

TONE 2 – MATINS

AT MATINS

On Sunday we perform the beginning of Matins and the rest of the service as indicated in the First Tone. At Sunday Matins, after the Six Psalms, at God is the Lord:

The troparion of the Resurrection, in Tone 2:

When Thou didst descend unto death, O Life immortal, then didst Thou slay Hades with the radiance of Thy Divinity; and when Thou didst raise the dead from the nethermost depths, all the powers of heaven cried out to Thee: O Life-giver, Christ our God, glory to Thee. (2)

Glory: *the troparion to the saint of the day*; Now: *the Theotokion. If there is no troparion for the saint:*

Glory, Now. *Theotokion:* All thy mysteries are beyond comprehension; all are exceedingly glorious, O Mother of God. Sealed in purity and preserved in virginity, thou wast yet known to be a true mother, who gave birth to the true God. Do thou entreat Him that our souls be saved.

After the first reading from the Psalter, the sessional hymns of the Resurrection, in the Second Tone:

The noble Joseph took Thy most pure Body down from the Tree, wrapped It in a clean shroud with sweet spices, and laid and enclosed It in a new tomb. But on the third day Thou didst arise, O Lord, granting the world great mercy. (2)

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

And we repeat the same sessional hymn.

Glory, Now. *Theotokion:* Most glorified art thou, O Mother of God. We hymn thee, for through the Cross of thy Son Hades was cast down and death was slain. We who were dead have arisen and have been vouchsafed life; we received paradise, [our] ancient bliss. Therefore, we gratefully cry out to thee: Hail, full of grace, the Lord is with thee.

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After the second reading from the Psalter, these sessional hymns, in the Second Tone:

Unto the myrrh-bearing women the angel cried out as he stood by the grave: Myrrh is meet for the dead, but Christ is shown to be a stranger to corruption. But cry out and sing: The Lord is risen, granting the world great mercy. (2)

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

And we repeat the same sessional hymn.

Glory, Now. *Theotokion:* In a manner unknown to the laws of nature thou didst combine virginity and a childbirth that was divine; for thou alone gavest birth to Him Who was timelessly begotten before thee; therefore, we magnify thee, O Mother of God.

Then, the kathisma: Blessed are the blameless: *followed by the troparia:* The assembly of the angels, *and the small litany.* *After the exclamation:*

The hypakoë in the Second Tone:

After the Passion, when the women went to the tomb to anoint Thy Body, O Christ God, they saw angels in the sepulchre and were affrighted; for they heard from them the word that the Lord is risen, granting the world great mercy.

THE GRADUAL ANTIPHONS

TONE 2

(We sing each verse twice)

Antiphon 1.

Unto heaven do I lift the eyes of my heart, towards Thee, O Saviour; save me by Thine illumination.

Have mercy on us, who have offended Thee greatly at every hour, O my Christ; and grant me an image of repentance before Thee ere the end.

The Holy Spirit doth fittingly rule, sanctify and move creation; for He is God, consubstantial with the Father and the Word.

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Antiphon 2.

Had it not been that the Lord was with us, who could have preserved himself unharmed from one that is both an enemy and a man-slayer?

Surrender not Thy servant unto their teeth, O Saviour; for like lions do mine enemies move against me.

The Holy Spirit possesseth honour and the principle of life; for, being God, He doth sustain all created things in the Father together with the Son.

Antiphon 3.

They that hope in the Lord are like unto the holy mountain; they will in no wise be moved by the assaults of the enemy.

Let those who live godly lives not stretch forth their hands unto iniquities; for Christ will not give [them] the sceptre over His portion.

Through the Holy Spirit doth all wisdom flow; hence the Apostles [receive] grace, the martyrs are crowned for their suffering, and the prophets [are enabled to] see.

