast arisen on the third day, ** granting mankind incorruption
and great mercy.

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:

Prophet David, the ancestor of God, * spoke of thee in psalmody unto Him
Who hath accomplished great things in thee. * For God was well pleased without
father to become a man from thee, * the Queen who standeth at His right hand, *
and He - the source of life - showed thee to be His mother, * that He might renew
His own image, corrupted by the passions. * Having found the lost sheep
wandering on the mountain * He hath laid it upon his shoulders, * that He may
bring it to his Father; * and in accordance with His own will * unite it to the
heavenly Powers * and thus, O Theotokos, save the world, ** Christ, Who is
richly and abundantly merciful.

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 IV:

O Lord, by ascending the Cross * Thou hast wiped out our ancestral curse, * and by descending into Hades * Thou hast set free those enchained therein from all ages, * granting incorruption to mankind; * wherefore with hymns we glorify ** Thy life-giving and saving Arising.

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

Hung upon a tree, O only Mighty One, * Thou didst shake the whole of creation; * laid in a tomb Thou hast raised those who dwelt in the tombs, * granting the race of mankind incorruption and life; * wherefore with hymns we glorify ** thine arising on the third day.

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

A lawless people, O Christ, delivered Thee to Pilate, * and condemned Thee to be crucified, * showing themselves to be ungracious to their benefactor, * but voluntarily enduring burial, * by thine own power Thou didst arise on the third day as God, **granting us life everlasting and great mercy.

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

Reaching Thy tomb in tears the women sought Thee; * and when they could not find Thee they cried aloud with grief and lamentation: * Woe unto us, our Savior, the King of all, how wast Thou stolen? * What place doth hold Thy life-bearing body? * But an angel answered them saying: * “Weep not, but go, and proclaim that the Lord hath arisen, ** granting us joy, for He alone is compassionate.”

Glory from the Menaion, if appointed, otherwise:

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

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

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

Tone IV:

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 IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * “Death is despoiled and Christ God is risen, ** granting the world great mercy.

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

The mystery hidden from all ages * and unknown to the ranks of angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

On “God is The Lord ...,” the Resurrection Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * “Death is despoiled and Christ God is risen, ** granting the world great mercy. (Twice)

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

The mystery hidden from all ages * and unknown to the ranks of angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

After the 1st chanting of the Psalter (Kathisma II), the Sessional hymns of the Resurrection, in Tone IV:

Looking into the entrance of the tomb, the Myrrh-bearing women * were unable to endure the bright radiance of the angel, * trembling in awe they said; * “How is it that He who hath opened Paradise to the Thief hath been stolen? * How is it that He who before His passion proclaimed His Arising hath been raised? ** Truly Christ God hath arisen, granting those in Hades life and resurrection.”

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

Mortal men laid in a new tomb the One who through a word established the ends of earth, * for Thou O Savior, didst willingly endure the Cross, * whereby Thou didst conquer the adversary, and despoil death, * for which cause all those in Hades extol Thy life-giving Arising saying * “Christ, the giver of life, hath arisen and abideth unto the ages.”

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

As he contemplated that which was beyond nature * Joseph was struck with wonder O Theotokos, at thy conception without seed. * He contemplated the mysterious dew upon the fleece, * the bush un-burnt by fire, * Aaron’s rod which budded. * Thus thy Betrothed and guardian bore witness and cried unto the priests saying: * A Virgin beareth a child, ** and after child-birth remaineth yet a virgin.

After the 2nd chanting of the Psalter(Kathisma III), the Sessional hymns of the Resurrection. In Tone IV:

O Savior, Thou didst rise from Hades as immortal, * raising the world together with Thee by Thy might O Christ our God. * With strength hast Thou overthrown the dominion of death, * revealing the Resurrection to all O Merciful one. ** Wherefore we also glorify Thee, O only Lover of mankind.

