

FIRST SUNDAY AFTER PENTECOST, OF ALL SAINTS
AT VESPERS

On “Lord I have cried ...,” 10 Stichera, 6 from the Oktoechos, in Tone VIII:

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

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

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

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

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

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

Other Stichera, by Anatolius:

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

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

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

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

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

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

And 4 Stichera of All Saints, in Tone VI:

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

The Spirit-proclaiming Disciples of the Savior, * having become, through faith, instruments of the Spirit, * and being scattered to the ends of the earth, * sowed the venerable proclamations of Orthodoxy: * From their divine husbandry hath blossomed forth, * an army of Martyrs by grace, * who inscribed the signs of their passion, * by sundry kinds of tortures, scourging and fire. ** and with boldness they pray on behalf of our souls.

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

Enflamed by the love of the Lord, * despising fire; * the venerable martyrs in Christ were consumed like divine coals, * drying up the grass of the arrogance of falsehood: * They bridled the mouths of beasts * by their venerable supplications; * and, being beheaded, * They thereby beheaded all the hosts of the enemy, * and having patiently shed their blood, ** they watered the Church with illumining faith.

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

Having wrestled with beasts, * and been struck with swords, * their arms and limbs torn apart, * the heroic Martyrs were tormented, * consumed by material fire, * dismembered and pierced with lances. * Enduring all this with firm patience, * foreseeing their approaching end, * the crowns of incorruption, and the glory of Christ, ** Whom, they implore with boldness on behalf of our souls.

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

Let us praise with sacred hymns * those who faithfully suffered throughout all the ends of the earth, * the Apostles, Martyrs, Godly-minded Priests, and noble women, * for being earthly, they united with those of heaven; * and by their passion attained passionlessness by the grace of Christ. * And now as luminaries they illumine us ** and with boldness, pray on behalf of our souls.

Glory ..., in Tone VI: Ye are the pillars of the Church * and the fulfillment of the Gospel, * O divine ranks of Martyrs. * In deeds ye have fulfilled the sayings of the Savior; * for through you the gates of Hades, which had been opened against the Church, have been closed; * and the blood you shed hath dried up the oblation of idols. * And having nourished the perfection of believers through your slaughter, * ye astonished the bodiless ones, * standing before Christ wearing your crowns. ** Wherefore, intercede ye ceaselessly with Him on behalf of our souls.

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

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

After the Entrance, "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.

The Three Scriptural Lessons.

A READING FROM THE PROPHECY OF ISAIAH (43:9-14)

Thus saith the Lord: Let all the nations be gathered together, and let the people be assembled: who among them can declare this, and show us former things? Let them bring forth their witnesses, that they may be justified: or let them hear, and say, It is truth. Ye are My witnesses, saith the Lord, and My servant whom I have chosen: that ye may know and believe Me, and understand that I am He: before Me there was no God formed, neither shall there be after Me. I, even I, am the Lord; and beside Me there is no Savior. I have declared, and have saved, and I have shown, when there was no strange god among you: therefore ye are My witnesses, saith the Lord, that I am God. Yea, before the day was I am He; and there is none that can deliver out of My hand: I will work, and who shall let it? Thus saith the Lord, your Redeemer, the Holy One of Israel.

A READING FROM THE WISDOM OF SOLOMON (3:1-9)

But the souls of the righteous are in the hand of God, and there shall no torment touch them. In the sight of the unwise they seemed to die: And their departure is taken for misery, and their going from us to be utter destruction: But they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded: For God proved them, and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations, and have dominion over the people, and their Lord shall reign forever. They that put their trust in Him shall understand the truth: And such as be faithful in love shall abide with Him: For grace and mercy is to His saints, and He hath care for his elect.

A READING FROM THE WISDOM OF SOLOMON:

The righteous live for evermore; their reward also is with the Lord, and the care of them is with the Most High. Therefore shall they receive a glorious kingdom, and a beautiful crown from the Lord's hand: for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad; and from the clouds, as from a well-drawn bow, shall they fly to the mark. And hailstones full of wrath shall be cast as out of a stone bow,

and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away: thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule the people, and glory in the multitude of nations. For power is given you of the Lord, and sovereignty from the Most High.

