TONE ONE
ON SATURDAY EVENING
AT LITTLE VESPERS

On "Lord, I have cried ...," 4 Stichera:

The Resurrection Stichera, in Tone I:

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

Receive our evening prayers, * O Holy Lord, * and grant us remission of sins; * because Thou alone hast revealed ** the Resurrection to the world.

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

Receive our evening prayers, * O Holy Lord, * and grant us remission of sins; * because Thou alone hast revealed ** the Resurrection to the world.

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

Go around Zion, O ye peoples, * and encompass her, * and give glory to him who in her midst hath arisen from the dead; * for he is our God, ** and hath delivered us from our iniquities.

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

Come O ye peoples, * let us hymn and worship Christ * glorifying his Resurrection from the dead: * for he is our God, ** who hath redeemed the world from the deception of the adversary.

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

O my brethren! * let us celebrate today a pure festival, * Let creation leap for joy, * let mankind dance, for the holy Theotokos hath called us together, * the unsullied treasury of virginity, * the rational Paradise of the second Adam, * the temple of the union of the two natures, * the solemn festival of the salvific reconciliation, * the bridal chamber in which the Word hath wedded the flesh, * the illumined cloud which truly carried incarnate Him who rideth upon the cherubim. * By her intercessions, O Christ God, ** do Thou save our souls.

Then "O Joyous Light ...,":

The Prokeimenon: "The Lord is King ...," with its verses.

After "Vouchsafe O Lord ...,":

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

By thy Passion, O Christ, * we have been set free from passions, * and by thy Resurrection we have been delivered from corruption. ** O Lord, glory be to thee.

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

Thou hast been glorified in generations and generations, * O Mary, maiden, virgin mother and Theotokos, * the protection of the world, * who hast given birth in the flesh to the Son of the Father * who hath no beginning; * the Son who is truly co-eternal with the Spirit. ** Implore Him that we may be saved.

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

We who are held fast by unseen afflictions * and have gained thee as our only protection, * O pure Virgin, * cry aloud to thee with thanksgiving: * Save us, all-holy Bride of God; ** for thou art the refuge of the world and the assistance of our race.

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

The world hath been renewed by thy childbearing, * O most pure maiden Birthgiver of God, * salvation of the faithful and unsleeping protector * of those who devoutly ask thee: * Cease not to intercede unceasingly ** on behalf of those who sing thy praises.

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

The prophet named thee O Virgin, a Cloud of everlasting light, * for the Word of the Father, Christ our God, * came forth from thee like dew upon the fleece * and dawning from thee, * He hath enlightened the world and destroyed deception. * Cease not to intercede we pray thee, * O most holy Lady, ** for us who confess thee to be the true Theotokos.

"Now lettest Thou Thy servant depart ...," Trisagion. Then:

Resurrection Troparion, in Tone I:

When the stone had been sealed by the Jews, * And the soldiers were guarding Thine immaculate Body, * Thou didst arise on the third day, O Savior, * granting life unto the world. * Wherefore, the Hosts of the Heavens cried out to Thee, O Life-giver: * Glory to Thy Resurrection, O Christ. * Glory to Thy kingdom. ** Glory to Thy dispensation, O only Lover of mankind.

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 I:

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

Receive our evening prayers, * O Holy Lord, * and grant us remission of sins; * because Thou alone hast revealed ** the Resurrection to the world.

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

Go around Zion, O ye peoples, * and encompass her, * and give glory to him who in her midst hath arisen from the dead; * for he is our God, ** and hath delivered us from our iniquities.

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

Come O ye peoples, * let us hymn and worship Christ * glorifying his Resurrection from the dead: * for he is our God, ** who hath redeemed the world from the deception of the adversary.

Other Stichera, by Anatolius:

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

Rejoice, O ye heavens! * Sound the trumpets O ye foundations of the earth! * O ye mountains thunder forth your joy! * for behold, Emmanuel hath nailed our sins to the Cross, * and the giver of life, hath slain death * raising up Adam, ** as He alone is the Lover of mankind.

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

Let us sing the praise of him * who was willingly crucified in the flesh for our sakes, * suffered and was buried, and arose from the dead, * as we cry: * "Establish Thy Church in Orthodox belief, O Christ, * and grant peace unto our lives, ** as Thou alone art good and the Lover of mankind."

