

TONE FIVE
ON SATURDAY EVENING
AT LITTLE VESPERS

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

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

By Thy precious Cross, O Christ, * Thou hast shamed the devil, * and by Thy Resurrection Thou hast blunted the sting of sin, * and saved us from the gates of death: ** we glorify Thee, the Only-begotten One.

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

Repeat: By Thy precious Cross, O Christ ...,

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

He who hath granted Resurrection to mankind, * was led as a sheep to the slaughter; * the princes of Hades trembled before Him * and the gates of lamentations were lifted up; * for Christ the King of glory entered therein, * saying to those in bondage: “Come forth!” ** and to those in darkness: “Reveal yourselves!”

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

O great wonder! * Having suffered in the flesh through his love for mankind, * the Creator of all things visible and invisible, * hath arisen as immortal. * Come O ye descendents of the nations, * let us worship Him; * for delivered from deception by his compassion, ** we have learned to hymn one God in three Hypostases.

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

Let us honor the God-worthy and honorable Maiden, * more honorable than the Cherubim. * For the Creator of all things, having deigned to become a man * ineffably made his abode within her. * O strangest of deeds and wondrous mysteries! * Who would not be amazed upon hearing that God hath become a man? * Yet there was no change in Him, * having passed through the gates of virginity without diminishing it, * as the Prophet hath said; * No man shall ever pass through this gate, ** except the Lord, the God of Israel, who hath great mercy.

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 V:

With voices of song we magnify Thee, O Christ, * the Savior incarnate, * yet not separated from heaven, * for as the Lord who lovest mankind * Thou hast suffered the cross and death for the sake of our race, * overthrowing the gates of Hades, * and rising on the third day, ** saving our souls.

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

My hands I stretch out towards thee, * my unclean lips I open in supplication, * I bend the knee of my heart and in spirit I now touch thy most pure feet, O pure Virgin, * falling down before thee. * Heal my pains and, in thy loving-kindness, * treat my many and incurable wounds. * Deliver me from adversaries visible and invisible. * Lighten the burden of my sloth, * that I may praise and glorify thee ** through whom the world hath found God’s great mercy.

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

Rejoice, O all-immaculate Virgin, * beyond telling thou didst conceive and give birth in the flesh * to the Son of God, * who from thy blood truly took that which is ours, * with a soul that was rational and possessing free will. * For having put on the cloth of Adam yet without defect, * He refashioned and saved mankind. * Therefore Christ is proclaimed to us as being in two natures, * showing in Himself the characteristics of them both. ** Implore Him that His great mercy be granted unto our souls.

Verse: The rich among the people * shall entreat thy countenance.

Rejoice!, thou beauty of Jacob, * whom God hath chosen and loved; * door of the saved, flame-bearing tongs, * abolition of the curse, O most blessed Maiden. * Thou art the womb that hath contained God, * the righting of the fallen, holier than the Cherubim, * higher than all creation, * a sight hard to look upon, * strangest report, inexpressible sayings. * Thou hast shown thyself to be the chariot of the Word, * the cloud from which dawned the Sun that doth shed his light even upon me ** and granteth unto those in darkness his great mercy.

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

The prophecies concerning thee have been fulfilled, O pure Virgin; * for one of the Prophets foretold thee as the Gate in Eden * facing towards the east through which none had passed, * except the Creator of thee and all the world. *

Another saw thee as a Bush aflame with fire, * because in thee there dwelt the fire of the Godhead * and yet thou hast remained unburned. * Another saw thee as a holy Mountain * from which was hewn without the hand of man a cornerstone * and with it the image of the noetic Nebuchadnezzar hath been crushed. * Truly great and wondrous is the mystery that hath been manifest in thee, * wherefore we glorify thee, ** for through thee salvation hath come to our souls.

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

Resurrection Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

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 V:

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

By Thy precious Cross, O Christ, * Thou hast shamed the devil, * and by Thy Resurrection Thou hast blunted the sting of sin, * and saved us from the gates of death: ** we glorify Thee, the Only-begotten One.

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

He who hath granted Resurrection to mankind, * was led as a sheep to the slaughter; * the princes of Hades trembled before Him * and the gates of lamentations were lifted up; * for Christ the King of glory entered therein, * saying to those in bondage: “Come forth!” ** and to those in darkness: “Reveal yourselves!”

