

TONE 1 - MATINS

AT MATINS

THE BEGINNING OF MATINS ON ALL SUNDAYS:

After the priest has begun: Blessed is our God, always, now and ever, and unto the ages of ages, *we respond:* Amen. *The Trisagion.* *After Our Father, the exclamation of the priest:* For Thine is the kingdom, and the power: *Then:* Lord have mercy. (12) Glory, Now. Come let us worship (3). *Then: Psalm 19:* The Lord hear thee in the day of affliction: *and Psalm 20:* O Lord, in Thy strength the king shall be glad: Glory, Now. *The Trisagion.* *After Our Father: the troparion in the first tone:* O Lord, save Thy people: Glory: O Thou Who wast lifted up willingly on the Cross: Now: O awesome champion: *Then the priest says the litany:* Have mercy on us, O God, according to Thy great mercy: Furthermore, we pray for this country, its civil authorities...., : Furthermore, we pray for all the brethren and for all Christians, for their health and salvation. *And the exclamation:* For Thou art a merciful God and lovest mankind, and unto Thee do we send up glory: *Then:* Glory to the holy, consubstantial, life-creating and undivided Trinity, always, now and ever, and unto the ages of ages. *And we respond:* Amen. Glory to God in the highest, and on earth peace, good will among men. (3) *And:* O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. (2) *After this:*

Psalm 3: O Lord, why are they multiplied that afflict me? *Psalm 37:* O Lord, rebuke me not in Thine anger: *Psalm 62:* O God, my God, unto Thee do I rise early at dawn. *Then:* Glory, Now. Alleluia (3), *without bows.* Lord have mercy. (3) Glory, Now. *Psalm 87:* O Lord God of my salvation: *Psalm 102:* Bless the Lord, O my soul, and all that is within me: *Psalm 142:* O Lord, hear my prayer, give ear unto my supplication: *Then:* Glory, Now. Alleluia (3). *After this, the priest says the great litany:* In peace let us pray to the Lord. *After the exclamation, we sing, in the current tone of the Octoechos:* God is the Lord and hath appeared unto us. Blessed is He that cometh in the name of the Lord. *Verse 1:* O give thanks unto the Lord, for He is good, for His mercy endureth for ever. *Verse 2:* Surrounding me they compassed me, and by the name of the Lord I warded them off. *Verse 3:* I shall not die, but live, and I shall tell of the works of the Lord. *Verse 4:* The stone which the builders

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rejected, the same is become the head of the corner.

The Troparion of the Resurrection in Tone 1:

When the stone had been sealed by the Jews, and soldiers were guarding Thy most pure Body, Thou didst arise on the third day, O Saviour, granting life to the world; therefore, the powers of heaven cried out to Thee, O Giver of life: Glory to Thy Resurrection, O Christ. Glory to Thy kingdom. Glory to Thy dispensation, O Thou Who alone lovest mankind. (2)

Glory: *the troparion to the saint of the day*; Now: *the Theotokion. If there is none:*

Glory, Now. *Theotokion:* When Gabriel greeted thee, O Virgin, hail, and at his voice the Master of all became incarnate in thee, the holy ark, as the righteous David said, thou wast shown to be more spacious than the heavens, because thou didst carry thy Creator. Glory to Him Who came to dwell in thee. Glory to Him Who came forth from thee. Glory to Him Who set us free by thy childbirth.

After the first reading of the Psalter, followed by the Small Litany, the sessional hymns of the Resurrection in the First Tone:

The soldiers guarding Thy tomb, O Saviour, became as dead men because of the radiance of the angel who appeared before them, proclaiming the Resurrection to the women. We glorify Thee, the Destroyer of corruption; we fall down before Thee, our only God, Who art risen from the tomb.

V. Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Having been crucified of Thine own will, O Compassionate One, and laid in the tomb as one dead, O Giver of life, Thou didst destroy the dominion of death, O Lord. The gate-keepers of Hades trembled before Thee; for Thou didst raise the age-old dead as they praised Thy might.

Glory, Now. *Theotokion:* We all entreat thee, O Mother of God who wast truly revealed as a Virgin even after giving birth, and with love we flee to thy goodness; for we sinners have thee as our intercessor, and we have obtained thee as our salvation amidst

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attacks, the only all-immaculate one.