The prokeimenon from the Psalms of David: Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of peoples shall surround Thee. *Verse:* O Lord my God, in Thee have I put my hope; save me. *And again,* Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, **and a congregation of peoples shall surround Thee.**

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

After this: the appropriate Gospel of the Resurrection. Then: Having beheld the Resurrection of Christ: (1). *Psalm 50:* Have mercy on me, O God: *Glory:* Through the prayers of the Apostles: *Now:* Through the prayers of the Mother of God: *Then the verse:* Have mercy on me, O God: *and the sticheron:* Jesus, having risen from the grave: *And the priest says the prayer:* O God, save Thy people and bless Thine inheritance: *And we say:* Lord have mercy, (12). *The priest says the exclamation:* Through the mercy and bounties:

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THE CANON OF THE RESURRECTION

TONE 2

Ode 1. Heirmos:

In the deep of old overwhelming power drowned all the armies of Pharaoh, and the Word Incarnate hath destroyed the successes of sin. Most glorious is the Lord, for He hath been glorified.

Refrain: Glory to Thy Resurrection, O Lord.

The prince of this world, with whom we were enrolled when we disobeyed Thy commandment, O Good One, was condemned by Thy Cross; for he struck at Thee as at a mortal man, but fell back before the might of Thy power and was proved to be weak.

O Deliverer of the human race and Author of incorruptible life, having come into the world, Thou didst rip apart the swaddling-bands of death by Thy Resurrection, which we all glorify; for gloriously hast Thou been glorified.

Theotokion: Thou wast revealed as far higher than all creation, visible and invisible, O pure Ever-Virgin; for thou gavest birth to the Creator, because He was pleased to become incarnate in thy womb. With boldness entreat Him to save our souls.

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

Having walked dry-shod over the untrodden and unusual path of the sea, the chosen people of Israel cried out: Let us sing to the Lord, for gloriously hath He been glorified.

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

Thy Passion in the flesh, O Christ our God, hath become the strength of the weak, the resurrection of the fallen and the incorruption of the dead; wherefore, we magnify it.

God, the Creator rich in mercy, took pity on the fallen image and restored that which was broken. Being put to death, He gave life to all; for He hath been glorified.

Theotokion: The angelic ranks rejoice to do homage to thy supernatural childbirth, O pure one; for thou hast given birth to their God and Lord.

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Another Canon, to the Mother of God, in the Second Tone.

Heirmos:

Having walked dry-shod over the untrodden and unusual path of the sea, the chosen people of Israel cried out: Let us sing to the Lord, for gloriously hath He been glorified.

Refrain: Most holy Lady, Mother of God, save us.

Of old the immaterial ladder and the path through the sea, strangely made solid, told of the birth of thy Child, O pure Lady, which we hymn; for He hath been glorified.

The Power of the Most High, the perfect Hypostasis, the Wisdom of God was incarnate of thee, O pure one, and drew nigh unto men; for He hath been glorified.

The Sun of righteousness passed through the impassable door of thy closed womb, O pure one, and shone forth upon the world; for He hath been glorified.

(And we sing the Katavasia.)

Ode 3. Heirmos:

The desert, even the Church of the Gentiles that was barren, blossomed like a lily at Thine Advent, O Lord; and therein hath my heart been established.

Creation was changed at Thy Passion, as it beheld, in the guise of a pauper and mocked by wicked man, Thee Who didst found all things by Thy divine beck.

With Thy hand didst Thou fashion me out of dust in [Thine own] image; and again, after I had been crushed in the dust of death through sin, Thou didst descend into hell and raise me up together with Thyself.

Theotokion: The angelic orders were amazed and the hearts of men were filled with awe at thy childbirth, O most pure one; wherefore, we faithfully honour thee as the Mother of God.

Another canon. Heirmos:

The bow of the mighty is broken by Thy might, O Christ, and the weak have girded themselves with power.

Christ, Who is higher than all, made Himself a little lower than

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the race of angels by suffering in the flesh.

In dying Thou wast numbered with the transgressors, O Christ, but in rising again Thou didst appear comely in beauty, shining light upon us.