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

O great wonder! * Having suffered in the flesh through his love for mankind, * the Creator of all things visible and invisible, * hath arisen as immortal. * Come O ye descendents of the nations, * let us worship Him; * for delivered from deception by his compassion, ** we have learned to hymn one God in three Hypostases.

Other Stichera, by Anatolius:

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

We offer unto Thee our evening worship, * O never-setting Light, * who in the flesh at the end of the ages, * as in a mirror, shone through upon the world, * and descended even into Hades, * dispersing the darkness therein * and showing unto the nations the light of the Resurrection. ** O Lord, Giver of light, glory be to Thee!

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

Let us glorify Christ the author of our salvation; * for by his arising from the dead, * the world hath been saved from delusion; * the choir of Angels rejoiceth, * the deception of demons fleeth, * fallen Adam hath arisen, ** and the devil hath been overthrown.

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.

The watchmen were instructed by the lawless Ones * to conceal Christ's Resurrection, * taking money to say that "while we slept * the corpse was stolen from the grave." * Who ever saw, or who ever heard of a corpse being stolen? * Especially one anointed yet naked, * and with its grave-clothes left in the tomb? * Be not deceived, O ye Jews, * learn from the sayings of the Prophets, * and know that He is truly the Redeemer of the world ** and All-powerful.

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

O Lord, our Savior, * Thou hast despoiled Hades and trampled upon death; * enlightening the world by the precious Cross, ** have mercy upon us.

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 the Red Sea of old * an image of the Bride who knew not wedlock was depicted. * There Moses was the one who parted the sea, * here Gabriel is the minister of the miracle. * At that time Israel marched dry-shod through the deep, * now the Virgin doth seedlessly give birth to Christ. * The sea after Israel's passage remained impassable; * the Immaculate one after bearing Emmanuel remained incorrupt. * O God, who doth exist and is pre-eternal, * and hath appeared as man, ** have mercy upon us.

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 V:

With voices of song we magnify Thee, O Christ, * the Savior incarnate, * yet not separated from heaven, * for as the Lord who lovest mankind * Thou hast suffered the cross and death for the sake of our race, * overthrowing the gates of Hades, * and rising on the third day, ** thus saving our souls.

Verse: The Lord is King: He hath clothed Himself in majesty. * The Lord hath clothed and girded Himself with power.

When Thy side was pierced, O Giver of life, * Thou didst pour forth streams of forgiveness, * of life and salvation for all; * Thou didst suffer death in the flesh, * granting unto us immortality, * and by dwelling in a grave Thou hast freed us, * gloriously raising us up with Thyself as God; * wherefore we cry out to Thee: ** “O Lord, Lover of mankind, glory be to Thee!”

Verse: He hath made the universe firm; * which shall not be shaken.

Wonderful is Thy crucifixion * and Thy descent into Hades, O Lover of mankind, * for having despoiled it and as God gloriously raising with Thyself * those who were captive therein, * Thou hast opened Paradise and bidden them welcome. * So too grant unto us who glorify Thine Arising on the third day, * the forgiveness of our sins, * making us worthy to be inhabitants of Paradise, ** as Thou alone art compassionate.

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

O Lover of mankind, * who for our sake didst accept to suffer the passion in the flesh, * and arise from the dead on the third day, * heal the passions of our flesh, * and raise us up from our grievous transgressions, ** and save us.

Glory from the Menaion, if appointed, otherwise:

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

Thou art the temple and portal, * the palace and throne of the King, * O most honored Virgin, * through whom Christ the Lord, my Redeemer, * Who is the Sun of righteousness, * hath revealed Himself unto those who sleep in darkness, * deigning to enlighten those * whom He hath fashioned in His image by His own hand. * Wherefore, O all-hymned one, * as thou hast acquired a mother's boldness before Him, ** entreat Him without ceasing, that our souls be saved.

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

Then, in 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 V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

AT MATINS

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

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection. (Twice)

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

Rejoice, impassible portal of the Lord! * Rejoice, rampart and protection of those who have recourse unto thee! * Rejoice, haven untouched by storms, * and who knowing not wedlock, * didst bear in the flesh thy Creator and God. * Cease not to intercede for those ** who praise and worship thine Offspring.

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

Let us celebrate the Cross of the Lord, * let us honor His holy Burial with hymns, * and let us exulting, glorify His Resurrection. * For with Himself He hath raised the dead from their graves, * and as God having despoiled the dominion of death * and the might of the devil, ** He hath shone forth light upon those in Hades.