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

Gabriel radiant in white vestments descended from the heights above, * and approaching the rock upon which the Rock of life was lying, * cried unto the weeping women saying: * “Cease your cries of lamentation; * for ye have now obtained merciful compassion. * Take courage, for the One you seek is truly risen. * Therefore cry unto the apostles telling them that the Lord hath arisen, * to worship the risen One; ** and having received gladness, to take courage, together with Eve.”

Glory, Both now ..., Theotokion:

All the choirs of angels were struck with wonder, O Pure Virgin, * at the awesome mystery of thy conception. * How can the One who doth hold all things in place with only a nod, * now be held in thy arms as a man? * How can the Eternal accept a beginning? * How can the One who nourishes everything that hath breath by His ineffable goodness, * be suckled at thy breast? * And upon seeing these things, with hymns they glorify thee ** as truly the Mother of God.

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 hastened to proclaim to the apostles * the news of Thy wondrous Rising, O Christ: * that as God Thou hast arisen, ** granting the world great mercy.

The Songs of Ascent: in Tone IV, 1st Antiphon:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

2nd Antiphon:

From the depths of my soul * I have cried unto Thee fervently, O Lord; ** let Thy divine ears be attentive unto me.

Every one who hath set their hope in the Lord, * is higher than all those who mourn.

Glory ..., Both now ...,

By the Holy Spirit the streams of grace swell up; * watering all creation engendering life.

3rd Antiphon:

Let my heart be raised to Thee, O Lord; * and let none of the pleasures of the world lure me unto weakness.

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

Glory ..., Both now ...,

By the Holy Spirit cometh an abundance of divine knowledge, contemplation and wisdom; for by Him the Word unveils all the Father's teachings.

Prokeimenon, in Tone IV: Arise, O Lord, help us * and redeem us, for Thy name's sake.

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

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:

Tone IV: A composition of St. John of Damascus.

ODE I

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Refrain: **G**lory to Thy holy Resurrection O Lord.

O Master, Thou wast lifted upon the immaculate tree of the Cross, setting aright our fall and healing the total ruin wrought through a tree, as Thou art supremely good and All-powerful.

Refrain: **G**lory to Thy holy Resurrection O Lord.

In the tomb bodily, in Hades with Thine own soul as God, in Paradise with the Thief, and on the throne with the Father and the Spirit, filling all things, O Christ, yet remaining uncircumscribed.

Refrain: **M**ost holy Theotokos save us.

Theotokion: **W**ithout seed, by the Father’s will, thou hast conceived from the divine Spirit the Son of God, giving birth in the flesh to the One who for our sake came forth from His Father without mother and from thee without father.

Another Canon, of Cross and Resurrection:

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

O Lord by Thy precious Blood, Thou hast healed the ruined race of mankind, demolishing the dominion of the mighty one, who of old spoiled the creature that Thou didst fashion.

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

Through dying Thou hast become the resurrection of the dead; for the power of death was done away with when it wrestled with Life-eternal, God incarnate and the Master of all things.

Refrain: Most holy Theotokos save us.

Theotokion: Surpassingly fairer than the heavenly Powers was Thy divine living Temple, the Virgin, Thy holy Mountain, who carried Thee, our God, in her womb.

Another Canon, to the most holy Theotokos:

Refrain: Most holy Theotokos save us.

O Pure Virgin, from fear of thine Offspring peoples trembled, nations were troubled, mighty kingdoms faltered; for my King hath come and put down the tyrant, redeeming the world from corruption.

Refrain: Most holy Theotokos save us.

Living on high, but condescending to become a man, Thou O Christ hath sanctified Thine abode, showing it to be steadfast; for she who hath given birth to Thee the Creator, hath alone, after childbirth, remained a treasury of virginity.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: Thy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

Refrain: Glory to Thy holy Resurrection O Lord.

The Tree of life, the true noetic Vine, is seen hanging upon the Cross, pouring forth unto all incorruption.

Refrain: Glory to Thy holy Resurrection O Lord.

As One great, as One to be feared, as One who hath subdued the rage of Hades, and as God incorruptible, Thou hast arisen in the flesh.

Refrain: Most holy Theotokos save us.