Another canon. Heirmos:

The bow of the mighty is broken by Thy might, O Christ, and the weak have girded themselves with power.

He Who transcendeth all times, as the Creator of time, was voluntarily formed as an infant from thee, O Virgin.

Let us hymn the womb which is more spacious than the heavens; through it Adam doth live in heaven, rejoicing.

Ode 4. Heirmos:

From a Virgin didst Thou come, not as an ambassador nor as an angel, but Thou Thyself, O Lord, wast incarnate, and didst save me, the whole man; wherefore I cry to Thee: Glory to Thy power.

Standing before the judgement seat as one condemned, O my God, Thou didst not cry out, O Lord, but didst pronounce judgement upon the nations, O Christ, Who by Thy Passion hast wrought salvation for the inhabited earth.

At Thy Passion, O Christ, the weapons of the enemy failed, and at Thy descent into hell the cities of the foe were destroyed, and the dominion of death was laid waste.

Theotokion: We all know thee to be a haven of salvation and an unshakable wall, O Lady, Mother of God; for by thy prayers thou dost deliver our souls from adversities.

Another canon. Heirmos:

I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine incomparable power, O Merciful One.

On beholding Thee nailed to the wood, O Christ, she who as a Virgin had borne Thee without pain suffered the anguish of a mother.

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Death is vanquished; a dead Man doth capture the gates of hell; having despoiled the devourer of all, He doth confer upon me all manner of supernatural gifts.

Another canon. Heirmos:

I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine incomparable power, O Merciful One.

Behold, the divine mountain, the temple of the Lord, the Mother of God, hath clearly been exalted far higher than the hosts [of heaven].

O Virgin, who alone gavest birth outside of the laws of nature unto Him Who hath dominion over creation, thou wast deemed worthy of a divine calling.

Ode 5. Heirmos:

Thou art become the Mediator between God and man, O Christ God; for through Thee have we received conveyance from the night of ignorance to the Father, the primal Source of light.

Thou didst break the audacity of the enemy as the cedars, when Thou didst voluntarily choose to be lifted up in the flesh upon the cypress, the pine and the cedar, O Master.

Thou wast consigned to the lowest pit as one dead and bereft of breath; but by Thy wounds Thou didst save those who were wounded and forgotten, and Thou didst raise up together with Thyself those who were asleep in the graves.

Theotokion: **E**ntreat thy Son and Lord, O pure Virgin, to grant peace to those who put their trust in thee, and to captives deliverance from the assaults of adversaries.

Another canon. Heirmos:

The Coal which was shown to Isaiah aforetime shone forth as the Sun from the Virgin's womb, granting the enlightenment of divine knowledge to them that had gone astray in the darkness.

Reading to fast, Adam once ate of the deadly tree; but the second Adam, crucified, doth erase his sin.

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In Thy human nature Thou becamest passable and mortal, though Thou art impassable in Thine immaterial Divinity, O Christ. Thou gavest new life to that which was dead and didst raise it from the depths of hell.

Another canon. Heirmos:

The Coal which was shown to Isaiah aforetime shone forth as the Sun from the Virgin's womb, granting the enlightenment of divine knowledge to them that had gone astray in the darkness.

Ye clouds, rain the delight of gladness upon those on earth; for a Child is given [us], He Who is before the ages, our God, incarnate of the Virgin.

Light hath shone upon my life and flesh, and hath destroyed the gloom of sin: the Most High, incarnate of the Virgin without seed in the latter times.

Ode 6. Heirmos:

Held fast in the abyss of sin, I appeal to the unfathomable abyss of Thy mercy: Raise me up from corruption, O God.

The righteous Man was condemned as a malefactor and was nailed to the Wood with lawless men, granting release to the guilty through His own Blood.

Through one man, the first Adam, death of old entered into the world, and through the one Son of God there appeared resurrection.

Theotokion: Without having known a man thou gavest birth, O Virgin, and thou abidest forever a virgin, revealed in the true images of the Divinity of thy Son and God.