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

O Lord, Thou who hast put death to death, * was called dead; * Thou who hast emptied the tombs was placed in a tomb; * above, the soldiers stood guarding the grave, * below, Thou didst raise the dead from all ages. * O Lord, All-powerful and Incomprehensible, ** glory be to Thee!

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

Rejoice holy mountain upon which God hath walked; * Rejoice! living bush unconsumed by fire; * Rejoice! O only bridge of creation to God, * who leadeth mortals to eternal life; * Rejoice! Maiden undefiled, * who hath born without wedlock the salvation of our souls.

After the 2nd chanting of the Psalter (Kathisma III), the Sessional hymns of the Resurrection, in Tone V:

O Lord, after Thy Resurrection on the third day, * and after the worship of the Apostles, Peter cried unto Thee; * “The women had courage, and I was afraid; * the Thief confessed Thee as God, and I denied Thee: * wilt Thou no longer call me a disciple, * or wilt Thou once again declare me a fisher of the deep? ** Receive me in my penitence, O God, and save me!”

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

O Merciful Lord, the lawless Ones * nailed Thee between two condemned thieves * and pierced Thy side with a lance, * but Thou, who didst destroy the gates of Hades, * didst suffer burial and arise on the third day; * The women ran to see Thee * and announced the Resurrection to Thine Apostles. * O supremely exalted Savior whom the Angels hymn, ** O blessed Lord, glory be to Thee.

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

The Bride who knew not wedlock, the Birthgiver of God, * who turned Eve's grief to joy, * do we the faithful hymn and worship, * for thou hast redeemed us from the ancient curse. * And now, O All-hymned most holy one, ** cease not to make intercession for the salvation of our souls.

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, in Tone V:

The Myrrh-bearing women, amazed in their minds by the vision of the Angel * yet enlightened in their souls by the divine Resurrection, * announced the glad tidings to the Apostles: * “Proclaim ye among the nations the Resurrection of the Lord, * Who worketh in us through wonders, ** and Who granteth us great mercy.

The Songs of Ascent: 1st Antiphon:

When I am troubled I sing to Thee like David, * O my Savior: ** Deliver my soul from a deceitful tongue.

Blessed is the life of those * who dwell in the desert places, ** Divine love giveth them wings.

Glory ..., Both now ...,

By the Holy Spirit all things are unshaken, * both visible and invisible; * for He hath sovereign power, ** being undeniably one of the Trinity.

2nd Antiphon:

Lift up thyself to the mountains, * O my soul; ** go thither from whence cometh our help.

Let Thy right hand hover over me, * O Christ, ** and guard me from every misfortune.

Glory ..., Both now ...,

Let us sing to the Holy Spirit, * as we contemplate God: * Thou art God, life, love, light, and intellect, * Thou art goodness, ** and Thou reignest unto the ages.

3rd Antiphon:

Filled with great joy * at the words of those who say unto me: * “Let us go into the courts of the Lord,” ** I offer up my prayers.

Fearful things are accomplished in the house of David; * for a fire is found there, ** burning every shameful thought.

Glory ..., Both now ...,

To the Holy Spirit belongeth the lordship of life, * for from Him every living being hath its breath, * as also from the Father ** together with the Son.

Prokeimenon, in Tone V: Arise, O Lord my God, let Thy hand be lifted high; * for Thou art king unto the ages.

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

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 V.

ODE I

Irmos: Christ, who with an upraised arm * bringeth wars to naught, * hath shaken horse and rider in the Red Sea; * but Israel hath He saved * as they chanted a song of victory.

Refrain: Glory to Thy holy Resurrection O Lord.

O Benefactor Christ, the Assembly of the Jews showed no beneficent love for Thee, but bearing thorns they crowned Thee, the Author of our race, who hath abolished the punishment of tares.

Refrain: Glory to Thy holy Resurrection O Lord.

O Giver of life, without falling Thou, O Sinless One, didst descend into the pit and raise me up who had fallen. Thou didst endure the stench of my corruption unsullied, and hath made me sweet-smelling with the myrrh of Thy divine nature.

Refrain: Most holy Theotokos save us.

Theotokion: The curse hath been abolished, and sorrow hath ceased, for the Blessed One, full of Grace, hath made joy dawn upon the faithful, bringing forth a flower, Christ, as a blessing unto all the ends of the earth.

Another, of the Cross and Resurrection:

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

Unto Him who hath been willingly nailed upon the Cross, and through the Cross freed the fallen one from the ancient curse, to Him alone let us sing, for He is glorified.