After the second reading of the Psalter, followed by the Small Litany, the sessional hymns of the Resurrection in the First Tone:

The women who came to the tomb at early morn trembled at seeing the apparition of an angel. The tomb shone forth the light of life; the miracle astounded them; therefore, they went and proclaimed the Resurrection to the disciples. Christ, Who alone is mighty and powerful, hath overthrown Hades and hath raised up all the dead together with Himself, having done away with the fear of damnation by His Cross.

V. I will confess Thee, O Lord, with my whole heart; I will tell of all Thy wonders.

Seeing the pity of the myrrh-bearing women, the angel said to them: Your haste to look for the Living in the tomb is not untimely; but go quickly and proclaim to the disciples that Christ God is risen, granting the world great mercy.

Glory, Now. *Theotokion:* O thou who didst conceive the divine Fire without being burnt, and who without seed gavest birth to the Lord, the Source of life, O highly favoured Mother of God, save them that magnify thee.

After this, the reading; then, the Seventeenth Kathisma: Blessed are the blameless: and the troparia: The assembly of the angels: After this, the small litany is said. After the exclamation:

The hypakoë in Tone 1:

The repentance of the thief opened paradise, and the lamentation of the myrrh-bearing women made known the glad tidings that the Lord is risen, granting the world great mercy.

THE GRADUAL ANTIPHONS IN TONE 1:

(We sing each verse twice.)

Antiphon 1.

In mine affliction hearken unto my cries of pain, O Lord, I cry unto Thee.

They that live in the wilderness have an unceasing longing for

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God, being beyond the vanity of this world.

Unto the Holy Spirit are due honour and glory, as also unto the Father and the Son; therefore, we hymn the Trinity, One in dominion.

Antiphon 2.

Since Thou hast brought me up into the mountains of Thy laws and virtues, enlighten me, O God, that I may sing unto Thee.

Taking me in Thy right hand, O Word, preserve and protect me, that the fire of sin may not consume me.

By the Holy Spirit is every creature renewed, turning back towards its original state; for He is equal in might to the Father and the Word.

Antiphon 3.

Because of them that said, Let us go into the courts of the Lord, my soul was glad, my heart rejoiceth.

In the house of David there is great fear; for when the thrones are set up there, every tribe of the earth will be judged, and all the nations.

To the Holy Spirit it is right to offer honour and worship, glory and dominion, as to the Father and the Son; for the Trinity is a Unity in essence, though not in Persons.

Then the priest says: Let us attend. Peace be unto all. Wisdom. *The prokeimenon from the Psalms of David:* Now will I arise, saith the Lord; I will establish them in salvation, I will be manifest therein. *Verse:* The words of the Lord are pure words. *And again:* Now will I arise, saith the Lord; I will establish them in salvation, I will be manifest therein.

Then: Let every breath praise the Lord. *Verse:* Praise ye God in His saints: *And again:* Let every breath praise the Lord.

And the deacon says: Let us pray to the Lord. *Then, the priest:* For holy art Thou, O Lord our God, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen. *Then:* Let every breath praise the Lord. *Verse:* Praise ye God in His saints, praise Him in the firmament of His power. *Then:* And that we may be vouchsafed worthily to listen to the holy Gospel, in peace let us

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beseech the Lord God. **Wisdom. Upright.** Let us hear the holy Gospel: *and he says the name of the Evangelist; and after this he reads the appropriate Gospel of the Resurrection. Then:* Having beheld the Resurrection of Christ... *Then: Psalm 50: Have mercy on me, O God: After this, Glory:* Through the prayers of the Apostles, O Merciful One, blot out the multitude of our sins. **Now:** Through the prayers of the Mother of God, O Merciful One, blot out the multitude of our sins. *Then: Have mercy on me, O God, according to Thy great mercy, and according to the multitude of Thy compassions blot out my transgressions, O God my Saviour. After this, the sticheron of the Resurrection:* Jesus, having risen from the grave as He foretold, hath granted us eternal life, peace and great mercy. *Then: the priest says the prayer: O God, save Thy people: And we say: Lord have mercy (12). The priest says the exclamation:* Through the mercy and bounties and love toward man of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy most holy, good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

THE CANON OF THE RESURRECTION

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Ode 1. Heirmos:

Thy victorious right arm, in a manner befitting God, hath been glorified in strength; for as all-powerful it smote the hostile forces, O Immortal One, while it made a new path through the deep for the Israelites.