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

As we the unworthy ones stand before Thy life-bearing tomb * we offer a hymn of glory * to thine ineffable compassion, O Christ our God; * because Thou didst accept the Cross and death, * O sinless one, * that Thou mightest grant resurrection to the world, ** as Thou alone lovest mankind.

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

Let us sing the praises of the Word, * without beginning and co-eternal, with the Father, * who came forth ineffably from a virgin womb, * willingly accepting the Cross and Death for our sake * and arose in glory, * wherefore we cry aloud: * "Giver of life, O Lord, glory be to thee, ** the Savior of our souls."

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 ..., the Dogmatic Theotokion:

Let us hymn the whole world's glory, * who sprang forth from mankind and who gave birth to the Master, * the Portal of heaven, Mary the Virgin, * the hymn of the Bodiless Powers and adornment of the faithful; * for she hath been revealed as the Heaven and Temple of the Godhead. * By destroying the middle wall, she hath brought forth peace, * and opened wide the Kingdom. * Therefore, holding fast to her as a firm confirmation of the faith, * we have as our champion the Lord born from her. * Take courage therefore, take courage, O ye people of God; ** for as the Invincible one he shall conquer our adversaries.

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 I:

By Thy Passion, O Christ, * we have been set free from passions, * and by Thy Resurrection we have been delivered from corruption. ** O Lord, 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.

All ye His creation rejoice! * let the heavens be glad, * let the nations clap their hands with gladness; * for Christ our Savior hath nailed our sins to the Cross * and by slaying death hath granted us life eternal, * raising all of the fallen race of Adam, ** as he alone is the Lover of mankind.

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

Being the King of heaven and earth, * O Incomprehensible one, * Thou wast willingly crucified through Thy love for mankind; * when Hades met thee he was vexed, * while the souls of the righteous receiving thee below rejoiced, * and Adam, seeing thee his Creator in the nethermost regions, rose again. * O the wonder! * How did the life of all taste death? * Except that he wished to enlighten the world, * which crieth out saying: * "O Thou who didst arise from the dead, ** O Lord glory be to thee!"

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

Carrying sweet spices the myrrh-bearing women * reached Thy tomb with haste, lamenting; * and not finding Thy most pure Body, * but learning from the angel the new and marvelous wonder, * spake unto the apostles saying: * The Lord hath arisen, ** granting the world His great mercy.

Glory from the Menaion, if appointed, otherwise:

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

Behold, the prophecy of Isaiah hath been fulfilled, * for a Virgin hath given birth, * and after giving birth hath remained a Virgin as before. * For it was God who was born from her; * therefore He began nature anew. * O Mother of God, disdain not the supplications of Thy servants, * which are offered unto thee in Thy temple; * since thou didst bear the Compassionate one in thine embrace, ** have pity on Thy servants, and beseech Him that our souls be saved.

"Now lettest Thou Thy servant depart ...," Trisagion. Then:

Tone IV:

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

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

And the Dismissal.

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

Resurrection Troparion, in Tone I:

When the stone had been sealed by the Jews, * And the soldiers were guarding Thine immaculate Body, * Thou didst arise on the third day, O Savior, * granting life unto the world. * Wherefore, the Hosts of the Heavens cried out to Thee, O Life-giver: * Glory to Thy Resurrection, O Christ. * Glory to Thy kingdom. ** Glory to Thy dispensation, O only Lover of mankind.

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

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

SUNDAY MORNING: TONE I
AT MATINS

On "God is The Lord ...," the Resurrection Troparion, in Tone I:

When the stone had been sealed by the Jews, * And the soldiers were guarding Thine immaculate Body, * Thou didst arise on the third day, O Savior, * granting life unto the world. * Wherefore, the Hosts of the Heavens cried out to Thee, O Life-giver: * Glory to Thy Resurrection, O Christ. * Glory to Thy kingdom. ** Glory to Thy dispensation, O only Lover of mankind. (Twice)

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

When Gabriel announced to thee, "Rejoice!", O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving

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

While watching Thy grave, the soldiers * became as dead men from the lightning flash of the angel * who appeared and proclaimed to the Women the Resurrection. * We glorify Thee, the destroyer of corruption; * we fall down before Thee, * who hath risen from the grave ** and who alone art our God.

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

Thou wast willingly nailed to the Cross, * O Compassionate one, * and laid in a tomb as a mortal, * O Giver of life. * By Thy death, O Powerful one, * Thou hast smashed its might; * for Hades' gatekeepers trembled before Thee; * Thou hast raised with Thee the dead from every age, ** for Thou alone lovest mankind.