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

Unto Christ, the Dead One, who hath risen from the tomb and raised together with Himself the fallen one and adorned him by seating him with the Father, to Him alone let us sing, for He is glorified.

Refrain: Most holy Theotokos save us.

Theotokion: **O** Immaculate Mother of God, we beseech thee to unceasingly implore God who was incarnate from thee, yet never absent from His Father's bosom, to save those whom He hath fashioned from every besetting calamity.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O all-immaculate One, implore Christ, the light who dwelt within thee and Who hath enlightened the world with the rays of His Godhead, to enlighten all those who hymn thee, O Virgin Theotokos.

Refrain: Most holy Theotokos save us.

O thou who art Full of grace, and art made fair by the beauty of the virtues, thou hast received by the overshadowing of the Spirit the comeliness that bestoweth beauty, O most pure one, and which maketh the universe radiant.

Refrain: Most holy Theotokos save us.

O Virgin, the bush on Sinai foreshadowing thee of old, was not consumed though mingled with fire; for beyond understanding as a Virgin thou didst bear a child and yet remain a Virgin, O Virgin Mother.

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: **By Thy command Thou didst establish the earth upon nothing * and suspended it unsupported; * do Thou establish Thy Church on the unshakeable rock of Thy commandments, O Christ, * who alone art good * and the Lover of mankind.**

Refrain: Glory to Thy holy Resurrection O Lord.

Unto Thee O Christ, Who didst work the wondrous miracle in the wilderness, did the ungrateful children of Israel, who had suckled honey from the rocks, offer gall, and in exchange for Thy deeds of goodness they offered Thee vinegar instead of manna.

Refrain: Glory to Thy holy Resurrection O Lord.

They who of old were protected by a cloud of light, laid Christ, who is life, in a tomb; but by Thine own power Thou didst arise and grant unto all the faithful the effulgence of the Spirit, which doth mystically overshadow them from above.

Refrain: Most holy Theotokos save us.

Theotokion: **W**ithout wedlock and without the pain of childbirth thou hast become the Mother of Him Who shone forth from the incorrupt Father through thee; Since thou didst bear the Word made flesh, with Orthodox belief we proclaim thee to be the Theotokos.

Another, of the Cross and Resurrection:

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

Thou hast arisen from the tomb, O Christ, giver of life, delivering from the corruption of death those who hymn Thy voluntary crucifixion.

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

The Myrrh-bearing women were hastening to anoint Thy body, O Christ, and not finding it they returned hymning Thine Arising.

Refrain: Most holy Theotokos save us.

Theotokion: O pure one, without ceasing implore the one who became incarnate from thy loins that those who hymn thee, O pure Virgin, may be delivered from the snares of the devil.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Thou hast now most clearly been revealed, O honored Virgin, to be the ladder by which the Most High came down to restore corrupted nature. For through thee the supremely good One was well-pleased to be joined to the world.

Refrain: Most holy Theotokos save us.

God, Who of old prefigured the mystery of the Virgin, and Who knoweth all things, even from before the ages, hath in these last days sent His offspring and revealed Him taking His dwelling within thy womb, O all-immaculate one.

Refrain: Most holy Theotokos save us.

The condemnation of the ancient curse hath been absolved through thee, O most pure Virgin, for in His exceeding goodness the Lord, having come forth from thee, hath poured forth His blessings upon all, O praise-worthy One.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: Habbakuk, prophetically apprehending * Thy divine self-emptying, O Christ, * cried out to Thee with trembling: * Thou hast come for the salvation of Thy people; * to save Thine anointed Ones.

Refrain: Glory to Thy holy Resurrection O Lord.

O Good One, Through wood Thou didst sweeten the bitter waters of Mara as if in an icon prefiguring Thine immaculate Cross, the wood which doth rectify the bitter taste of sin.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou didst accept, O my Savior, a Cross in place of the tree of knowledge of good and evil, and gall for sweet provender; while for the corruption of death Thou didst shed Thy divine blood.

Refrain: Most holy Theotokos save us.

Theotokion: Without wedlock and without corruption didst thou conceive in thy womb, and in giving birth without the pangs of labor, thou didst bare God in the flesh, and after giving birth remained a Virgin.

Another, of the Cross and Resurrection:

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

When the Cross was fixed upon the earth on Golgotha, the bars of Hades were smashed and the eternal gate-keepers cried aloud: “Glory to Thy power, O Lord!”