At the Litiya, the Sticheron of the temple,
And these Stichera to the saints, in Tone I:

In unison of faith, * let us spiritually celebrate the universal festival * of all those who have been pleasing unto God from all ages, * the venerable order of Patriarchs, the assembly of Prophets, the adornment of Apostles, * the gathering of Martyrs, the boast of Ascetics, * the memory of all the Saints; * for they intercede unceasingly ** that peace be granted to the world, and great mercy to our souls.

Come, all ye faithful, * with psalms and hymns and spiritual odes, * let us acclaim the all-glorious memory of all the Saints: * the Baptist of the Savior, the Apostles, Prophets, and Martyrs, * the hierarchs, teachers, and righteous, * the ascetics and the just, * and the God-loving company of holy women; * and let us cry out with one accord while we reverently acclaim them as blessed: * O supremely good Christ our God, * by their intercessions grant peace unto Thy churches, * victory over heresy unto Thy Christ-loving hierarchs, ** and great mercy to our souls.

Come, let us all rejoice spiritually with the memory of the Saints; * for behold, it hath come bringing us bountiful gifts. * Wherefore, let us cry out with a voice of rejoicing * and with a pure conscience, saying: * Rejoice, O assembly of Prophets, who proclaimed the coming of Christ to the world, * and who foresaw things afar off as though they were near. * Rejoice, O choir of the Apostles, ye fishers of men * who caught the nations in your nets. * Rejoice, O company of the Martyrs, * who were gathered from the ends of the earth into one Faith, * and who for its sake endured the infliction of torments, * and in a perfect manner received the crown of contest. * Rejoice, O beehive of the Fathers, * who wore down your own bodies in asceticism, * and mortified the passions of the flesh; * who by divine love took wing in mind and soared unto the Heavens, * and who rejoice with the Angels and enjoy eternal good things. * Wherefore, O ye Prophets, Apostles, and Martyrs, * together with the ascetics, fervently beseech Him Who hath crowned you, * that He redeem from visible and invisible enemies ** those who with faith and love celebrate your ever-venerable memory.

Glory ..., in Tone V:

Let us hasten unto the present festival, O ye faithful; * for there is set before us a spiritual banquet and a mystical wine-bowl, * filled with the sweet food of joy, * even the virtues of the Martyrs. * For these stout-hearted ones, from the ends of the earth, * offered unto God as a rational sacrifice * the varied torments and afflictions of their bodily members * and the very prime of their years. * Some were beheaded, others were dismembered of their arms * and were sundered in every joint. * All the Saints became sharers of the Passion of Christ. * O Lord, Who didst grant them crowns as a reward for their afflictions, ** grant that we may live according to their example, since Thou lovest mankind.

Both now ..., in Tone V:

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.

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

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

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

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

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

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

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

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

Glory ..., in Tone VI:

Come, ye believers, * let us today stand in rank and celebrate with true worship; * let us exalt with glorifications the memorial of the all-honored, all-revered saints, * shouting, Rejoice, O glorious Apostles, Prophets, Martyrs and Bishops! * Rejoice, O company of the righteous and just! * Rejoice, O rank of honored women! * Entreat Christ to grant the orthodox victory over the godless, ** and our souls Great Mercy.

Both now ..., in Tone VI:

Christ the Lord, my Creator and Redeemer, * Who came forth from thy womb, O all-pure one, * and clothed Himself in my nature, * hath freed Adam from the primal curse. * Wherefore, like the angel * we unceasingly cry out to thee, * O most pure one, * who art truly the Mother of God and Virgin: * Rejoice!, O Sovereign Lady, ** the intercession, protection and salvation of our souls!

“Now Lettest Thou thy servant depart ...,” Trisagion. Then:

Rejoice, O Virgin Theotokos (Twice)

Troparion for the Saints in Tone IV

Adorned in the blood of Thy Martyrs * throughout all the world as in purple and fine linen, * Thy church, through them, doth cry unto Thee, O Christ God: * Send down Thy compassions upon Thy people; ** grant peace to Thy commonwealth, and great mercy to our souls. (Once)

Blessing of the loaves.