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

O Thou who in the beginning didst divinely fashion me out of dust with Thy most pure hands, Thou didst stretch out Thine arms on the Cross, calling forth from the earth my corruptible body, which Thou didst receive from the Virgin.

Thou didst accept mortality for my sake and didst surrender Thy soul unto death, O Thou who by Thy divine breath didst infuse a soul in me; and having loosed the age-old bonds, Thou didst raise me up with Thyself and glorify me with incorruption.

Theotokion: **Hail, O well-spring of grace. Hail, O ladder and door of heaven. Hail, O candlestick and golden jar, thou unquarried**

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mountain, which barest for the world Christ, the Giver of life.

*Another Canon, to the Cross and Resurrection, Tone 1:
Heirmos.*

Christ is born, give ye glory; Christ cometh from heaven, meet ye Him. Christ is on earth, be ye exalted. O all the earth, sing unto the Lord, and sing praises in gladness, O ye people, for He hath been glorified.

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

Christ deifieth me in taking flesh; Christ exalteth me in humbling Himself. Christ maketh me passionless by suffering the Passion in His fleshly nature, as the Giver of life; therefore, I sing a hymn with joy, for He hath been glorified.

Christ hath uplifted me in being crucified; Christ hath raised me in being put to death. Christ bestoweth life upon me; therefore, I clap my hands with gladness, singing a hymn of victory to the Saviour; for He hath been glorified.

Theotokion: Thou didst conceive God, O Virgin; and in virginity, thou gavest birth to Christ, Who was incarnate of thee, Him Who is recognised as being the Only-begotten Son, one in hypostasis and two in natures, O most pure one; for He hath been glorified.

*Another Canon, to the Most Holy Mother of God, Tone 1:
Heirmos:*

Thy victorious right arm, in a manner befitting God, hath been glorified in strength; for as all-powerful it smote the hostile forces, O Immortal One, while it made a new path through the deep for the Israelites.

What worthy song can our weakness offer thee? Only the joyous greeting whose secret Gabriel hath taught us: Hail, Virgin Theotokos, Mother unwedded.

From a pure heart let us, the faithful, cry out in spirit to the Ever-Virgin, the Mother of the King of the supernal powers: Hail, Virgin Theotokos, Mother unwedded.

Ineffable is the depth of thine incomprehensible childbirth, O

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all-pure one; therefore, with undoubting faith we fall down before thy purity, saying: Hail, Virgin Theotokos, Mother unwedded.

(And we sing the Katavasia.)

Ode 3. Heirmos:

○ Thou Who alone didst know the frailty of human nature yet mercifully didst clothe Thyself therein: Gird me with power from on high, that I may sing to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind.

As God, O Good One, Thou didst take pity on me in my fall. Thou wast pleased to come down to me, and by Thy Crucifixion Thou hast raised me up to cry to Thee: Holy is the Lord of glory, immutable in goodness.

As enhypostatic^{*} Life, O Christ, Thou didst clothe Thyself in me when I had become corrupt, because Thou art a merciful God. Thou camest down to the dust of death, O Master, and didst destroy the dominion of death. As One dead for three days Thou didst arise, clothing me in incorruption.

Theotokion: **C**onceiving God in thy womb by the Most Holy Spirit, O Virgin, thou wast not consumed by the fire; for the burning yet unburnt bush plainly foretold to Moses the Lawgiver thee who receivedst the unendurable Fire.

Another canon. Heirmos.

To the Son Who was begotten of the Father without change before all ages, and in the latter times was without seed made flesh of the Virgin, to Christ our God let us cry aloud:

* "Having one's subsistence in the subsistence of another; usually applied to the human nature of Christ, with reference to the identification of the 'person' (hypostasis) or subsistence of Christ as the eternal person of the Word which has, in time, assumed a non-self-subsistent, or anhypostatic, human nature. The purpose of this formulation ... is to safeguard the union of the two natures through affirmation of the oneness of Christ's person: the person is divine and not the sum of the two natures." (*Dictionary of Latin and Greek Theological Terms*, p. 103) "Again, that nature is called enhypostaton which has been assumed by another hypostasis and in this has its existence. Thus, the body of the Lord, since it never subsisted of itself, not even for an instant, is not a hypostasis, but an enhypostaton." (Saint John Damascene, *Fount of Knowledge*, Chapter 44).

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Thou hast raised up our horn; holy art Thou, O Lord.