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

When the Savior descended to the those in bonds as one dead, the dead from all ages arose with Him and cried aloud: “Glory to Thy power, O Lord!”

Refrain: Most holy Theotokos save us.

Theotokion: The Virgin hath given birth without knowing the birth-pangs of a mother, but a mother hath she been shown to be and a virgin hath she remained; wherefore hymning her we cry: “Rejoice!, O Theotokos!”

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Devoutly confessing thee with heart, mind, soul and voice, as truly the Theotokos, O pure Virgin, I thereby gather the fruit of salvation and am saved by thine intercessions.

Refrain: Most holy Theotokos save us.

He that created the universe from nothing, hath been well-pleased as a Benefactor to be fashioned from thee, O pure One. for the salvation of those who with faith and love hymn thee, O all-immaculate One.

Refrain: Most holy Theotokos save us.

The choirs beyond this world hymn thine offspring, O all-immaculate One, rejoicing at the salvation of those who believe thee to be the true Theotokos, O Virgin undefiled.

Refrain: Most holy Theotokos save us.

Isaiah named thee the staff from which, for our sakes, hath sprung forth a fair flower, Christ God, for the salvation of those who with faith and love have recourse unto thy protection.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: O Thou Who hast clothed Thyself in light as with a garment, * I rise early unto Thee and cry out to Thee: * Enlighten my darkened soul, O Christ, * in that Thou alone art compassionate!

Refrain: Glory to Thy holy Resurrection O Lord.

The Lord of glory in a form without glory, hath been voluntarily hung dishonored upon the tree, and thus hath ineffably procured for me divine glory.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou, O Christ, hast clothed me with incorruption, having incorruptibly tasted the corruption of death in the flesh, and didst dawn forth from the grave on the third day.

Refrain: Most holy Theotokos save us.

Theotokion: Having given birth without seed to Christ, who is our justice and redemption, O Theotokos, thou hast freed our Forefather's nature from the curse.

Another, of the Cross and Resurrection:

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

Thine hands outstretched upon the tree, O our Savior, Thou didst call all to Thyself as Thou art the Lover of mankind.

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

Thou hast despoiled Hades, O my Savior, and by Thy burial and Thy Resurrection, Thou hast filled all things with joy.

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

Having arisen from tomb on the third day, Thou hast rendered all immortal and incorrupt.

Refrain: Most holy Theotokos save us.

Theotokion: We sing thy praises as a Virgin after child-birth, O Theotokos; for thou hast borne unto all the world, God the Word in the flesh.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

All the Prophets clearly announced thee beforehand, O All-Honored Theotokos; for thou alone, O pure one, wast found to be wholly immaculate.

Refrain: Most holy Theotokos save us.

O Most pure one, we acknowledge thee to be the illumined cloud of living water which hath rained down upon us, thy despairing people, Christ the shower of incorruption.

Refrain: Most holy Theotokos save us.

God, who alone is compassionate dwelt within thee, and loved thee as one close to Him. O thou wholly good and immaculate One, sealing thy purity with virginity.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: Calm the raging sea of the passions, * O Master Christ, * with its soul-destroying tempest, * and lead me up from corruption * in that Thou art compassionate.

Refrain: Glory to Thy holy Resurrection O Lord.

The Ancestor of mankind, O Master Christ, descended into corruption through tasting of the forbidden fruit, but was restored to life through Thy Passion.

Refrain: Glory to Thy holy Resurrection O Lord.

Thou, who art Life, didst descend into Hades, O Master Christ, and by becoming corruption to the corrupter, through death Thou hast become the source of the Resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: The Virgin hath given birth to a child and after child-birth remained pure, and as a truly Virgin Mother, cradled Him who holdeth all things in His hands.

Another, of the Cross and Resurrection:

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

Thou hast stretched out Thy hands, gathering together the nations, separated far from Thee, O Christ our God, by Thy life-bearing Cross, for Thou art the Lover of mankind.

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

Thou hast despoiled death and shattered the gates of Hades; while Adam, released from his chains, crieth out to Thee: “Thy right hand hath saved me, O Lord!”

Refrain: Most holy Theotokos save us.

Theotokion: O Mary, thou praise of the Orthodox, we fittingly glorify thee as the bush that remained un-burnt, the mountain and the living ladder, and the gate of heaven.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

When He who is the cause of all, by giving existence to all, took flesh like unto our flesh, He had thee as the cause of this wonder, O all-immaculate Theotokos.

Refrain: Most holy Theotokos save us.