Blessed be the Name of the Lord ..., and the rest.

AT MATINS:

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

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

Glory ..., Troparion for the Saints, in Tone IV:

Adorned in the blood of Thy Martyrs * throughout all the world as in purple and fine linen, * Thy church, through them, doth cry unto Thee, O Christ God: * Send down Thy compassions upon Thy people; ** grant peace to Thy commonwealth, and great mercy to our souls.

Both now ..., 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.

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

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

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

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

Glory ..., Both now. Theotokion:

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

After the 2nd chanting of the Psalter (Kath. III), the Sessional Hymns of the Pentecostarion, in Tone VIII:

Arrayed in white and bright like lightning, * Gabriel came unto the sepulcher of Christ God * and rolled away the stone from the tomb, * and loosed the seal from the stone. * The soldiers, seized with fear, became as dead men, * and forsook the tomb, * O ye lawless ones, be ye now put to shame, ** and know that Christ hath arisen.

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

In truth, having arisen from the tomb, * Thou didst send forth the righteous women * to preach unto the apostles that Thou hadst arisen * as saith the scripture. * Peter then ran with haste and arrived at the sepulcher, * and on seeing the light in the tomb, he was struck with awe. * Wherefore seeing the linen clothes lying alone, * and Thy divine body not laying there, * in fear he cried aloud: * Glory be to Thee O Christ God, for Thou art the Savior of us all, ** Thou art the effulgence of the Father.

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

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

If the Temple is dedicated to All-Saints the Polyeleos is chanted, After which: The Megalynarion: We magnify you, O ye Apostles, Martyrs, Prophets, and all Saints, and honor your holy memory, for ye pray for us to Christ our God.

Verse: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

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, * O Savior, * destroying the stronghold of death, * and with Thyself raising up Adam, ** and freeing 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 the radiant angel within the tomb * addressed the myrrh-bearing women; * behold the tomb and understand, ** for the Savior is risen 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 of the Resurrection to the apostles.

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 little Litany: and:

The Sessional Hymn, in Tone VIII:

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

The Songs of Ascent in Tone VIII: the 1st Antiphon:

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

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

Glory ..., Both now ...,

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

2nd Antiphon:

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

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

Glory ..., Both now ...,

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

3rd Antiphon:

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

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

Glory ..., Both now ...,

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

4th Antiphon:

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

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

Glory ..., Both now ...,

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

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

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

Let every breath ...,

The 1st Sunday Resurrection Gospel. Then in Tone VI:

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 ...,” The Canons:

The Canon of the Resurrection in Tone VIII, with four Troparia, The canon of the Cross & Resurrection, with two Troparia, the Canon of the Theotokos, with two Troparia, and the Canon of All-Saints with six Troparia:

ODE I

Resurrection Canon, in Tone VIII:

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Cross and Resurrection:

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

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

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

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

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Saints:

Refrain: All ye Saints of the Lord, pray to God for us.

While praising the ranks of Thy Saints, I ask that by their prayers I may be illumined in soul by Thy light; for Thou art the Unapproachable Light Who by Thy beams dost drive away the darkness of ignorance, O Christ, Thou Giver of Light and Word of God.

Refrain: All ye Saints of the Lord, pray to God for us.

When Thou wast lifted up upon the Tree, Thou didst draw unto Thy knowledge the entire lot of the nations, O Master, and Thou didst illumine it with the light of the Holy Trinity through Thy holy Apostles, through whom thou didst dispel error.

Refrain: All ye Saints of the Lord, pray to God for us.

Being obedient unto Thy law, O Christ, Thine Apostles piously laid aside all the things of the earth; and these glorious ones made the whole world radiant with the light of grace while proclaiming Thee in an evangelical manner.

Glory ..., Rejoicing, the Martyrs took up Thy Cross and unwaveringly imitated Thine august Passion. These valiant ones feared neither the threat of the tyrants, nor fire, nor sword, nor stripes, nor hunger, nor death.

Both now ..., Manifestly acquiring a manly disposition, the virgins unwaveringly endured the contests of martyrdom, O all-pure one. Rejoicing in a godly wise manner, they were brought after thee unto thy Son, the King of all, as is written in the psalms.