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

All we who with love flee for refuge to thy goodness * know thee to be the Mother of God * and after childbirth still truly Virgin; * for we sinners have thee as our protection; * we have thee as our salvation in misfortunes, ** as the only All-immaculate one.

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

The women came to Thy tomb at dawn * and seeing a vision of an angel they trembled; * the tomb became resplendent with life; * and amazed by the miracle, * they returned to the disciples and proclaimed the Resurrection: * for Christ hath despoiled Hades, * as alone almighty and all powerful, * raising up those in corruption, * dispelling the fear of condemnation ** by the power of the Cross.

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

O Life of all, Thou wast nailed to the Cross; * O immortal Lord, Thou wast numbered among the dead, * arising on the third day, O Savior, * raising Adam from corruption; * wherefore the heavenly Powers cried out to Thee: * "O Giver of life, * Glory to Thy sufferings, O Christ; * glory to Thy Resurrection; * glory to Thy condescension, ** O only Lover of mankind."

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

O Mary, holy tabernacle of the Master, * raise us up who have fallen into the pit of wicked despair, * of transgressions and afflictions; * for thou art the salvation, * the help and the mighty protection of sinners, ** and thou dost save thy servants.

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

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

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

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

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

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

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

The Resurrectional Verses (THE EVLOGITARIA)

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

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

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

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

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

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

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

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

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

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

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

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

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

Then the small Litany and:

The Sessional Hymn:

The Thief's repentance plundered Paradise, * but the myrrh-bearers' lamentations announced the joy that Thou hast risen, * O Christ God, ** granting the world great mercy.

The Songs of Ascent: 1st Antiphon:

When I am afflicted, * I cry unto Thee, O Lord, ** hearken unto my pains.

For those who dwell in the desert * the longing for God never ceases, ** for they are far from the vanity of this world.

Glory ..., Both now ...,

To the Holy Spirit, as to the Father and the Son, * are due honor and glory; ** thus let us sing to the Trinity, a single power.

2nd Antiphon:

Having lifted me up to the summit of Thy laws, * make me shine with virtues, O God, ** that I may sing Thy praises.

Take me with Thy right hand, O Word, * guard me and keep me, ** lest the fire of sin scorch me.

Glory ..., Both now ...,

In the Holy Spirit all creation is made new * and hastens back to its original condition; ** for He is equal in strength to the Father and the Word.

3rd Antiphon:

With those who said unto me: * "Let us journey to the courts of the Lord," ** my Spirit was gladdened and my heart rejoiceth.

In the house of David is great fear; * for when the thrones are set therein, ** all the tribes and nations of the earth will be judged.

Glory ..., Both now ...,

To the Holy Spirit must be offered honor, adoration, glory and power, * as befits also the Father and the Son; ** for the Trinity is a Unity, one in essence, but not in Hypostases.

Prokeimenon, in Tone I: Now will I arise, saith the Lord; I will establish them in salvation, * I will be manifest therein.

The Verse: The words of the Lord are pure words, silver that is fired, tried in the earth, brought to sevenfold purity.

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 I.

ODE I

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

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

As God, working with immaculate hands, Thou hast fashioned me in the beginning from dust, and now stretching out those hands on the Cross, Thou didst recall from the earth my corruptible body, which Thou hast taken from the Virgin.

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

He, who by divinely breathing upon me placed a soul in me, hath willingly submitted to be slain for me and thus delivering his soul to death hath freed my soul from the eternal bonds, raising it with Himself, and glorifying it with incorruption.

Refrain: Most holy Theotokos save us.

Theotokion: **R**ejoice! source of grace, Rejoice! ladder and gate of heaven, Rejoice! lamp-stand and golden jar, the un-hewn mountain, that bore unto the world, Christ the Giver of life.

Another, of the Cross and Resurrection:

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

Christ's incarnation maketh me divine, Christ's humility exalteth me, and by suffering the passion in the flesh, Christ the Giver of life maketh me dispassionate, wherefore I sing a hymn of thanksgiving, for He hath been glorified.

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

Having endured crucifixion, Christ exalteth me, having put death to death, Christ hath raised me up with himself, granting me life, wherefore I clap my hands in gladness singing a song of victory to the Savior, for gloriously hath He been glorified.

Refrain: Most holy Theotokos save us.