We know thee, O all-immaculate one, to be a source brimming with life-giving healing for those who with faith have recourse to thy far-famed protection, O Sovereign Lady.

Refrain: Most holy Theotokos save us.

For us Thou didst bring forth the Giver of life, the source of our salvation, who bestoweth eternal redemption upon those who proclaim thee to be the true Theotokos.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone V:

Thou didst descend into Hades, O my Savior, * and having shattered its gates, as All-powerful, * Thou didst raise the dead with Thyself, as Creator, * and didst deliver Adam from the curse, * O Lover of mankind. ** Therefore, we all cry to Thee: “Save us, O Lord!”

Ikos: When The women heard the Angel’s words, they cast away their lamentation and became radiantly joyful, trembling as they beheld the Resurrection. Christ drew near to them saying “Come and see, Rejoice! take courage, I have overcome the world and set free the prisoners held in the bondage of Hades. Hurry then to the Disciples, and take unto them this message: Lo, I go before you to preach in the cities of Galilee.” Wherefore we all cry unto Thee: Save us, O Lord!

ODE VII

Irmos: The supremely exalted Lord of our fathers * quenched the flame, * and bedewed the Youths * as they chanted in harmony: * O God, blessed art Thou!

Refrain: Glory to Thy holy Resurrection O Lord.

Wrapped in flesh, like unto bait draping a hook, Thou didst hurl down the serpent by Thy divine power raising up those who cry: “O God, blessed art Thou!”

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

The Uncircumscribed One, who hath brought into being the boundless creation of the universe, is hidden in the flesh in a tomb. To Him we all sing: “O God, blessed art Thou!”

Refrain: *Most holy Theotokos save us.*

Theotokion: **O** all-immaculate one, thou hast borne in one Hypostasis two natures, God incarnate. To Him we all sing: “O God, blessed art Thou!”

Another, of the Cross and Resurrection:

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

Thou hast destroyed the deception of idols through the tree of the Cross; O God of our fathers, Blessed art Thou.

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

Thou didst arise from the dead, and with Thee, Thou hast raised those in Hades; O God of our fathers, Blessed art Thou.

Refrain: *Most holy Theotokos save us.*

Theotokion: **T**hou wast born of a Virgin, and revealed her to be the Theotokos; O God of our fathers, Blessed art Thou.

Another, of the Theotokos:

Refrain: *Most holy Theotokos save us.*

The Uncircumscribed One, who remaineth unchanged, was, since He is compassionate, Hypostatically united to flesh within thee the Most holy One. He Who is The only blessed God of our fathers.

Refrain: *Most holy Theotokos save us.*

O Sovereign Lady, Theotokos, with one voice we glorify thee, the all-immaculate bride and throne of thy Creator; to Him we all sing: “Blessed art Thou, O God.”

Refrain: *Most holy Theotokos save us.*

Made pure by the Spirit, O Virgin, thou didst become the Mother of the King of all, who hath fashioned thee; to Him we all sing: “Blessed art Thou, O God.”

Refrain: *Most holy Theotokos save us.*

The Lord saved me, O all-immaculate Theotokos, having clothed Himself in the garment of the flesh He took from thee; to Him do we all chant: “Blessed art Thou, O God.”

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: Unto Thee the Fashioner of all, * the children in the furnace chanted a hymn: * All ye works of the Lord, * supremely exalt Him throughout all ages.

Refrain: Glory to Thy holy Resurrection O Lord.

As if it was not willed by Thee, Thou didst pray that the cup of Thy saving Passion might pass; revealing thereby that Thou dost bear two wills, O Christ, corresponding to Thy two natures, throughout the ages.

Refrain: Glory to Thy holy Resurrection O Lord.

At Thy descent, O Christ, Hades became an object of derision disgorging all those who of old had been slain by the devil’s deception and who now supremely exalt Thee throughout all ages.

Refrain: Most holy Theotokos save us.

Theotokion: O Virgin, who beyond all understanding hath, by the Word, given birth to the Lord as both God and man, and yet remained a virgin, all we His works bless thee and supremely exalt thee throughout all ages.

Another, of the Cross and Resurrection:

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

Christ God, who willingly stretched forth His hands upon the cross and thereby hath broken open the bonds of death; praise Him, ye priests, and ye peoples supremely exalt Him, throughout all ages.

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

Christ God, who didst dawn from the tomb like a bridegroom, appearing to the Myrrh-bearing women and proclaiming unto them the tidings of great joy; praise Him, ye priests, and ye peoples supremely exalt Him, throughout all ages.