Katavasia: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

ODE III

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Cross and Resurrection:

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

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

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

In Thy wisdom, foreknowing all things, O Lord, and by Thine understanding having established the nethermost depths, Thou in Thy condescension didst not disdain to raise him who was made in Thine image, O word of God.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Saints:

Refrain: All ye Saints of the Lord, pray to God for us.

The priests and shepherds were clothed with the sacred priesthood, which they wisely governed and worthily adorned, O Christ, for they were truly endowed with the word of teaching from above.

Refrain: All ye Saints of the Lord, pray to God for us.

Made comely with the beauty of that primal creation of beauty, ye appeared as unerring luminaries and made the Church of Christ a Heaven, O Saints, adorning it in diverse manners, each one in his own land.

Glory ..., Being obedient unto Thy law and made radiant by diverse virtues, the assemblies of the blessed inherited the heavenly mansions rejoicing. For they all worthily performed the virtues, one accomplishing one, and another accomplishing another.

Both now ..., O Mother of God, for our sake and from a virginal womb thou didst give birth unto God the Word Who came forth from God, Whom the pure maidens long for in a God-befitting manner, manifestly following after thee unto Him.

Katavasia: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Sessional Hymns of the Saints, in Tone VIII:

Keeping feast on the holy memorial of the forefathers, * fathers, and patriarchs, apostles, and hierarchs, and martyrs, * prophets, and righteous ones, the ascetics, and just, O Christ God, * and of every name that is written in Thy Book of Life, * we beseech them all to make intercession, and we pray: * Grant Thy world peace through their prayers, O Lord, * in that Thou lovest mankind, * that we all may cry unto Thee: * O Christ God, Who art glorified in the counsel of Thy Saints, ** lo, Thou art He Who as is meet hast now truly glorified their memory.

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

Let us all praise the heavenly gate and ark, * the most holy mountain, the radiant cloud, the ladder to Heaven's heights, * that true spiritual paradise, the redemption of Eve, * the great treasure of all the world; * for through her was salvation enacted for all mankind, * and complete forgiveness and remission of ancient offences. * Thus, for this cause, let us all fervently cry aloud, and say unto her: * Do thou entreat thy Son and our God * that He grant forgiveness of transgressions to them ** that reverently worship thine all-holy Offspring.

ODE IV

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Cross and Resurrection:

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

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

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

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

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Saints:

Refrain: All ye Saints of the Lord, pray to God for us.

Made one with Thee by love, and purely and sincerely taking delight in Thee, the company of Thy Saints doth dance the perpetual dance with the Angels in joy round about Thee, O Seer of all things, God and Lord of all.

Refrain: All ye Saints of the Lord, pray to God for us.

O glorious hieromartyrs, with youthful vigor, ye put on the crown of the martyrs, having already been adorned with the divinely-effectual chrism of the priesthood. Wherefore, O most noetically rich ones, having rightly received twofold crowns, ye rejoice with Christ eternally.

Refrain: All ye Saints of the Lord, pray to God for us.

Ye truly subjected the whole mind of the flesh unto the Spirit, O God-bearers, when by fasting ye utterly weakened its unruly impulses in an ascetical manner. And now, aflame with the light of passionlessness, ye have received the rewards of your labors.

Glory ..., As Martyrs of Christ, the First Martyr, ye collectively endured torments with great steadfastness, contesting as though in the bodies of others, O glorious ones. And since ye have now been shown forth as heirs of the Kingdom, ye pour forth healings for the faithful.

Both now ..., Thou didst become the Bride of God, O Birthgiver of God, since for our sake thou didst give birth in the flesh, unto His Word Who is from before the ages. In Him women also have lived in a holy manner and have through thee adorned themselves with diverse contests, thereby setting aright the fall of our first mother.

Katavasia: He who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

ODE V

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Cross and Resurrection:

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

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

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

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

Another, of the Theotokos:

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

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

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

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

Another, of the Saints:

Refrain: **All ye Saints of the Lord, pray to God for us.**

Like the divine Prophets, ye were deemed worthy to behold the things to come which ye longed for. In nobility of soul ye purified yourselves by an august manner of life, O God-bearers, being enlightened by the might of the Spirit.