Theotokion: **M**ost pure Virgin, thou hast conceived God, and in virginity, thou hast given birth to Christ incarnate from thee, in person the one and only-begotten Son, known in two natures, for He is glorified.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

What hymn worthy of thee can our weakness offer unto thee? If not only the joyful one Gabriel revealed unto us: "Rejoice! O Theotokos, Virgin Mother who knewest not wedlock!"

Refrain: Most holy Theotokos save us.

Unto the Ever-virgin and Mother of the King of the highest Powers, let us the faithful cry in spirit from hearts most pure: "Rejoice! O Theotokos, Virgin Mother who knewest not wedlock!"

Refrain: Most holy Theotokos save us.

Immeasurable is the abyss of thine incomprehensible child-bearing, O all-pure one; therefore with undoubting faith we offer thee our song: "Rejoice! O Theotokos, Virgin Mother who knewest not wedlock!"

The Troparia from the Menaion, then the appointed Katavasia.

ODE III

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

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

As Thou art my God, O Good one, Thou hast taken compassion upon me, fallen as I was, deigning to come down to me, and exalting me through Thy crucifixion that I may cry unto Thee: "Holy art Thou the Lord of glory, in goodness beyond compare!"

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

O Christ, as the hypostatic Life and as compassionate God, Thou hast clothed Thyself with me, the corrupted one, descending, O Master, unto the dust of death, destroying the power of death, and arising on the third day, whereby Thou hast clothed me with incorruption.

Refrain: Most holy Theotokos save us.

Theotokion: **H**aving conceived God in thy womb, O Virgin, by the Most holy Spirit, thou hast remained unburned, like the bush that burnt before Moses the lawgiver yet remained unburned, clearly foretelling of thee who received the unendurable fire.

Another, of the Cross and Resurrection:

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

To Christ God, who took the wandering sheep upon his shoulders and through a tree destroyed his sin, let us cry aloud: "Thou Who hast exalted the horn of Thy faithful, Holy art thou, O Lord!"

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

Unto Him who brought up from Hades Christ the great shepherd and by his priestly power, through the apostles, shepherded in wisdom all the nations, let us in truth by the divine Spirit give adoration.

Refrain: Most holy Theotokos save us.

Theotokion: **U**nto the Son who without seed wast willingly incarnate from a Virgin, and who by his divine power kept her a pure Virgin after child-bearing, to the God of all, let us cry aloud: "Holy art thou, O Lord!"

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Truthfully, O Virgin, following the words of the prophet, we name thee the light cloud; for from thee the Lord hath come to overthrow the idols of Egypt, made by men, and to enlighten those who served them.

Refrain: Most holy Theotokos save us.

The choir of prophets hath truly named thee the sealed fountain and the shut gate, clearly depicting for us the symbols of thy virginity, O All-praised one, which Thou didst preserve even after childbirth.

Refrain: Most holy Theotokos save us.

O all-immaculate Virgin, Gabriel, enabled as far as is possible to know the mind of God, brought thee a message of great gladness, plainly disclosing the conception of the Word, and proclaiming thine ineffable childbirth.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

ODE IV

Irmos: Perceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

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

Who is this Savior that cometh from Edom, wearing a crown of thorns, His garments reddened, and hanging on a tree? He is the Holy one of Israel, who hath come for our salvation and restoration.

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

Behold, O ye disobedient people, and be ashamed! For He whom ye in your madness begged Pilate to hang upon a cross as a malefactor hath abolished the power of death, and in a manner befitting God, arisen from the tomb.

Refrain: Most holy Theotokos save us.

Theotokion: **W**e know thee to be the tree of life, O Virgin; for it was not the fruit which bringeth death that budded from thee, but rather the delight of eternal life and the salvation of us who hymn thee.

Another, of the Cross and Resurrection:

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

Who is this fair one from Edom, His garments dyed scarlet with the grapes of Bosor? He is as comely as God and as a mortal He hath reddened his robe with the blood of His flesh. To Him we the faithful sing: "Glory to Thy power, O Lord!"

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

Christ, appearing as a high priest of the blessings to come, hath destroyed our sin, and showing a strange way by His blood, hath hastened unto a greater and more perfect tabernacle, and is thus our guide into that Holy Place.

Refrain: Most holy Theotokos save us.

Theotokion: **T**hou didst pay the ancient debt of Eve, O All-praised one, by the new Adam who hath come forth for our sake. For uniting to himself from a pure conception rational and living flesh, Christ came forth from thee, as one Lord in both natures.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Hear wonders, O heaven, take note, O earth, for a daughter of the earthly, fallen Adam hath been declared the Mother of God and of her Creator, for our salvation and restoration.