To Him Who took the lost sheep upon His shoulders, and by the Tree laid low its transgressions, to Christ our God let us cry aloud: Thou hast raised up our horn; holy art Thou, O Lord.

To Him Who brought Christ, the great Shepherd, up from Hades, and through His hierarchy, the Apostles, wisely shepherded the nations, let us render our service in truth and in the Divine Spirit, O ye faithful.

Theotokion: To Christ Who freely became incarnate without seed from the Virgin, and Who by divine power preserved her who gave Him birth as a pure Virgin even after giving birth, to Him Who is God over all let us cry aloud: Holy art Thou, O Lord.

Another canon, Heirmos.

O Thou Who alone didst know the frailty of human nature yet mercifully didst clothe Thyself therein: Gird me with power from on high, that I may sing to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind.

Instructed by the words of the prophets, we truthfully call thee a light cloud, O Virgin; for the Lord came upon thee to destroy the handiwork of Egypt's falsehood and to enlighten those who serve it.

The choir of the prophets truly called thee a fountain sealed and a closed gate, from afar off describing in images thy virginity, O all-hymned one, which thou didst preserve even after giving birth.

Then: the sessional hymn from the Menaion.

Ode 4. Heirmos:

When Habakkuk with clairvoyant eyes glimpsed thee, the overshadowed mountain of the grace of God, he prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Who is this that is come from Edom? The Saviour, wearing a crown of thorns and robes stained red, hanging upon a tree. He is the Holy One of Israel, come for our salvation and restoration.

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Look upon Him and be ashamed, ye insubordinate people. In your madness ye asked Pilate to order Him lifted up upon the Cross as a malefactor, but He hath destroyed the power of death and is risen from the grave, as is fitting for God.

Theotokion: We know thee to be the tree of life, O Virgin; for from thee hath sprung not that fruit which, when eaten, brought death to men, but rather the delight of everlasting life, for our salvation and restoration.

Another canon. Heirmos:

Rod of the root of Jesse and flower from his stem, O Christ, Thou didst spring from the Virgin. From the mountain overshadowed by the forest didst Thou come, O immaterial God made flesh from her that knew not wedlock. Glory to Thy power, O Lord.

Who is this, so fair, that is come from Edom, with his robe reddened from the vineyards of Bozrah? ^{**} As God, He is fair; as an earthly Man, He weareth the vesture of the flesh, red with blood. Unto Him we, the faithful, sing: Glory to Thy power, O Lord.

Christ, having appeared as the High Priest of the good things to come, hath expelled our transgressions; and having inaugurated a strange way through His Blood, as our Forerunner He entered into a better and more perfect tabernacle, into the holies.

Risen from the tomb on the third day as Thou didst say, O Christ, in very truth, thou didst rebuild the destroyed temple of Thy Body, as the Creator; and Thou didst appear as incorruptible God and Man incorrupt.

Theotokion: Thou didst repay the ancient debt of Eve by means of Him Who appeared for our sake as the new Adam, O most hymned one; for uniting noetic and animate flesh to Himself at His pure Conception, Christ came forth from thee, as one Lord perfect in two [natures].

Another canon. Heirmos:

When Habakkuk with clairvoyant eyes glimpsed thee, the overshadowed mountain

^{**} or, Bosor (LXX).

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of the grace of God, he prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.

Hearken to the wonders, O heavens, and give heed, O earth! For the daughter of fallen Adam who was formed from dust hath been made the mother of her own Maker and God, for our salvation and restoration.

We hymn thy great and awesome mystery; for, hiding Himself from the leaders of the supernal hosts, He Who ever is descended upon thee, O all-hymned one, like the rain upon the fleece, for our salvation and restoration.

Ode 5. Heirmos:

O Christ, Who hast enlightened the ends of the world with the radiance of Thine Advent and hast illumined them by Thy Cross: With the light of Thy divine knowledge enlighten the hearts of those who in Orthodoxy sing to Thee.

On the tree of the Cross the Jews put to death the Lord, the great Shepherd of the sheep, but He Himself delivered [His] sheep, the dead buried in Hades, from the dominion of death.

By Thy Cross, O my Saviour, Thou didst preach the glad tidings of peace and proclaim liberty to the captives, when at Thy divine arising, O Christ, Thou didst put him that held them to shame and show him to be naked and destitute.

Theotokion: **D**espise not the petitions of the faithful who supplicate thee, O all-hymned one, but accept them and convey them to thy Son, God, our sole Benefactor; for we have obtained an advocate in thee, O most pure one.