Refrain: **All ye Saints of the Lord, pray to God for us.**

The choir of the Saints is now adorned with divine gifts, even those who were before the Law, as well as the patriarchs, prophets, and apostles, and the assemblies of the martyrs, ascetics, and teachers, and the righteous together with the hieromartyrs.

Glory ..., Beholding the company of Thy Saints shining today with Thy radiance and with unquenchable lamps of grace, O Savior, we unceasingly praise Thy divine wealth and bountiful good things, O Lover of mankind.

Both now ..., Since the all-modest women loved thy supremely wondrous Offspring, they accounted the delights of life as naught, O all-pure one; for with ardent love they desired His beauty and divine illumination alone.

Katavasia: **All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.**

ODE VI

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Cross and Resurrection:

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

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

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

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

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Saints:

Refrain: All ye Saints of the Lord, pray to God for us.

O Master, having found Thee to be a precious, choice and firmly set cornerstone in Sion, the Saints, like select stones, builded themselves thereupon, as though upon an unshakable foundation.

Refrain: All ye Saints of the Lord, pray to God for us.

When Thy side was pierced, the drops of blood fell together with the deifying water, and refashioned the world. And the divine host of all the Saints addressed Thee as Benefactor.

Glory ..., **W**e praise most reverently the God-inspired cloud of witnesses, who by grace were made luminous, and shine more resplendently in the royal purple of their blood and in the crimson of their steadfast contest.

Both now ..., **W**e all know thee to be the all-true Mother of God, through whom the nature of women, having been given strength, contested for Christ, O all-immaculate one, and in godly manner became filled with every virtue.

Katavasia: Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.

Kontakion of the Saints, in Tone VIII:

To Thee, the Planter of creation, * the world doth offer the God-bearing martyrs as the first-fruits of nature. * By their supplications, preserve Thy Church in perfect peace, ** through the Theotokos, O Greatly-Merciful One.

Ikos: **T**hose who have borne witness in all the earth and thereby taken up their dwelling in the Heavens, having imitated Christ's Passion and thereby taken away our passions, have assembled here today, showing that the Church of the first-born presenteth an arch-type of the Church on high, crying out to Christ: Thou art my God, do Thou preserve me through the pure Theotokos, O thou Who art greatly merciful.

ODE VII

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

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

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

Another, of the Cross and Resurrection:

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

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

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

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

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Saints:

Refrain: All ye Saints of the Lord, pray to God for us.

The orders of the Saints now enjoy godly delight as they unceasingly praise Him Who resteth in the Saints. Rejoicing, they form a choir and chant: Blessed is the God of our fathers.

Refrain: All ye Saints of the Lord, pray to God for us.

Made majestically radiant with the divine illuminations of the thrice-resplendent effulgence, the assemblies of the Saints piously speak with divine authority concerning the threefold Unity, even the co-beginningless Father, Son and Holy Spirit.

Refrain: All ye Saints of the Lord, pray to God for us.

When Thou, O God, shalt be seen among gods in Thine ineffable glory bestowing due rewards and granting crowns unto each one, do Thou then deem us all worthy to chant unto Thee: Blessed is the God of our fathers.

Glory ..., **L**et us joyously sing of the company of all the Saints, which is composed of every race, rank and way of life, and let us chant together with them: Blessed is the God of our fathers.

Both now ..., **O** all ye maidens, as ye together form a divine choir, cry out with a great voice: Be glad, O Mary, thou most pure and most holy Birthgiver of God, who didst make the Source of Joy to flow forth for us.

Katavasia: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

ODE VIII

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

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

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

Another, of the Cross and Resurrection:

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

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

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

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

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Saints:

Refrain: All ye Saints of the Lord, pray to God for us.

O ye martyrs, prophets, and apostles; august assembly of hieromartyrs, the just, and the righteous; divine choir of teachers, together with the myrrhbearing women, rejoice as ye chant: Bless Him, O ye children; praise Him O ye priests; and supremely exalt him O ye people, throughout all ages.