Refrain: Most holy Theotokos save us.

We praise Thy great and awesome mystery; for unknown to the Commanders of the armies beyond this world, the One Who hath descended upon thee, like dew upon the fleece, O All-praised one, hath done so for our salvation and restoration.

Refrain: Most holy Theotokos save us.

O All-praised Theotokos, Holy of Holies, expectation of the nations, and the salvation of the faithful, from thee hath dawned the Redeemer and Giver of life and our Lord. Entreat him that thy servants may be saved.

The Troparia from the Menaion, then the appointed Katavasia.

ODE V

Irmos: Thou hast shone upon us with the radiance * of Thy coming O Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

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

The Jews put to death on the Tree of the Cross the great shepherd and Lord; but from death's might He hath rescued like sheep the dead buried in Hades.

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

When Thou didst announce the glad tidings of peace by Thy cross and proclaimed deliverance for captives, O my Savior, then didst Thou, O Christ, put to shame him who held them captive revealing him as naked and destitute by Thy divine arising.

Refrain: Most holy Theotokos save us.

Theotokion: **O** All-praised one, despise not the prayers of those who faithfully entreat thee, but accept them, O Pure one, and convey them to thy Son, our God and only benefactor; for in thee we have acquired a protectress.

Another, of the Cross and Resurrection:

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

O the riches and depth of the wisdom of God! The Lord who snareth the wise hath ransomed us from their trickery; for having suffered willingly in the feebleness of the flesh, He hath been raised from the dead by His own life-giving strength.

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

Being God, Christ united Himself to flesh for our sake, and hath been crucified, and died, and hath been buried, and arisen again, ascending up to the Father with His own flesh, with which He will come again to save those who devoutly serve Him.

Refrain: Most holy Theotokos save us.

Theotokion: **O** Pure Virgin, Holy of Holies, Thou hast given birth to the Holy one of the Holy, who sanctifieth all, Christ the Redeemer, wherefore we proclaim thee as the Queen and Sovereign Lady of all, as the Mother of the Creator of all that is.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Beholding thee, the Powers of heaven are made glad, and with them rejoiceth the assemblies of mortals; for they have been united, O Virgin Theotokos, by thine offspring; whom we worthily glorify.

Refrain: Most holy Theotokos save us.

Let every mortal tongue and mind be roused to the praise of mortal man's true adornment; the Virgin clearly standeth by the Lord, glorifying those who with faith sing the praises of her wonders.

Refrain: Most holy Theotokos save us.

Every song and every praise of the wise offered to the Virgin and Theotokos is worthy of praise, for she hath become the temple of the most high glory of God; whom as is fitting, we glorify.

The Troparia from the Menaion, then the appointed Katavasia.

ODE VI

Irmos: The deepest abyss hath surrounded us, * and there is none to deliver us, * yea we have been counted as sheep for the slaughter; * save Thy people O our God, * for Thou art the strength and restoration of the weak.

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

Through the transgression of the first-formed man, O Lord, we were grievously wounded; but by Thy wounds, by which Thou wast afflicted for our sakes, O Christ, we have been healed; for Thou art the strength and restoration of the feeble.

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

Thou hast led us up from Hades, O Lord, by destroying the all-devouring whale of the deep, O All-powerful one, and destroying his power by Thy might; for Thou art the life and the light and the resurrection.

Refrain: Most holy Theotokos save us.

Theotokion: **T**he Forefathers of mankind rejoice in thee, immaculate Virgin, for through thee they regain Eden, which they had lost through transgression; for thou art pure both before child-bearing and after giving birth.

Another, of the Cross and Resurrection:

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

O Christ God, being dispassionate in mind and immaterial, Thou dost mingle with the human mind by the means of the divine nature and the coarseness of the flesh; and wast wholly united to the whole of me without change, that by being crucified Thou mightest hand salvation to the whole of me, who had fallen.

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

Having tripped, Adam hath fallen and been crushed, cheated of his hope of deification, but the new Adam hath arisen, deified by the union of the Word, and by the Passion gaining dispassion, He is glorified as the Son enthroned with the Father and the Spirit.

Refrain: Most holy Theotokos save us.