Another canon. Heirmos:

Harkening to the sound of a suffering soul's words of supplication, O Master, deliver me from dangers: For Thou alone art the Cause of our salvation.

Thou didst set the Cherubim to guard the tree of life from fallen man; but, when they saw Thee, the doors opened, since Thou didst appear in order to make a way into paradise for the thief.

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Hades was emptied and overthrown by the death of one Man; for Christ, alone among us all, depleted it of all the wealth which it had stored up for itself.

Another canon. Heirmos.

Hearkening to the sound of a suffering soul's words of supplication, O Master, deliver me from dangers: For Thou alone art the Cause of our salvation.

Human nature, enslaved to sin, hath obtained its freedom through thee, O pure Lady; for thy Son, like a lamb, is slain for all.

We all cry out to thee, the true Mother of God: Deliver [thy] servants who have provoked [God's] wrath; for thou alone hast boldness before thy Son.

Kontakion, in the Second Tone:

Thou didst arise from the tomb, O all-powerful Saviour, and Hades was terrified to behold this wonder; and the dead arose, while creation, on seeing it, rejoiceth with Thee; and Adam also is glad, and the world, O my Saviour, singeth Thy praises for ever.

Oikos:

Thou art the Light of those in darkness; Thou art the Resurrection of all and the Life of men, and hast raised up all with Thyself. Thou didst destroy the dominion of death, O Saviour; Thou didst shatter the gates of hell, O Word; and the dead were amazed on seeing this wonder; and all creation rejoiceth together at Thy Resurrection, O Lover of mankind. Therefore, we all glorify and hymn Thy condescension, and the world, O my Saviour, singeth Thy praises for ever.

Ode 7. Heirmos:

The God-defying order of the iniquitous tyrant made the flames rise high, but Christ spread over the God-fearing youths a spiritual coolness: Blessed and most glorified is He!

Thou couldst not bear to see man tormented by deadly sin, O Master, but, being made man, Thou camest and savedst [him] by Thy Blood. Blessed and most glorified art Thou!

On seeing Thee robed in the garment of vengeance, O Christ, the gate-keepers of Hades were terrified; for Thou camest to take

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Thy servant away from the foolish tyrant, O Master. Blessed and most glorified art Thou!

Theotokion: We discern thee to be the holiest of holies, since thou alone gavest birth to the immutable God, O Mother unwedded and Virgin undefiled; and by thy divine childbirth thou hast poured forth incorruption upon all the faithful.

Another canon. Heirmos:

The youths of old showed themselves to be most wise rhetors; receiving God with their souls, they sang words of theology with their lips: O transcendently divine God of our fathers, blessed art Thou.

Our forefather was condemned by disobedience in Eden of old, but Thou didst willingly suffer condemnation, undoing the sins of the offender. O transcendently divine God of our fathers, blessed art Thou.

Thou didst save him who, by a bite freely taken, was wounded in the tongue through the envy of a murderer in Eden; by Thy Passion Thou didst heal him. O transcendently divine God of our fathers, blessed art Thou.

When I was walking in the shadow of death, amidst the dark shapes of Hades, Thou didst call me to the light and clothe me with the radiance of divinity. O transcendently divine God of our fathers, blessed art Thou.

Another canon. Heirmos.

The youths of old showed themselves to be most wise rhetors; receiving God with their souls, they sang words of theology with their lips: O transcendently divine God of our fathers, blessed art Thou.

Jacob beheld God by night in a mysterious vision; but, incarnate of thee, He hath revealed Himself with the clarity of light. Blessed is the transcendently divine God of our fathers.

In wrestling with Jacob He showeth a fitting prefigurement of the ineffable union which took place in thee, O pure one, whereby He freely joined Himself to men. Blessed is the transcendently divine God of our fathers.

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Abominable is he who doth not proclaim with undoubting faith that the Son of the Virgin is One of the most laudable Trinity, crying out with his tongue: Blessed is the transcendently divine God of our fathers.