Refrain: Most holy Theotokos save us.

Theotokion: Thou hast been revealed, O pure Theotokos, as higher than the Cherubim, for within thy womb thou didst carry Him who rideth upon them. With the Bodiless Powers we mortals glorify Him, throughout all ages.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

The grief of the first-parents hath now ceased, since thou, God's Mother, hast given birth to joy; wherefore we unceasingly hymn thee, O Virgin, and supremely exalt thee throughout all ages.

Refrain: Most holy Theotokos save us.

The hosts of the Bodiless Powers sing the praises of thine incomprehensible child-bearing with us, O Virgin; With one voice and with love we, with them, supremely exalt thy child-bearing throughout all ages.

Refrain: Most holy Theotokos save us.

A translucent stream of immortality hath issued forth from thee, O Maiden, the Lord of all, who cleanseth away the filth of sin from those who hymn thee with faith, and who supremely exalt thee throughout all ages.

Refrain: Most holy Theotokos save us.

We confess thee, O Virgin, to be in truth, a divine and radiant throne, and a tabernacle of grace, for thou didst receive the Word of the Father; whom we supremely exalt throughout all 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: **O** Isaiah, rejoice and be glad! * The Virgin hath conceived in her womb, * and hath borne a Son, Emmanuel, * who is both God and man; * and Orient is His name; * Him we magnify, and the Virgin we call blessed.

Refrain: Glory to Thy holy Resurrection O Lord.

O Master Christ, Thou hast assumed the nature of fallen mankind, and become wholly joined to him from a virgin womb, but alone not sharing in sin, and Thou hast freed the whole of him from corruption by Thine undefiled passion.

Refrain: Glory to Thy holy Resurrection O Lord.

O Master Christ God, by the blood which flowed from Thine immaculate and life-giving side, sacrifice to idols hath ceased, and all the earth doth offer Thee the sacrifice of praise.

Refrain: Most holy Theotokos save us.

Theotokion: **T**he pure and holy Maiden did not reveal God without a body, nor yet a mere man, but both a perfect man and in truth perfect God, Whom we magnify together with the Father and the Spirit.

Another, of the Cross and Resurrection:

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

Thou didst endure sufferings on the Cross and by Thy death Thou didst destroy the power of Hades; with Orthodox belief we the faithful magnify Thee.

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

Thou didst arise from the tomb on the third day, despoiling Hades and enlightening the world; we the faithful with one mind magnify Thee.

Refrain: Most holy Theotokos save us.

Theotokion: Rejoice!, O God-bearer, Mother of Christ God; beseech Him Whom thou didst bear to grant remission of sins unto those who hymn thee with faith.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O Ever-virgin Theotokos, from thy pure blood the flesh of the Creator and only-begotten Son of the Father was nurtured in a manner beyond nature, not from a man, and without seed, yet possessing both a mind and a soul.

Refrain: Most holy Theotokos save us.

Thou didst halt the unrestrained stream of death, when beyond telling, thou didst in truth give birth in the flesh to life eternal; for Hades, consuming it with its bitter mouth, hath been destroyed.

Refrain: Most holy Theotokos save us.

Seated on His royal throne as Lord, thy Son hath placed thee on His right hand, shining radiantly in tasseled gold, and in divine virtues, bestowing upon thee the honor due His Mother, O all-immaculate One.

Refrain: Most holy Theotokos save us.

Thy childbirth is beyond telling, O Mother of God, for without a man hast thou conceived, and in a virginal manner hast thou delivered God; wherefore magnifying Him, we glorify thee, O Theotokos

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 V:

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

O Lord, while the grave was sealed by lawless men, * Thou didst come forth from the tomb * in a manner similar to Thy birth from the Theotokos. * Thy

bodiless Angels could not fathom the event of Thine incarnation, * likewise the soldiers guarding Thee could not know when Thou didst Arise. * For the full knowledge of both events hath been sealed from those who would inquire, * but the wonder of these events hath been revealed to those who with faith * worship the mystery which we hymn; ** grant unto us joy and great mercy.

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

O Lord, having smashed the eternal bars and burst asunder the bonds of Hades, * Thou didst arise from the tomb, * leaving Thy grave clothes behind in testimony of Thy three day burial. * Whereupon Thou didst go forth into Galilee, * while yet being guarded in a cave. * Great is Thy mercy, O Savior, and beyond understanding; ** have mercy upon us.