Theotokion: **N**ot leaving the bosom of His Begetter, Who is without beginning, He lodgeth and cometh to rest in the womb of a pure maiden, He that is without a mother hath become incarnate without a father, the God of righteousness who reigneth as king, His fearful and ineffable generation is without genealogy.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

The heavenly Ranks stand beside thine Offspring like servants, fittingly struck with amazement at thy seedless child-bearing, O Ever-virgin; for thou art pure both before bearing child and after giving birth.

Refrain: Most holy Theotokos save us.

The Word, who before was without flesh, and who made the universe by His will, who brought the armies of the Bodiless ones into being out of nothing, as All-powerful, became incarnate from thee, O Most pure one.

Refrain: Most holy Theotokos save us.

The foe hath been slain by thy life-bearing fruit, and Hades hath been trampled under foot, O thou who art Full of God's grace, and we who were chained have been freed; wherefore I cry out: "Deliver me from the passions of my heart!"

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Resurrection Kontakion, in Tone I:

Thou didst arise from the grave in glory as God * and hast raised up the world with Thyself; * and mortal nature singeth Thy praises as God, * and death hath disappeared; * Adam danceth, O Master, * and now Eve, freed from her chains, * rejoiceth as she cries aloud: ** Thou it is, O Christ, who grantest the Resurrection to all.

Ikos: **L**et us praise as God all-powerful the One who hath risen on the third day, smashing the gates of Hades and rousing the age-long dead from the grave, who hath appeared to the myrrh-bearers, as it was His good pleasure to say to them first: Rejoice! and thus revealing joy to the apostles, as alone the Giver of life. Therefore with faith the Women proclaim the tokens of victory to the Disciples; Hades groaneth, Death lamenteth, the world exulteth and all rejoice together; for Thou, O Christ, hast granted the Resurrection to all.

ODE VII

Irmos: We the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.

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

The earth did shudder, the sun was hidden, and light was enveloped in darkness, the sacred veil of the Temple was rent in twain and the rocks were rent asunder; for the Just One hath tasted death upon the cross; O Thou praised and supremely glorified God of our fathers.

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

When Thou, the highly exalted one, didst willingly become as one helpless and slain among the dead for our sakes, Thou didst set us all free, and with a lofty arm, didst raise us up together with Thee, O Thou praised and supremely glorified God of our fathers.

Refrain: Most holy Theotokos save us.

Theotokion: **R**ejoice, spring of eternal water! Rejoice, Paradise of delight! Rejoice, wall of the faithful! Rejoice, Bride who kneweth not wedlock! Rejoice, joy of all the world! through whom the God of our fathers hath dawned unto us, praised and glorified above all.

Another, of the Cross and Resurrection:

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

Of old the earth was cursed, made crimson with the blood of Abel by the murdering hand of a brother; but bedewed by Thy divine blood it is blessed and leaping for joy crieth out: "O God of our Fathers, blessed art Thou!"

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

Let the people of the Jews, opposed to God, lament the reckless deed of putting Christ to death; but let the gentiles be glad and clap their hands and cry aloud: "O God of our Fathers, blessed art Thou!"

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

Lo, the dazzling angel crieth out to the myrrh-bearing Women, "Come, see the tokens of Christ's Resurrection, the graves clothes and the tomb, and cry aloud: O God of our Fathers, blessed art Thou!"

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Jacob prophetically discerned thee in the ladder, O Theotokos; for through thee the Highly Exalted was well-pleased to appear and make His abode among mankind: O Thou praised and supremely glorified God of our fathers.

Refrain: Most holy Theotokos save us.

Rejoice, Adam's most revered fleece! The Shepherd, the highly exalted One, came forth from thee, truly clothed in my whole nature, through His ineffable compassion: O Thou praised and supremely glorified God of our fathers.

Refrain: Most holy Theotokos save us.

God Who is before all ages hath truly become the new Adam from thy pure blood; beseech him now to make me, who am old and worn out, renewed as I cry: "O Thou praised and supremely glorified God of our fathers."

The Troparia from the Menaion, then the appointed Katavasia.

ODE VIII

Irmos: In the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye his works, * hymn and exalt him supremely throughout all ages.

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

O Word of God, Thou Who by Thy will maketh and transformeth all things, by Thy Passion Thou hast transformed the shadow of death into everlasting life, wherefore we and all Thy works unceasingly praise Thee as Lord, and supremely exalt Thee throughout all ages.

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

By rising on the third day, O Christ, Thou hast destroyed the misery and destruction within the gates and strongholds of Hades. Unceasingly all Thy works praise Thee as Lord, and supremely exalt Thee throughout all ages.