Ode 8. *Heirmos*:

The fiery furnace in Babylon once divided its activity at God's command, burning up the Chaplains but refreshing the faithful, as they sang: Bless the Lord, all ye works of the Lord.

When they beheld the vesture of Thy flesh reddened with Thy Blood, O Christ, the ranks of the angels trembled in amazement at Thy great long-suffering and cried: Bless the Lord, all ye works of the Lord.

By Thine arising, O Compassionate One, Thou hast clothed my mortality in immortality; wherefore, Thy chosen people rejoice in Thee, O Christ, and thankfully hymn Thee, crying: Death is swallowed up in victory.

Theotokion: Without seed thou didst conceive in thy womb Him Who is inseparable from the Father; and He dwelt [in thee] as God and man, and thou didst ineffably give birth to Him, O most pure Mother of God. Therefore, we extol thee as the salvation of us all.

Another canon. Heirmos:

The illustrious youths scorned the golden image; they beheld the immutable living image of God, and they sang in the midst of the flame: O all creation in existence, praise the Lord and supremely exalt Him unto the ages.

Thou wast seen nailed to the Cross, O Thou Who art rich in mercy. Of Thine own will Thou wast buried. Thou didst arise on the third day, O Lover of mankind, and didst deliver all on earth who sing with faith: O all creation, praise the Lord and supremely exalt Him unto the ages.

Thou didst descend into the nethermost depths, O Word of God, in order to rescue from corruption him whom Thou createdst by Thy divine power; and having given him incorruption, Thou madest him a partaker of Thine everlasting glory. Let all creation

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praise the Lord and supremely exalt Him unto the ages.

Another canon. Heirmos.

The illustrious youths scorned the golden image; they beheld the immutable living image of God, and they sang in the midst of the flame: O all creation in existence, praise the Lord and supremely exalt Him unto the ages.

Through thee, O pure one, God the Word appeared on earth with unutterable goodness and power, and dwelt with men. To Him do all of us, the faithful, sing and call out: O all creation in existence, praise the Lord and supremely exalt Him unto the ages.

Proclaiming thee to be the Mother of God in truth, we glorify thee, O pure one; for Thou gavest birth to the Incarnate One of the Trinity, Whom we all hymn together with the Father and the Spirit. Let all creation praise the Lord and supremely exalt Him unto the ages.

Then: Let us praise, bless and worship the Lord; let us hymn and supremely exalt Him unto the ages. *And the katavasia. And after this, we sing the canticle of the Mother of God: My soul doth magnify the Lord: with the refrain: More honourable than the Cherubim:*

Ode 9. Heirmos:

The Son of the unoriginate Father, God and Lord, appeared to us incarnate of a Virgin, to enlighten those in darkness and to gather the dispersed; therefore, the all-praised Mother of God do we magnify.

Planted on Golgotha as in paradise, the thrice-rich Tree of Thy most pure Cross, O Saviour, was watered by the divine Blood and water of Thy divine side as by a fountain, O Christ, and it blossomed life for us.

Crucified, Thou didst cast down the mighty, as Thou art all-powerful; and Thou didst raise up human nature, which lay in the stronghold of Hades below, and hast set it upon the throne of the Father, and shalt come again therewith. We worship and magnify Thee.

Triadicon: As we sing orthodox hymns to the threefold Unity,

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the consubstantial Trinity, let us, the faithful, glorify the undivided and supremely divine Essence, the thrice-radiant and never-waning Effulgence, Which hath shone upon us the only light that is incorruptible.

Another canon. Heirmos:

Thou art all love, Thou art all sweetness, O Word of God, Son of the Virgin, God of gods, Lord, Holier than all that are holy; therefore, we magnify Thee and her who gave birth to Thee.

Every knee of those in heaven, on earth and in the lowest depths doth bend to Thee, O Jesus, as to their Architect, God crucified in the flesh; and every tongue doth magnify Thee in words of divinity.