Theotokion: O Theotokos, thou hast become the sole intermediary of supernatural blessings for those on earth, wherefore we bring unto thee our salutation.

Another, of the Cross and Resurrection:

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

The serpent plunged its poison filled fangs into me; O Savior, but with the nails in Thy hands, O Master, Thou hast crushed them; for there is none among mankind Holier than Thee, O Lover of mankind.

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

Thou wast revealed, O Lover of mankind, as voluntarily dead in a tomb, reopening the gates of Hades for the souls found therein from every age, O Life-giver; for there is none among the Holy Holier than Thee, O Lover of mankind.

Refrain: Most holy Theotokos save us.

Theotokion: Thou hast appeared as an un-ploughed field, bringing forth the Fruit of life, the cause of immortality for all who partake of it, the Holy One of the Holy, Who reposeth in Holiness.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Human nature became purified when through thee it encountered the unendurable divine fire; like a mysterious loaf baked within thee, most pure Virgin, by the fire that preserved thee unharmed.

Refrain: Most holy Theotokos save us.

Who is this who is so truly near to God, that she doth excel all the ranks of angels? She who alone in the comeliness of virginity doth shine forth as the Mother of the Almighty One.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the Cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

Refrain: Glory to Thy holy Resurrection O Lord.

To heal my passions, Thou didst willingly ascend the Cross and endure the Passion of Thine undefiled flesh; wherefore we cry unto Thee: “Glory to Thy power, O Lord.”

Refrain: Glory to Thy holy Resurrection O Lord.

When death had tasted of Thy sinless and life-giving body, O Master, it was rightly slain; and we cry out to Thee: “Glory to Thy power, O Lord.”

Refrain: Most holy Theotokos save us.

Theotokion: Without knowing wedlock thou didst bear a child, O Virgin, and after childbirth thou didst remain yet a virgin; wherefore with never silent voices, O Sovereign Lady, we cry unto thee with unwavering faith, “Rejoice!”

Another, of the Cross and Resurrection:

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

Israel, which was subject to the law, did not recognize in Thee, O Christ, God Who had ordained the law; but transgressing the law by nailing Thee to the Cross as a lawless One, they proved themselves unworthy of the law-giving.

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

Thy deified soul, O Savior, captured the treasures of Hades raising together with itself the souls kept therein from every age; while Thy life-giving body flowed forth incorruption unto all.

Refrain: **Most holy Theotokos save us.**

Theotokion: **A**s the ever Virgin and true Theotokos we all glorify thee, O Most pure one, for Moses, the God-Seer, saw thee prefigured in the bush consumed with fire, yet remaining un-burnt.

Another, of the Theotokos:

Refrain: **Most holy Theotokos save us.**

Living among mankind, the invisible One, who is the incomprehensible Godhead, became visible, taking a wondrous form from thee, O Maiden, and saving those who acknowledge thee to be the pure Mother of God.

Refrain: **Most holy Theotokos save us.**

The Virgin hath received the immaterial One in corporeal form, becoming an infant from her by His participation in corporeal things; and is thus known in two natures, God bearing flesh and a supra-natural man.

Refrain: **Most holy Theotokos save us.**

The Word and God, Who dwelt in thee, O Virgin, and was incarnate without seed, preserved thee a Virgin during thy childbirth, and kept thee a Virgin after childbirth, for He alone is the Sovereign Lord and Fashioner of all creation.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: **T**hou hast come, O my Lord, * as a light into the world, * a holy light turning from the gloom of ignorance * those who hymn Thee with faith.

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

O Lord, in Thy compassion Thou didst descend to earth; and raise up fallen human nature when Thou wast hung upon the Tree.

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

By Thy divine Resurrection Thou hast abolished the pangs of death, O Christ, and taken away the accusation of my sins, O most Compassionate One

Refrain: Most holy Theotokos save us.

Theotokion: We have gained thee as our anchor and the hope of our salvation, O Bride of God, for thee we set forth as an unconquerable weapon against our foes.