Refrain: Most holy Theotokos save us.

Theotokion: **L**et us praise her who without seed and beyond nature brought forth Christ the precious pearl from the divine flesh crying: "All ye His works bless the Lord, praise and supremely exalt Him throughout all ages."

Another, of the Cross and Resurrection:

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

Come, O ye peoples, let us worship the place upon which stood Christ's immaculate feet, and where His divine, life-giving palms were stretched out on the Tree for the salvation of all mortals; and let us circle the tomb of life, singing, "Let all creation bless the Lord, and supremely exalt Him throughout all ages."

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

The lawless slander of the Jews who slew God hath been refuted; for He Whom they called a deceiver, hath been raised as all-powerful, making a mockery of the seals of the lawless ones. Wherefore rejoicing let us sing: "Let all creation bless the Lord, and supremely exalt Him throughout all ages."

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

The most pure seraphim, as they praise the glory of the one lordship in thrice-holy hymns, like free slaves glorify with fear the three-hypostatic Godhead. With them we also devoutly sing, "Let all creation bless the Lord, and supremely exalt Him throughout all ages."

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

Let us all hymn the praise of the resplendent Bridal Chamber, from which Christ, the Master of all, came forth as a bridegroom, as we sing: "All ye His works bless the Lord, praise and supremely exalt Him throughout all ages."

Refrain: Most holy Theotokos save us.

Rejoice!, glorious throne of God! Rejoice! wall of the faithful, through whom Christ, the light, hath dawned for those in darkness, who call Thee blest and cry: "All ye His works bless the Lord, praise and supremely exalt Him throughout all ages."

Refrain: Most holy Theotokos save us.

Cause of our salvation, who bore the Lord, Virgin all-praised, intercede for all who devoutly cry: "All ye His works bless the Lord, praise and supremely exalt Him 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: The Bush, which burnt without being consumed, * prefigured thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

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

O how the lawless and disobedient people, having plotted evil, justified the ungodly malefactor, but condemned the Just Lord of glory to the Tree! Him we fittingly magnify.

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

We glorify Thee O Savior, the blameless Lamb who taketh away the sins of the world, risen on the third day, and Who with the Father and the divine Spirit we acknowledge as God, and the Lord of glory, Thee do we magnify.

Refrain: Most holy Theotokos save us.

Theotokion: **S**ave Thy people, O Lord, whom Thou hast purchased with Thine own precious blood, strengthening all Orthodox Christians against enemies, and bestowing peace upon Thy Churches, O Lover of mankind, through the supplications of the Theotokos.

Another, of the Cross and Resurrection:

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

Thy Cross, O Lord, hath been glorified with ineffable power; for Thy weakness was revealed as transcending all power. Through it the powerful have been cast down to the earth, while paupers have been raised safely to heaven.

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

Our froward death hath been slain, for when Thou didst appear to those in Hades, O Christ, Thou didst grant unto them resurrection from the dead, wherefore as the life, resurrection and hypostatic light, we magnify Thee in hymns.

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

The nature that is beginningless and infinite is acknowledged in three single divine Hypostases; as one Godhead in Father, Son and Spirit, trusting in which the wise in God are saved.

Another, of the Theotokos:

Refrain: Most holy Theotokos save us.

O Virgin, fulfilling prophecy, thou didst spring from David's root; yet in giving birth to the Lord of glory Who hath been foretold by the prophet David, and Whom we fittingly magnify, thou hast also glorified him.

Refrain: Most holy Theotokos save us.

O most pure one, every law of praise is defeated by the majesty of thy glory; yet, O Lady, graciously accept from us Thine unworthy suppliants, O Theotokos, the praise we offer thee with love.

Refrain: Most holy Theotokos save us.

O what wonders are Thy passing all understanding! For thou, O Virgin, alone brighter than the sun, hast granted unto all to contemplate the newest wonder of thine incomprehensible birth-giving O all-pure one, wherefore we all magnify thee.

The Troparia from the Menaion, then the appointed Katavasia.

The small litany:

Then, "Holy is our God ...,": (Thrice)

Exapostilarion (Svetilen).

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

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

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

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

We sing the praise of Thy saving Passion, * O Christ, ** and we glorify Thy Resurrection.

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

Having endured the Cross, * and destroyed death * and risen from the dead, * grant peace to our lives, O Lord, ** as Thou alone art All-powerful.