As Thou didst snatch souls in bonds away from the hand of Hades' power, O Master, do Thou now also deliver us from the hand of the violent tyrant, that, once delivered, we all may magnify Thee.

Another canon. Heirmos.

Thou art all love, Thou art all sweetness, O Word of God, Son of the Virgin, God of gods, Lord, Holier than all that are holy; therefore, we magnify Thee and her who gave birth to Thee.

A staff of strength was given to [our] corrupt nature - the Word of God in thy womb, O pure one; and He raised it up when it had slid as far as hell. Therefore, we all magnify thee as the Mother of God.

Mercifully accept on our behalf, O Master, the supplication of her whom Thou hast chosen, Thy Mother, that all things may be filled with Thy goodness; that we may all magnify Thee as [our] Benefactor.

Then: It is truly meet: and a bow to the ground, followed by the small litany. After this: Holy is the Lord our God. And the exapostilarion of the Resurrection; Glory: that of the saint, if there is one; Now: the Sunday Theotokion. If there is no exapostilarion to a saint, then: Glory, Now. and the Theotokion. Then the usual psalms.

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**AT THE PRAISES, STICHERA OF THE RESURRECTION:
TONE 2**

V. Praise ye God in His saints.

Every breath and all creation glorify Thee, O Lord; for by the Cross didst Thou abolish death, that Thou mightest show forth unto the peoples Thy Resurrection from the dead, since Thou alone lovest mankind.

V. Praise Him in the firmament of His power.

Let the Jews explain: How did the soldiers who were keeping watch lose the King? Why did the stone fail to guard the Rock of life? Let them either hand over Him Who was buried or worship Him as risen, saying with us: Glory to the multitude of Thy bounties, O our Saviour, glory to Thee.

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

Rejoice, O ye peoples, and be glad; for an angel, sitting upon the stone of the tomb, himself gave us the glad tidings, saying: Christ is risen from the dead, the Saviour of the world, and He hath filled all things with fragrance. Rejoice, O ye peoples, and be glad.

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

Before Thy conception, O Lord, an angel brought her that is full of grace the greeting, Hail; and an angel rolled away the stone of Thy glorious tomb at Thy Resurrection. The one, in place of sadness, announced words of gladness; the other, in place of death, proclaimed unto us the Master, the Giver of life. Wherefore, we cry unto Thee: O Benefactor of all, 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.

With tears the women poured myrrh upon Thy tomb; and their mouths were filled with joy when they could say: The Lord is risen.

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

Let the nations and peoples praise Christ our God, Who willingly endured crucifixion for our sake and was in Hades for three days; and let them worship His Resurrection on the third day, whereby all the ends of the world are enlightened.

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

Thou wast crucified and buried as Thou didst will, O Christ. Thou didst take death captive and didst rise in glory, as God and Master, granting the world eternal life and great mercy.

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

O ye men who are lawless indeed, by having the stone sealed ye granted us [to see] greater wonders. The guards have knowledge of this, and they said: Today He came forth from the tomb. [And ye said unto them:] Say: While we were sleeping, His disciples came and stole Him away. Who would steal a dead body, and, moreover, a naked one? He is risen by His own power, as God, leaving His grave-clothes behind in the tomb. Come and behold, O ye Jews, how He that trampled on death brake not the seals. And He hath bestowed upon the human race life unending and great mercy.

Glory: *the Gospel sticheron.* Now: *the Theotokion:* Most blessed art thou, O Virgin Mother of God:

Then: the Great Doxology, and the Trisagion, sung; and then this troparion:

In rising from the tomb and breaking the bonds, Thou didst lift the sentence of death, O Lord; and, having delivered all men from the snares of the enemy, Thou didst show Thyself to Thine Apostles; and sending them forth to preach, through them Thou hast given Thy peace to the whole world, O Thou Who alone art rich in mercy.

Then, the litanies, and: Confirm, O God, the Christian faith: and the dismissal. The First Hour follows, with the usual psalms, and then the final dismissal.