Refrain: All ye Saints of the Lord, pray to God for us.

O ye Saints, who bear within yourselves the radiance that transcendeth the mind, and filled with divine gladness and joy, ye are called gods because of your nearness to God, standing in the presence of the deifying effulgence, ye have been enlightened with the rays of ineffable glory. Supremely exalt ye Christ throughout all ages.

Refrain: Let us bless Father, Son, Holy Spirit, the Lord!

Having appeared as luminaries of many lights, O Saints, ye make radiant the heaven of the Church with various gifts and diverse beauties, in righteousness, chastity, courage and prudence, and ye cry: Praise Christ, O ye priests, and supremely exalt Him, O ye people, throughout all ages.

Both now ..., O all ye godly-minded women who have been perfected in Christ by the Spirit, as with gladness ye now encircle the immaculate Virgin and true Mother of God, who hath delivered us from the curse of our first mother Eve, praise ye now throughout the ages the Fruit that she hath borne.

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

Katavasia: The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

And we then chant the Hymn of the Most Holy Theotokos (the Magnificat)

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

And after each Verse:

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

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

Refrain: More honorable ...,

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

Refrain: More honorable ...,

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

Refrain: More honorable ...,

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

Refrain: More honorable ...,

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

Refrain: More honorable ...,

ODE IX

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Glory to Thy holy Resurrection O Lord.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Cross and Resurrection:

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

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

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

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

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

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

Refrain: Most holy Theotokos save us.

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

Another, of the Saints:

Refrain: All ye Saints of the Lord, pray to God for us.

Shielded with hope and love and fenced about with faith, the gathering of the chosen, even the foremost witnesses on behalf of the truth, nobly endured with rejoicing the tortures and stripes and all the threats of the tyrants, for they possessed Christ, Who bestoweth victory in contest.

Refrain: All ye Saints of the Lord, pray to God for us.

As is meet, let us now acclaim as a haven of salvation the Baptist, the apostles, the prophets, the martyrs, the ascetics, the divine teachers, the priests, the assembly of patriarchs, the noble hieromartyrs, the God-loving women, the righteous and the just.

Glory ..., **S**ince ye have been tried in the fire of temptations and were not enticed by pleasures, O ye glorious saints, assembling now in the Heavens, the looking glass taken away, and the shadow covering truth dispelled, ye rejoice sincerely as ye stand before the Master's throne of light.

Both now ..., **T**hou art seen to be the uniter of things which were separated, for through thee all have truly become fellow citizens with the Angels in the Heavens; and now the ranks of all the Saints bear witness together with them, as they praise with eternal songs Him Whom thou didst bear, O Virgin Theotokos.

Katavasia: **L**et every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

“Holy is the Lord our God” ..., in Tone VIII. (Thrice)

Exapostilarion of the 1st Resurrection Gospel, in Tone I:

Let us go with the disciples into a mountain of Galilee * to behold with faith Christ saying: * Let us learn to receive power over things above and below; * how to teach all the nations * and to baptize them in the Name of the Father, the Son and the Holy Spirit, * and as was promised I shall be even unto the end of the world ** with those who know the mysteries.

Glory..., Exapostilarion of the Saints:

With hymns let us crown as is meet the Baptist and Forerunner, the prophets and apostles with the martyrs and wise hierarchs, ascetics and hieromartyrs, the women who loved God and the just ones and the righteous ones, with all the ranks of angels, and let us pray and make supplication that we may also attain unto the glory which they have with Christ the Savior.

Both now ..., **Theotokion:** **O** most pure one, He Who is glorified on high by angels, hath ineffably descended to us without forsaking the bosom of the Father; for thou didst lend flesh to Him from thy pure blood in a manner transcending speech, thereby becoming the cause of our salvation. Beseech Him O pure one, that He grant remission of sins unto us thy servants.

On the Praises, 8 Resurrection Stichera, in Tone VIII:

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

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

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

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

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

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

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

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

Other Stichera by Anatolios:

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

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

Stichera of the Saints, in Tone IV:

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation.

* Let every breath praise the Lord.