Another canon. Heirmos:

As Thou art the God of peace, O Father of mercies, Thou hast sent unto us Thine Angel of great counsel, bestowing peace. So are we guided towards the light of the knowledge of God, and rising early from the night, we glorify Thee, O Lover of mankind.

O the depth and the riches of the wisdom of God! Surrounding the wise, the Lord hath delivered us from their wiles; for after He voluntarily suffered in the weakness of the flesh, He raised up the dead, quickening them by His power.

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Being God, Christ joined Himself to flesh for our sake, and was crucified, and died, and was buried, and straightway rose again. With His own flesh He ascended gloriously to the Father, and with it He will also come and save those who have served Him in piety.

Theotokion: **O** holy of holies, pure Virgin, thou gavest birth to Christ the Deliverer, the Holy of holies Who hallows everything; therefore, we proclaim thee Lady and Queen over all, as the Mother of the Maker of creation.

Another canon. Heirmos:

O Christ, Who hast enlightened the ends of the world with the radiance of Thine Advent and hast illumined them by Thy Cross: With the light of Thy divine knowledge enlighten the hearts of those who in Orthodoxy sing to Thee.

The hosts of heaven are gladdened at the sight of thee, and with them the companies of men rejoice; for they have been joined together by thy childbirth, O Virgin Mother of God, which we glorify as is meet.

Every hymn of men most wise and the laudations offered to the Virgin Mother of God declare her glory; for she became the temple of glory beyond measure divine, and her do we glorify as is meet.

Let every tongue and mind of man be moved to praise her who is truly the adornment of mankind; for the Virgin hath clearly come, giving glory to those who with faith sing of her wonders.

Ode 6. Heirmos:

The lowest abyss hath engulfed us, and there is none to deliver us. We are accounted as sheep for the slaughter. Save Thy people, O our God, for Thou art the strength of the weak and their setting aright.

We were sorely wounded by the offence of the first formed man, O Lord, but we have been healed by Thy wounds, O Master, wherewith Thou wast wounded for us, O Christ; for Thou art the strength of the weak and their setting aright.

Thou hast led us up out of Hades, O Lord, emptying the

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voracious sea-monster and undoing his power by Thy might, O All-powerful One; for Thou art the life, the light and the resurrection.

Theotokion: The forebears of our race rejoice in thee, O most pure Virgin, because through thee they have regained Eden, which they lost through sin; for thou remainest pure both before giving birth and after childbirth.

Another canon. Heirmos:

The belly of the sea monster did no harm to Jonah after it received him like a lone infant; while the Word, having dwelt in the Virgin and taken flesh, came forth yet kept her uncorrupted; for He Who suffered no corruption preserved from harm her who bare Him.

Being an impassable and immaterial Mind, Christ God doth join Himself with a human mind, which standeth midway between the divine nature and the grossness of the flesh;^{***} and without change He wholly united Himself unto all of me, that, being crucified, He might grant salvation unto all of me, a fallen man.

Adam erred, fell and was broken; he was deceived of old in hoping to become a god; but, deified by union with the Word, he ariseth, and by the Passion he acquireth freedom from the passions, and is glorified as the Son, sitting on a throne together with the Father and the Spirit.^{****}

Theotokion: Without leaving the bosom of the unoriginate Father, Christ Who reigneth in righteousness cometh to dwell in the womb of a pure Maiden; and He Who before was without mother is now incarnate without father. Untraceable, awesome and unutterable is His descent!

Another canon. Heirmos:

^{***} "For mind stands midway between God and the flesh as being a companion of the flesh on the one hand and on the other an image of God. Thus, mind is associated with Mind and the mind holds the middle place between purity of God and the grossness of the flesh." (St John Damascene, *On the Orthodox Faith*, book 3, chapter 18). The saint is concerned to refute the Apollinarian heresy by establishing that Christ truly assumed a human mind and a human soul.

^{****} This refers to all mankind in the person of Adam and therefore to all flesh in the flesh of our Lord. (Mother Mary, *The Octoechos, Saturday and Sunday Offices*, p.30, n.1)

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The lowest abyss hath engulfed us, and there is none to deliver us. We are accounted as sheep for the slaughter. Save Thy people, O our God, for Thou art the strength of the weak and their setting aright.