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

Having despoiled Hades * and raised mankind by Thy Resurrection, O Christ, ** grant that with pure hearts we may praise and glorify Thee.

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

As we glorify Thy divine condescension, * we praise Thee, O Christ: * For Thou wast born of a Virgin, * yet Thou wast not separated from the Father; * as man Thou didst suffer and willingly endure the Cross; * arising from the grave, * as though coming forth from Thy bridal chamber, * that Thou mightest save the world. ** O Lord, glory be to Thee!

Other Stichera by Anatolius:

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

When Thou wast nailed to the Tree of the Cross, * then the might of the enemy was slain; * creation shook in fear of Thee, * and Hades was despoiled by Thy might. * Thou hast raised the dead from their tombs * and opened Paradise unto the Thief. ** O Christ our God, glory be to Thee!

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

Lamenting, the holy women came with haste to Thy grave; * but finding the tomb opened and learning from the angel * the new and marvelous wonder, * they announced to the apostles, ** "The Lord hath arisen, granting the world His great mercy."

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

We bow down before the divine stripes of Thy passion, * O Christ God, * and the royal sacrifice that took place divinely revealed in Zion at the end of the ages; * for Thou, the Sun of righteousness, * hast enlightened those who slept in darkness, * leading them to the never-setting radiance, ** O Lord, glory be to Thee!

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

O Tumultuous race of the Jews, give ear. * Where are those who approached Pilate? * Let the soldiers who kept watch say, * where are the seals of the grave? * To where hath the one who was buried been moved? * Where hath the One who is not for sale been sold? * How hath the treasure been burgled? * O Lawless Jews, why do ye slander the Rising of the Crucified? * He hath arisen, as one free among the dead, ** and granteth unto the world His 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.

SUNDAY MORNING: TONE I
AT LITURGY
Typika and Beatitudes.

Through food the foe led Adam out of Paradise; but through the Cross Christ led back the Thief as he cried: Remember me when Thou comest in Thy kingdom.

I venerate Thy sufferings and I glorify Thy Resurrection; with Adam and with the Thief I cry aloud with radiant voice: Remember me, O Lord, when Thou comest in Thy Kingdom.

Thou wast crucified, O sinless one, and willingly laid in a grave, but Thou didst arise as God; raising Adam with Thyself as he cried: Remember me when Thou comest in Thy Kingdom.

Raising the temple of Thy body after Thy burial for three days, O Christ God, Thou hast raised with Adam those who came from Adam as they cried: Remember me when Thou comest in Thy Kingdom.

The myrrh-bearers came weeping to Thy grave, O Christ God, very early in the morning, and found an angel sitting clothed in white, who cried: What do ye seek? Christ hath arisen, mourn no longer.

Thine apostles, O Lord, coming to the mountain that Thou, O Savior, hadst appointed them, saw Thee and worshipped Thee. And Thou didst send them out to teach the nations and baptize the inhabitants therein.

Let us all worship the Father and glorify the Son, and with them praise the most holy Spirit, as we cry and say: O all-holy Trinity, save us all.

Theotokion: **T**hy people, O Christ, bring unto Thee Thy Mother to intercede on their behalf; at her supplications, O good One, grant us Thy compassion, that we may glorify Thee, who dawned for us from the tomb.

Resurrection Troparion, in Tone I:

When the stone had been sealed by the Jews, * And the soldiers were guarding Thine immaculate Body, * Thou didst arise on the third day, O Savior, * granting life unto the world. * Wherefore, the Hosts of the Heavens cried out to Thee, O Life-giver: * Glory to Thy Resurrection, O Christ. * Glory to Thy kingdom. ** Glory to Thy dispensation, O only Lover of mankind.

Resurrection Kontakion, in Tone I:

Thou didst arise from the grave in glory as God * and hast raised up the world with Thyself; * and mortal nature singeth Thy praises as God, * and death hath disappeared; * Adam danceth, O Master, * and now Eve, freed from her chains, * rejoiceth as she cries aloud: ** Thou it is, O Christ, who grantest the Resurrection to all.

Prokeimenon, in Tone I: Let Thy mercy, O Lord, be upon us, * according as we have hoped in Thee.

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

Alleluia, in Tone I: O God who givest avengement unto me, and hast subdued peoples under me.

Verse: Who magnifieth the salvation of His king, and worketh mercy for His anointed, for David, and for his seed unto eternity.