Another, of the Cross and Resurrection:

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

Mindlessly, Hades swallowed Thee whole in its mouth, for beholding Thee nailed to a Tree, and pierced by a lance, it reckoned Thee, the living God, to be a mere breathless man; but when put to the test it learned the strength of Thy divinity.

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

When the temple of Thy body was destroyed, O Lover of mankind, both the tomb which took possession of it, and Hades, unwillingly paid the price; the latter by giving up the souls of the Saints, and the former their bodies, O Immortal One.

Refrain: Most holy Theotokos save us.

Theotokion: Behold!, that which was foretold by the Prophet hath now come to pass; for the Virgin who knew not wedlock, hath carried in her womb the God of all, and given birth to the eternal Son, who granteth peace to all who hymn her praises.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Having made His abode within thee, O Pure Virgin, the Son of God rendered thee a house of glory, a holy Mountain of God, a bride, a bridal chamber, and a temple of sanctification, O Paradise of everlasting delight.

Refrain: Most holy Theotokos save us.

From virginal blood, O Christ, hast Thou seedlessly taken most pure Hypostatic flesh, endowed with reason and intelligence, and with a self-governing soul, energy, and will.

Refrain: Most holy Theotokos save us.

A virginal womb hath put the tyrant's understanding to shame; for with His hand the infant hath probed the soul-destroying lair of asps, overthrowing the boastful traitor, and making him subservient to the faithful.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * “I will sacrifice unto Thee with a voice of praise” * having been cleansed of the blood of the demons” * by the blood that for mercy’s sake flowed from Thy side.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou hast ascended the Cross and, girded with power, wrestled with the tyrant, and as God hurled him down from on high; raising up Adam by Thine invincible might.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou didst arise from the tomb, O Christ, in radiant comeliness, scattering all the enemies by Thy divine might, and as God filling all things with joy.

Theotokion; Refrain: Most holy Theotokos save us.

O new wonder, more wondrous than all wonders; for a Virgin, without knowing a man, hath conceived in her womb the One who upholdeth all things, in nowise constraining Him.

Another, of the Cross and Resurrection:

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

I have foolishly puffed up my soul and Hades, opening wide its throat, hath swallowed me whole, but Christ hath come down and raised up my life, for He is the Lover of mankind.

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

Death hath perished through death; for He that died hath arisen granting me incorruption; and appearing unto the women, the immortal One hath proclaimed joy.

Refrain: Most holy Theotokos save us.

Theotokion: Thy pure womb, O Theotokos, hath proven itself to be a palace of the unapproachable Godhead; upon Whom the Heavenly Hosts fear to gaze.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

The serpent of old deceived me, and put me to death through my foremother Eve; but now, O pure One, through thee He who fashioned me hath called me back from corruption.

Refrain: Most holy Theotokos save us.

The depths of compassion declared thee, O Maiden, to be the ineffably chosen deep of wonders; for from thee Christ the Pearl hath shone forth with the lightning flash of His divinity.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone IV:

My Savior and Redeemer * from the grave, as God, * hath raised those born on earth from their chains, * and shattered the gates of Hades; ** and as Lord arisen on the third day.

Ikos: **L**et all of us, born of earth, hymn Christ the giver of life, who arose from the dead on the third day. For today, by His power He hath smashed the gates of death, slaughtering Hades and crushing the sting of death, setting Adam free with Eve. Therefore with thanksgiving we cry out aloud our fervent praises, for He alone, as almighty God and Master, hath risen on the third day.

ODE VII

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

Refrain: **G**lory to Thy holy Resurrection O Lord.

Washed in the divine Blood of Christ, mankind hath been called back to incorruption, singing with thanksgiving: Blessed art Thou in the temple of Thy glory, O Lord.”

Refrain: **G**lory to Thy holy Resurrection O Lord.

Thy tomb, O Christ, hath been revealed, as the life bearing source of our resurrection, more lovely than Paradise, and more resplendent than any royal bridal chamber.

Refrain: **M**ost holy Theotokos save us.

Theotokion: **R**ejoice! sanctified and divine dwelling of the Most High, for through thee, O Theotokos, joy hath been granted to those who cry: “Blessed art thou among women, O all-immaculate Lady.”