Like servants, the heavenly ranks stand before thy Child, rightly marvelling at thy giving birth without seed, O Ever-Virgin; for thou remainest pure both before giving birth and after childbirth.

He Who was formerly fleshless, the Word Who worketh all things by His will, and Who as Almighty brought the bodiless hosts out of non-being, took flesh from thee, O all-pure one.

Kontakion, in the First Tone:

As God Thou didst arise from the tomb in glory, and didst raise up the world with Thyself; human nature hymneth Thee as God, and death hath vanished. Adam exulteth, and Eve, now freed from bonds, rejoiceth, crying aloud: Thou, O Christ, art He Who granteth resurrection unto all.

Oikos:

Let us sing a hymn to Him Who arose on the third day as the all-powerful God; Who shattered the gates of hell; Who raised from the grave those who were there from ages past; Who appeared to the myrrh-bearing women, as He was well pleased to do, first saying to them, Rejoice. To the Apostles also He bringeth glad tidings of joy, as the one and only Giver of life. Therefore, with faith the women announce the good news of the signs of victory, and Hades doth groan and lament, while the world is gladdened, and with it all rejoice at the Resurrection of Christ; for Thou, O Christ, grantest resurrection unto all.

Ode 7. Heirmos:

We the faithful understand thee to be a noetic furnace, O Mother of God; for even as He Who is most highly exalted saved the three children, He Who is wholly perfect within thy womb renewed the world, as the most laudable and most glorious God of our fathers.

The earth was afraid; the sun hid itself; the light became dark; the divine veil of the temple was ripped in twain; and the rocks were rent asunder; for upon the Cross there hung the Righteous Man Who is the most laudable and most glorious God of our fathers.

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For our sake Thou voluntarily becamest as though helpless, as one stricken among the dead, O Thou Who art most highly exalted; and, having set all men free, by Thy mighty hand Thou didst raise them up with Thyself, O most laudable and most glorious God of our fathers.

Theotokion: O pure one, we call thee the golden jar, the most pure altar of the divine Bread of life, the place of sanctification, and the lofty throne upon which rested God, Who is supremely praised and supremely exalted for ever.

Another canon. Heirmos:

The children who were brought up in piety scorned the impious decree; they feared not the threat of fire, but, standing in the midst of the flame, they sang: God of our fathers, blessed art Thou.

Of old the earth was cursed, stained red with the blood of Abel by his murderous brother's hand; but, when sprinkled by the divine flow of Thy Blood, it was blessed, and singeth exultantly: Blessed is the God of our fathers.

Let the people of Judaea, hostile to God, bemoan the audacity of killing Christ, and let the Gentiles be glad and clap their hands, crying aloud: O God of our fathers, blessed art Thou.

Thou wast voluntarily nailed to the Cross for our sake, O Thou Who lovest mankind, and Thou didst tear up the sinful record of our forefather Adam; therefore, together with him we all unceasingly sing: O God of our fathers, blessed art Thou.

Theotokion: Jacob prophetically perceived thee to be a ladder, O Mother of God; for through thee did He Who is supremely exalted appear on earth and dwell with men, as was His good pleasure. O most laudable God of our fathers, blessed art Thou.

Another canon. Heirmos:

We the faithful understand thee to be a noetic furnace, O Mother of God; for even as He Who is most highly exalted saved the three children, He Who is wholly perfect within thy womb renewed the world, as the most laudable and most glorious God of our fathers.

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Hail, O pure one. From thee came forth the Shepherd Who truly clothed Himself completely in the skin of me His sheep, in that of Adam, out of incomprehensible loving-kindness. Blessed is the supremely exalted and most laudable God of our fathers.

Hail, thou fountain of ever-living water. Hail, thou paradise of delight. Hail, thou bulwark for the faithful. Hail, thou who knewest not wedlock. Hail, thou joy of all the world, through whom God most highly praised shone upon us. O God of our fathers, blessed art Thou.

Ode 8. Heirmos:

In the furnace, as in a forge, the children of Israel shone purer than gold with the beauty of piety, as they said: Bless the Lord, all ye His works, praise Him and supremely exalt Him unto the ages.

O Thou Who by Thine own will dost form and reform all things, O Word of God who dost transform the shadow of death into eternal life by Thy Passion: Thee do all Thy works ceaselessly hymn as God, and they supremely exalt Thee unto the ages.