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

O Lord, the women ran unto Thy tomb to see Thee, * the Christ who had suffered for our sakes. * Approaching the tomb they found an Angel seated upon the stone, which had rolled back from fear, * and he cried unto them saying. * “The Lord hath arisen; go tell His disciples that He is risen, saving your souls.”

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

O Lord, in a manner similar to that * by which Thou didst come forth from the sealed tomb, * Thou didst enter in unto Thy disciples when the doors were shut, * showing them Thy body’s sufferings, * O long-suffering Savior, * which Thou didst willingly endure. * As one who hath sprung forth from the seed of David, * Thou didst endure wounds, * but as One who didst spring forth from God, * even the Son of God * Thou hast delivered the world. * Incomprehensible and great is Thy mercy, ** O Savior, have mercy on us.

Other Stichera, by Anatolius:

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

O Lord, and King of the ages, * Creator of all things, * Who for our sake willingly endured crucifixion and burial in the flesh, * in order to free us all from Hades, * Thou art our God and we know no other besides Thee.

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

O Lord, who will recount Thine awe-inspiring wonders? * Who will confess Thy dread mysteries? * For, becoming incarnate for us, as Thou Thyself didst will,

* Thou hast manifest the might of Thy power; * For on Thy Cross Thou didst open Paradise to the Thief, * and in Thy Burial Thou didst smash the bars of Hades, * and with Thy Resurrection Thou hast enriched all things. * O Compassionate Lord, glory be to Thee!

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

The Myrrh-bearing women coming to Thy tomb in the deep of morning * seeking to anoint with spices the Immortal Word and God; * and being informed by the words of the Angel * returned with joy to tell the Apostles * that Thou O Lord, the life of all, hast arisen, ** granting the world forgiveness and great mercy.

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

The guards of the tomb which received God said unto the Jews: * “O the folly of your plan! * In vain did ye labor when you thought to guard Him who cannot be circumscribed.” * “Openly you appeared wishing to hide the Resurrection of the Crucified One. * O the folly of your assembly!” * “Why do ye again wish to hide that which cannot be hidden?” * “Rather listen to us, * and be willing to believe the truth of what hath taken place.” * “A radiant Angel came down from heaven and rolled away the stone;” * from fear of Him ye became as dead men,” * and calling out to the brave Myrrh-bearing women the Angel said: * “Do ye not see the death of the guards, * the breaking of the seals and the emptying of Hades?” * “Why seek ye as a mortal man, * the one who hath destroyed Hades’ victory * and smashed death’s sting?” * “Go quickly and proclaim to the Apostles * the good tidings of the Resurrection, crying fearlessly:” * “He hath risen indeed, ** the Lord who hath great mercy!”

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.

Today is salvation come unto the world; * let us sing praises to Him that arose from the tomb, * and is the Author of our life. * For, having destroyed death by death, ** He hath given us the victory and great mercy.

AT THE LITURGY
Typika and Beatitudes.

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator, Him Who on the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and dwelleth now in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ is risen! Let us worship Him as Master and Creator.

O indivisible Trinity, all-effecting and all-powerful Unity: Father, Son, and Holy Spirit: Thee do we hymn as our true God and Savior!

Theotokion: Rejoice, O animate temple of God and impassible gate! Rejoice, O fiery throne which burneth yet is not consumed! Rejoice, O Mother of Emmanuel, Christ our God!

Resurrection Troparion, in Tone V:

Let us, O faithful, praise and worship the Word * Who is co-beginningless with the Father and the Spirit, * and Who was born of the Virgin for our salvation; * for He was pleased to ascend the Cross in the flesh * and to endure death, ** and to raise the dead by His glorious Resurrection.

Resurrection Kontakion, in Tone V:

Thou didst descend into Hades, O my Savior, * and having shattered its gates, as All-powerful, * Thou didst raise the dead with Thyself, as Creator, * and didst deliver Adam from the curse, * O Lover of mankind. ** Therefore, we all cry to Thee: "Save us, O Lord!"

The Prokeimenon, in Tone V: Thou, O Lord, shalt keep us and shalt preserve us from this generation and forevermore.

The Verse: Save me, O Lord, for a righteous man there is no more.

Alleluia, in Tone V: Thy mercies, O Lord, will I sing forever; unto generation to generation will I declare Thy truth with my mouth.

The Verse: For Thou hast said, Mercy shall be built up forever; in the heavens shall Thy truth be established.