Another, of the Cross and Resurrection:

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

Hanging upon a Tree Thou hast humbled the eye of the haughty and cast down the arrogant brow, saving mankind, O supremely exalted Lord and God of our fathers, blessed art Thou.

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

By Thy power exalt the horn of us who serve Thee, O Master, who hath arisen from the dead and emptied Hades of its former wealth, the multitudes of peoples. O supremely exalted Lord and God of our fathers, blessed art Thou.

Refrain: **We** bless the Lord; Father, Son, and Holy Spirit.

Trinitarian: **F**ollowing the divine teachings we glorify the one Godhead, as a flame of three lights, without commingling and undivided, eternally enlightening the whole of creation which doth sing: “O supremely exalted Lord and God of our fathers, blessed art Thou.”

Another, of the Theotokos:

Refrain: **M**ost holy Theotokos save us.

The fire of love for the Virgin burning within my heart draweth me to hymn, and cry unto the Mother and Virgin: “O Blessed one, the Lord of Powers is with thee.”

Refrain: **M**ost holy Theotokos save us.

Thou wast revealed as higher than all creation, for thou hast given birth to the Creator and Lord of all; wherefore I cry unto thee O Theotokos: “O Blessed one, the Lord of Powers is with thee.”

Refrain: **We** bless the Lord; Father, Son, and Holy Spirit.

Trinitarian: **H**onoring Thee as one indivisible Lordship, in three sacred wellsprings, I hymn One Nature in three Hypostases, crying: “Blessed art Thou, Who hath brought order to all that is.”

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * Bless ye the Lord, all ye works of the Lord.

Refrain: **G**lory to Thy holy Resurrection O Lord.

Spreading Thine arms upon the Cross, O Master, Thou hast gathered into one all the nations, and revealed one Church which hymneth Thee, for both those on earth and those in heaven sing with one accord: “Bless ye the Lord, all ye works of the Lord, and supremely exalt Him unto the ages”

Refrain: **G**lory to Thy holy Resurrection O Lord.

An angel white as snow, blazing with the unapproachable light of the Resurrection, appeared to the women crying out: “Why seek ye the living as a man in the tomb: Christ hath truly risen.” To him let us also cry: “Sing unto the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages”

Refrain: **M**ost holy Theotokos save us.

Theotokion: **T**hou alone in all generations, O most pure Virgin, wast revealed as the Theotokos; for Thou didst become the abode of the Godhead, O all-immaculate one, and remained un-burnt by the fire of the unapproachable light; wherefore we all bless thee, O Mary, Bride of God.

Another, of the Cross and Resurrection:

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

Upon seeing Thine unjust sacrifice, creation became darkened and grieved; for while the earth trembled, the sun clothed itself in darkness; but we without ceasing praise and supremely exalt Thee, O Christ, unto the ages.

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

Having come down to me, even into Hades, Thou didst open a pathway for mankind through the resurrection, and ascending on high, bearing me upon Thy shoulders, Thou hast brought me unto the Father; wherefore I cry unto Thee: “Praise the Lord all ye His works, and supremely exalt him throughout all ages.”

Refrain: **W**e bless the Lord; Father, Son, and Holy Spirit.

Trinitarian: **W**e glorify the first Mind and cause of all, the Father Who alone is without cause, the beginningless Word, and the Comforting Spirit, one God and Lord, Creator of all, as we worship the Trinity one in essence and supremely exalt Him throughout all ages.

Another, of the Theotokos:

Refrain: **M**ost holy Theotokos save us.

Having fashioned thee from Adam’s side, the Lord of all, became incarnate from thy virginity, hymning Him we cry out: “All ye His works, bless ye the Lord, and exalt Him above all unto the ages.”

Refrain: **M**ost holy Theotokos save us.

In his tent Abraham beheld the mystery which came to pass in thee, O Theotokos, for he mystically received thy Son, while not yet in the flesh, and sang: “Bless ye the Lord, all ye works of the Lord, and exalt Him above all unto the ages.”