The Lord hath made the Saints wondrous upon the Earth, * for they received His wounds and sufferings in the flesh, * with which they have been gloriously adorned, * arrayed in divine beauty: * Let us chant hymns unto them as unto un-withering flowers, * as unerring luminaries of the Church, ** for their sufferings were voluntarily.

Verse: The righteous cried, and the Lord heard them, * and He delivered them out of all their tribulations.

Let us offer praise with sacred hymns * to the prophets, apostles, the hieromartyrs, and all the righteous, * and the woman who suffered greatly, * and those venerable ones who with love struggled in fasting, * and the hosts of the righteous ones, * for they have inherited the Kingdom on high, ** and they dwell now in Paradise.

Verse: Wondrous is God in His Saints, * the God of Israel.

Unto the martyrs who rendered the earth heavenly * with radiant virtues, * emulating Christ's death and sufferings, * and having traversed the path that leadeth to immortality, * cleansing themselves of mortal passions * by the activity of divine grace, * they nobly contested throughout all the world, ** Let us offer them worthy hymns of praise.

Glory..., the 1st Resurrection Gospel Sticheron, in Tone I:

When the disciples were hastening to the mountain, * for His ascension from the earth, * the Lord stood by and they worshipped Him. * And, having been taught that power had been given to them everywhere, * they were sent forth to every land under the heavens * to preach the Resurrection from the dead, * and the restoration to the heavens. * And Christ, the God and Savior of our souls, ** promised to be with them eternally.

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 THE LITURGY

Beatitude Verses: 6 of the Resurrection: and 4 of All-Saints - ODE VI:

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

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

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

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

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

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

O Master, having found Thee to be a precious, choice and firmly set cornerstone in Sion, the Saints, like select stones, builded themselves thereupon, as though upon an unshakable foundation.

When Thy side was pierced, the drops of blood fell together with the deifying water, and refashioned the world. And the divine host of all the Saints addressed Thee as Benefactor.

Glory ..., **W**e praise most reverently the God-inspired cloud of witnesses, who by grace were made luminous, and shine more resplendently in the royal purple of their blood and in the crimson of their steadfast contest.

Both now ..., **W**e all know thee to be the all-true Mother of God, through whom the nature of women, having been given strength, contested for Christ, O all-immaculate one, and in godly manner became filled with every virtue.

At the Entrance, the Troparia and Kontakia:

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

Tone IV: Adorned in the blood of Thy martyrs * throughout all the world, as in purple and fine linen, * Thy Church, through them doth cry unto Thee, O Christ God: * Send down Thy compassions upon Thy people; ** grant peace to Thy flock and to our souls great mercy.

Glory ..., Both now ..., in Tone VIII: To Thee, O Lord, the planter of creation, * the world doth offer the God-bearing martyrs as the first-fruits of nature. * By their intercessions, preserve Thy Church, Thy commonwealth, in profound peace, ** through the Theotokos, O Greatly-merciful One.

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

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

And to the saints, in Tone IV: Wondrous is God in His saints, * the God of Israel.

EPISTLE TO THE HEBREWS: (11:33-12:2)

Brethren: The Saints who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions. Quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. Women received their dead raised to life again: and others were tortured, not accepting deliverance; that they might obtain a better resurrection: And others had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment: They were stoned, they were sawn asunder, were tempted, were slain with the sword: they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented; Of whom the world was not worthy: they wandered in deserts, and in mountains, and in dens and caves of the earth. And these all, having obtained a good report through faith, received not the promise: God having provided some better thing for us, that they without us should not be made perfect.

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

Alleluia, in Tone IV: The righteous cried, and the Lord heard them.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

GOSPEL ACCORDING TO ST. MATTHEW (10:32,33,37-38; 19:27-30)

The Lord said unto His disciples: Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

He that loveth father or mother more than me is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me. Then answered Peter and said unto him, Behold, we have forsaken all, and followed thee; what shall we have therefore? And Jesus said unto them, Verily I say unto you, That ye which have followed me, in the regeneration when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

Communion Verse: Praise the Lord in the heavens, praise Him in the highest!

Verse: Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Alleluia, Alleluia, Alleluia!