Thou didst do away with distress and misery within the gates and strongholds of Hades, O Christ, rising from the tomb on the third day. Thee do all Thy works ever hymn as God, and they supremely exalt Thee unto the ages.

Theotokion: Christ, the Pearl of great price, Who was begotten of the divine Effulgence without seed in a manner surpassing nature, do we hymn, saying: Bless the Lord, all ye His works, praise Him and supremely exalt Him unto the ages.

Another canon. Heirmos:

A wonder surpassing great! The furnace formed an image of a source of dew; for it burnt not the children whom it had received, even as the fire of the Godhead consumed not the pure Virgin, through whom it passed; therefore, let us raise our voices in song: Let every creature bless the Lord and exalt Him above all for ever.

Come, O ye people, let us bow down before the place where Christ's most pure feet stood and where His divine hands were stretched out upon the Tree for the salvation of all men; and as we

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stand around the tomb of Life, let us sing: Let creation bless the Lord of all and exalt Him above all for ever.

The unlawful slander of the God-slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, having made a mockery of the seals of foolish men. Therefore, we sing with rejoicing: Let every creature bless the Lord and exalt Him above all for ever.

Triadicon: Theologizing about the glory of the one Lordship in their thrice-holy hymns, the most pure Seraphim in dutiful fear glorify the Godhead in Three Hypostases. With them let us also sing: Let every creature bless the Lord and exalt Him above all for ever.

Theotokion: In ancient times Aaron's rod supernaturally prefigured thee, O Virgin; for thou alone, without the partnership of a man, gavest birth to Him Who adorned the earth with flowers. Therefore, with rejoicing we, the faithful, glorify thee as the true Mother of God, and we supremely exalt thee unto the ages.

Another canon. Heirmos:

In the furnace, as in a forge, the children of Israel shone purer than gold with the beauty of piety, as they said: Bless the Lord, all ye His works, praise Him and supremely exalt Him unto the ages.

As the luminous chamber from which Christ, the Master of all, came forth like a bridegroom, we hymn thee, O Virgin, saying unceasingly: Let us, all His works, bless and supremely exalt Him unto the ages.

Hail, thou glorious throne of God. Hail, thou bulwark for the faithful, through whom Christ, the Light, hath shone upon them that were in darkness, who bless thee and cry aloud: Bless the Lord, all ye His works, praise Him and supremely exalt Him unto the ages.

Let it be known that when we sing: Let us praise, bless and worship the Lord: *we also sing the Katavasia of the eighth ode and make the usual bow.* Then, the priest, having censed the holy table, exclaims: The Mother of God let us magnify in hymns. *We then sing*

TONE 1 - MARTINS

the canticle of the Mother of God: My soul doth magnify the Lord: and we sing: More honourable than the Cherubim: after each verse, in both choirs; we make the usual bows.

Ode 9. Heirmos:

An image of thy pure childbirth showed the burning bush to be unconsumed; and now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify Thee unceasingly, O Mother of God.

○ how iniquitous and insubordinate people, taking evil counsel, have discharged an unrighteous and ungodly man, yet condemned on the Tree the Righteous Man Who is the Lord of glory, Whom we rightly magnify!

○ Saviour, Thou unblemished Lamb Who takest away the sins of the world and Who rose again on the third day, we glorify Thee together with the Father and Thy Divine Spirit; and proclaiming Thee in theology to be the Lord of glory, we magnify Thee.

Theotokion: ○ Lord, save Thy people, whom Thou hast acquired with Thy precious Blood, granting Orthodox Christians strength against their enemies and bestowing peace upon Thy Churches through the prayers of the Mother of God, O Thou Who lovest mankind.

Another canon. Heirmos:

A strange and most wonderful mystery do I see! The cave is heaven; the Virgin the throne of the cherubim; the manger a room in which Christ, the uncontainable God, is laid. Him do we praise and magnify.

Thy Cross, O Lord, hath been glorified by Thine ineffable power; for Thy weakness is shown to be stronger than all strength; thereby have the powerful been cast down to the earth, and the poor are led up to heaven.

○ Our vile death hath been put to death by Thy Resurrection from the dead; for Thou didst appear to them that were in Hades, O Christ, bestowing life upon them; therefore, we hymn and magnify Thee as the hypostatic Life, Resurrection and Light.

TONE 1 - MARTINS

Theotokion: Unutterable is the mystery of the Virgin; for she is shown to be heaven, and the throne of the Cherubim, and the luminous bridal chamber of Christ God Almighty; and as the Mother of God do we piously magnify her.