Refrain: Most holy Theotokos save us.

The prefiguring of thy virginity saved the holy youths equal in number to the Trinity; for in virginal bodies they trampled down the flame, O Maiden, as they cried aloud: “Bless ye the Lord, all ye works of the Lord, and exalt Him above all unto 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: A cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

Refrain: Glory to Thy holy Resurrection O Lord.

O my God, through Thy passion which Thou didst endure in the flesh upon the Cross, the fullness of Thy nature assumed the fullness of my nature in a union without commingling, granting unto me, in Thy loving compassion, the fullness of salvation.

Refrain: Glory to Thy holy Resurrection O Lord.

When Thy Disciples saw Thine opened tomb and the grave clothes, that had once held God, lying emptied by Thy Resurrection, they rejoiced with the angel saying: “The Lord hath indeed arisen.”

Refrain: We bless the Lord; Father, Son, and Holy Spirit.

Trinitarian: All we the faithful worship a Unity of divine essence, but a Trinity of Hypostases without commingling, whom we magnify as equal in power and equal in honor.

Another, of the Cross and Resurrection:

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

In Eden, the serpent crept up on me through guile and took me prisoner; but the almighty Lord hath dashed him against the mighty rock of Golgotha, like an infant, and through the Tree of the Cross opened up for me once again entrance to spiritual delight.

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

Thou hast laid waste to the fortified strongholds of the enemy and plundered his wealth by Thine own all-powerful hand, raising me with Thee from the ruins of Hades, exposing the ancient boaster to be impotent and an object of derision.

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

Come Thou, Who lovest mankind, and visit the torments of Thy humbled people; and with Thine own compassionate and mighty arm fortify the power of Thy Cross-bearing peoples against the blaspheming enemies and rescue Thine inheritance, O Christ.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

We behold thee, O all-immaculate Virgin, as a lily dyed with the purple of the divine Spirit, shining forth in the midst of thorns and filling with sweet fragrance those who in truth magnify thee.

Refrain: Most holy Theotokos save us.

From thy womb, O all-immaculate one, the Incorruptible One hath assumed our corrupt nature and by His compassion revealed it within himself to be incorrupt; wherefore as the true Theotokos, we magnify thee.

Refrain: Most holy Theotokos save us.

As the Sovereign Lady of all created things, grant thou unto thy people trophies of victory, subduing the adversary to the Church, so that, as the Theotokos, we may magnify thee.

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 IV:

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

O all-powerful Lord, * Who didst endure the Cross and death, * and arose from the dead, ** we glorify Thy Holy Resurrection.

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

By Thy Cross, O Christ, Thou hast delivered us from the ancient curse, * and by Thy death Thou hast conquered the devil who tyrannized our nature. * By Thine arising Thou hast filled all things with joy, * wherefore we cry unto Thee: ** “O Lord risen from the dead, glory be to Thee!”

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

O Christ the Savior, * with Thy Cross, guide us to Thy truth, * and deliver us from the snares of the enemy; * O Thou who art risen from the dead * raise us also who have fallen through sin, * by the stretching out of Thy hand, * O Lord, at the behest of the prayers of Thy Saints.

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

Without departing from Thy Father's bosom, * in Thy tender compassion, Thou didst descend to earth, * O Only-begotten Word of God, * without change becoming man. * Whilst Thou art impassible in Thy divinity, * Thou didst suffer the Cross and death in the flesh; * and rising from the dead Thou hast granted immortality to the race of mankind, ** as Thou alone art all-powerful.

Other Stichera, by Anatolius:

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

Thou didst endure death in the flesh * thereby ensuring us of immortality, * and thou didst abide within a tomb, * thereby freeing us from Hades, * and raising us up with together with Thyself, * suffering as a man, but rising as God, * wherefore we cry unto Thee the Lover of mankind: ** "O Lord giver of life glory be to Thee."

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

The rocks were rent asunder, O Savior, * when Thy Cross was set upon Golgotha; * the gate-keepers of Hades were smitten with terror, * when Thou wast laid in the sepulcher as One dead; * for abolishing the stronghold of death, * Thou hast granted incorruption to all the dead by Thy Resurrection, * O Lord and Savior, ** giver of life, glory be to Thee!

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

The women longed to see Thy Resurrection, O Christ God; * Mary Magdalene having come in anticipation * found the stone rolled away from the tomb, * with an angel seated upon it, saying: * "Why seek ye the living among the dead? ** He hath arisen as God, that He may save all things."

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

Tell us, O ye Jews, * where is Jesus, whom ye have thought to guard? * Where is He whom you placed in the grave, * sealing it with the stone? * Give back the dead, ye who denied life; * give back the buried One or else believe in the Risen One. * Though you keep silent about the Lord's Rising, * the stones cry out aloud, * above all the one that was rolled away from the tomb. * Great is Thy mercy! * Great the mystery of Thy dispensation! * Our Savior, glory be to Thee!

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.

AT LITURGY

Typica and Beatitudes

Through a tree Adam became an exile from Paradise; but through the tree of the Cross the Thief made his home in Paradise, for the former through tasting set aside his Creator's commandment, while the latter, crucified with him, confessed the hidden God, as he cried, "Remember me in Thy kingdom."

Thou wast lifted upon the Cross, O Lord, and Thou hast abolished the power of death, and as God Thou hast expunged the record held against us. O only Lover of mankind, grant the Thief's repentance to us also, who serve Thee with faith, O Christ our God, and cry unto Thee, "Remember us also in Thy kingdom."

On the Cross Thou didst tear up our record with the lance, and numbered among the dead Thou didst bind the tyrant there, thus delivering all from the bonds of Hades by Thy Resurrection; through which, O Lord who lovest mankind, we have been enlightened and we cry unto Thee, "Remember us also in Thy kingdom."

Thou wast crucified and arose from the tomb on the third day as conqueror, and Thou hast raised Adam the first-formed again, O only Immortal, grant me also, O Lord, to turn again to repentance from my whole heart, and ever cry unto Thee with fervent faith, "Remember me, O Savior, in Thy kingdom."

For our sakes the Impassible became a man, subject to suffering, and willingly nailed on the Cross He hath raised us with himself; therefore with the Cross we also glorify the Passion and Resurrection, through which we have been refashioned, and through which we are saved, as we cry, "Remember us also in Thy kingdom."

Let us the faithful implore him who rose from the dead, despoiled the might of Hades, and appeared to the women as He cried "Rejoice!"; free our souls from corruption, as we ever cry unto him in the words of the good Thief, "Remember us also in Thy kingdom."

Let us the faithful with one mind vow to glorify the Father and the Son and the Most holy Spirit, Unity of Godhead in three Hypostases, remaining unconfused, simple, undivided and unapproachable, through which we are delivered from the fire of eternal punishment.

Theotokion: **O** Christ, greatly merciful Master, we bring to Thee Thy Mother, who bore Thee in the flesh without seed and truly remained a Virgin incorrupt after child-birth, to intercede: ever grant pardon offences to those who cry unto Thee: Remember us also in Thy kingdom.

Resurrection Troparion, in Tone IV:

Having learned the joyful proclamation of the Resurrection from the angel, * and having cast off the ancestral condemnation, * the women disciples of the Lord spake exultantly to the apostles: * “Death is despoiled and Christ God is risen, ** granting the world great mercy.

Resurrection Kontakion, in Tone IV:

My Savior and Redeemer * from the grave, as God, * hath raised those born on earth from their chains, * and shattered the gates of Hades; ** and as Lord arisen on the third day.

The Prokeimenon, in Tone IV: How magnified are Thy works O Lord, *
In wisdom hast Thou made them all.

The Verse: Bless the Lord O my soul, O Lord my God Thou hast been
magnified exceedingly.

Alleluia, in Tone IV: Bend Thy bow and proceed prosperously, and be
King, because of truth and meekness and righteousness.

The Verse: Thou hast loved righteousness and hated iniquity.