Another canon. Heirmos:

An image of thy pure childbirth showed the burning bush to be unconsumed; and now we pray that the furnace of temptations which rageth against us may be extinguished, that we may magnify Thee unceasingly, O Mother of God.

Every rule of praise is undone by the magnitude of thy glory, O most pure Lady; but do thou kindly accept from thine unworthy servants the hymn of praise devotedly offered to thee, O Mother of God.

From the root of David, the prophet and forebear of God, didst thou spring, O Virgin; but thou, in truth, hast made David glorious, inasmuch as thou gavest birth to the prophesied Lord of glory, Whom we magnify as is meet.

O how thy wonders surpass understanding! For thou, O Virgin, alone of all women under the sun, hast given all men knowledge of the newest wonder, thine incomprehensible childbirth, O all pure one; therefore we all magnify thee.

Then: It is truly meet: *followed by the small litany. Then:* Holy is the Lord our God. *Verse:* For holy is the Lord our God. *Verse:* Over all men is our God. *After this, the exapostilarion of the Resurrection; Glory: that of the saint, if there is one; Now: Theotokion. Then the psalm: Praise the Lord from the heavens: and the other two psalms.*

**AT THE PRAISES, STICHERA OF THE RESURRECTION:
TONE 1**

V. Praise ye God in His saints.

We praise Thy saving Passion, O Christ, and we glorify Thy Resurrection.

V. Praise Him in the firmament of His power.

Tone 1 - MATINS

O Thou Who didst suffer crucifixion, and didst abolish death, and didst arise from the dead: Make our life peaceful, O Lord, since Thou alone art omnipotent.

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

O Thou Who didst despoil Hades, and didst raise up man by Thy Resurrection, O Christ: Deem us worthy to hymn and glorify Thee with purity of heart.

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

Glorifying Thy God-befitting condescension, we cry out to Thee, O Christ, Who wast born of a Virgin, yet wast not separated from the Father: Thou didst suffer as man, and didst willingly endure crucifixion; and as one coming forth from a bridal chamber, Thou didst rise from the grave, that Thou mightest save the whole world. O Lord, glory to Thee.

Other stichera, composed by Patriarch Anatolius of Constantinople.

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

When Thou wast nailed to the wood of the Cross, the power of the enemy was put to death. Creation was shaken by Thy Passion, and Hades was taken captive by Thy might. Thou didst raise the dead from the graves, and didst open paradise to the thief. O Christ our God, glory to Thee.

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

When the honourable women with lamentation and zeal arrived at Thy sepulchre, they found the tomb open; and they learned of the new and most glorious wonder from an angel, and announced to the Apostles that the Lord had risen, granting the world great mercy.

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

TONE 1 - MARTINS

We worship the divine wounds of Thy Passion, O Christ our God, and the Master's priestly action in Sion, which was performed by divine revelation at the end of the ages; for Thou, O Sun of righteousness, didst rise for those that sat in darkness, guiding them to the light that knoweth no evening. O Lord, glory to Thee.

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

Give ear, O rebellious Jewish race: Where are they who went to Pilate? Let the soldiers who kept watch answer: Where are the seals of the tomb? Where was He moved after He was buried? Where was He sold, Who was not for sale? How was the treasure stolen? Ye most iniquitous Jews, why slander ye the Resurrection of the Saviour? He Who is free among the dead hath arisen, granting the world great mercy.

Glory: *the Gospel sticheron.* **Now:** Most blessed art thou, O Virgin Mother of God: **Then:** *the Great Doxology, and the Trisagion, sung; and then this troparion of the Resurrection:*

Today salvation hath come to the world. Let us praise in song Him Who is risen from the tomb, the Author of life, Christ our God; for, having destroyed death, He hath given us victory and great mercy.

Then the priest says the litany: Have mercy on us, O God, according to Thy great mercy: **and,** Let us complete our morning prayers unto the Lord: **and the exclamation:** For Thine it is to have mercy and to save, and unto Thee do we send up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto the ages of ages. **Then the priest says:** Wisdom. **And we respond:** Amen. Confirm, O God, the Christian faith, and preserve it, O Lord, and have mercy. **After this:** More honourable than the Cherubim: **Glory, Now.** Lord have mercy (2), Lord bless. **The priest gives the dismissal. The First Hour follows, as usual, and then the final dismissal.**