

TONE 7 - MATINS

AT MATINS

On Sunday, at the service of Matins, we perform the beginning and the rest of the service as indicated previously. After the Six Psalms, at God is the Lord;

The Troparion of the Resurrection, in Tone 7:

Thou didst destroy death by Thy Cross, and didst open paradise to the thief. Thou didst transform the lamentation of the myrrh-bearing women, and didst command the Apostles to proclaim that Christ God is risen, granting the world great mercy. (2)

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

Glory, Now. *Theotokion:* As the treasury of our resurrection, O most pure one, do thou lead forth from the depths of the pit of sin those who take refuge in thee; for, by giving birth to our Salvation, thou hast saved those who were guilty of sin, O thou who wast a virgin before childbirth, and a virgin in childbirth, and after childbirth still a virgin.

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

While the tomb was sealed, Thou didst shine forth from the grave as Life, O Christ our God; and while the doors were shut, Thou didst come and stand before Thy disciples, O Resurrection of all, renewing through them an upright spirit in us, according to Thy 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:* Since thou hast compassion toward our weakness as thou lookest upon those who are on earth, O blessed Mother of God, take pity upon [thy] helpless people, and continue to pray, lest we perish utterly. Entreat the merciful God that our souls be may saved in His loving-kindness, O most holy Virgin.

TONE 7 - MATINS

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

Life lay in the tomb, and a seal lay upon the stone. The soldiers were guarding Christ as a sleeping King; and angels were glorifying Him as the immortal God, while women were crying out: 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:* O Virgin Mother of God, unceasingly implore Christ our God, Who was crucified for us and overthrew the dominion of death, to save our souls.

Then, the kathisma: Blessed are the blameless, *and after it the troparia:* The assembly of the angels... *Then, the priest says the little litany. After the exclamation:*

Hypakoë in Tone Seven:

O Thou Who didst assume our form and didst suffer crucifixion in the flesh, save us by Thy Resurrection, O Christ our God, since Thou lovest mankind.

**THE GRADUAL ANTIPHONS:
TONE 7
(We sing each verse twice)**

Antiphon 1.

Captive Zion Thou didst bring back from delusion; bring me also back to life, O Saviour, rescuing me from the bondage of the passions.

They that sow in a scorching season the sufferings of fasting with tears, will reap the joyous sheaves which nourish life everlasting.

The Holy Spirit is the Source of divine treasures; from Him come wisdom, understanding and fear; to Him are due praise and glory, honour and dominion.

TONE 7 - MATINS

Antiphon 2.

Unless the Lord build the house of the soul, in vain do we labour; for without Him neither work nor word is made perfect.

Instead of the fruit of the womb, Thy saints in the Spirit laboriously cultivate the adopted sonship of the Father's ordinance.

The Holy Spirit is the cause of the existence of all things; for He is God before all ages; He is the Lord of all, the Light unapproachable and the Life of all.

Antiphon 3.

They that fear the Lord have found the path of life; now and for ever they have the blessedness of incorruptible glory.

Seeing thy children like trees round about thy table, rejoice and be glad, as thou bringest them to Christ, the chief Shepherd.

The Holy Spirit is an abyss of gifts, a wealth of glory, a great depth of judgements; for He is equal to the Father and the Son in glory, and hath been worshipped together with Them.

The prokeimenon from the Psalms of David: Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Verse: I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders. *And again:* Arise, O Lord my God, let Thy hand be lifted high; **forget not Thy paupers to the end.**

Then: Let every breath praise the Lord. *Verse:* Praise ye God in His saints. *The 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: *Verse:* Have mercy on us, O God, according to Thy great mercy: *and the sticheron:* Jesus, having risen from the grave: *And 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:

THE CANON OF THE RESURRECTION

TONE 7

Ode 1. Heirmos:

At Thy beck the original free-flowing nature of water was changed into a resemblance of land; therefore Israel walked through it dry-shod and singeth to Thee a hymn of victory.

Tone 7 - MATINS

Refrain: Glory to Thy Resurrection, O Lord.

The tyranny of death was condemned by the Tree when Thou wast condemned to an unjust death, O Lord; therefore, since the prince of darkness could not overcome Thee, he was justly banished.

When Hades approached Thee, he could not crush Thy Body with his teeth, and thus he broke his own jaws. But Thou, O Saviour, having done away with the pains of death, didst arise on the third day.

Theotokion: The pains of our first mother Eve were taken away; for thou didst avoid pain and didst bring forth a child without having known wedlock; therefore, since we know thee to be truly the Theotokos, O most pure one, we all glorify thee.

Another Canon, to the Cross and Resurrection, in the same tone.

Heirmos:

He Who quenched wars with a lofty arm hath covered over Pharaoh and his weapons in the sea. Let us sing unto Him, for He is glorified.

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

Two life-bearing fountains hath Christ made to flow for us from His pierced side on the Cross. Let us sing unto Him, for He is glorified.

Having dwelt in the tomb, Christ arose on the third day and gave mortal men the expectation of incorruption. Let us sing unto Him, for He is glorified.

Theotokion: Thou alone art revealed to be a virgin even after childbirth; for thou gavest birth to the world's Creator incarnate. Let us sing unto Him, for He is glorified.

Another Canon, to the Most Holy Mother of God, in the same tone.

Heirmos:

At Thy beck the original free-flowing nature of water was changed into a resemblance of land; therefore Israel walked through it dry-shod and singeth to Thee a hymn of victory.

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

Tone 7 - MATINS

O Virgin who gavest birth to the Abyss of loving-kindness, illumine my soul with thy luminous radiance, that I may worthily hymn the depths of thy wonders.

When the Word saw us wounded by the arrow of sin, He took pity, as a Benefactor; therefore, He Who is supremely divine joined Himself to flesh taken from thee in a manner past telling, O all-pure one.

Weak and corruptible human nature was gripped by death; but thou, O Lady, hast lifted it out of corruption into life by conceiving Him Who is Life.

Ode 3. Heirmos:

O Lord and Saviour, Who in the beginning didst establish the heavens and all their power by Thine all-powerful Word and the all-creating Divine Spirit: Establish Thou me upon the immoveable rock of Thy confession.

In ascending the Rood Thou didst freely endure pain for us, O kind-hearted Saviour, and Thou didst suffer a wound which was the means of reconciliation and salvation for the faithful; thereby were we all reconciled to Thy Father, O Merciful One.

Thou hast cleansed me of my wound when I was wounded in my soul by the serpent's bite; and Thou hast shown me light when I lay of old in darkness and corruption; for, having descended into hell, by Thy Cross Thou hast raised me up with Thyself.

Theotokion: By the supplications of Thy Mother Who knew not man, grant peace to the world, O Saviour; grant victory unto [Orthodox Christians] over their hostile adversaries; and vouchsafe Thine ineffable glory unto them that glorify Thee.

Another canon. Heirmos:

Thou didst say unto Thy disciples, O Christ: Tarry ye in Jerusalem till ye be clothed with power from on high, and I will send you another Comforter like unto Me, Who is My Spirit and the Spirit of the Father; in Whom ye shall be established.

Thou didst quench the fiery sword, O Lord, when lawless men nailed Thee to the wood of the Cross; Thou openedst the doors of paradise for the thief; and Thou hast saved them that unceasingly

Tone 7 - MATINS

glorify Thee with faith, O Thou Who lovest mankind.

Having risen from Thy tomb, Thou showest Thyself first to the women, O Christ. Thou hast freed Eve from her grief, while Thou hast raised up with Thyself Adam, who had fallen into corruption; for Thou art a compassionate God; therefore, we all sing of Thine arising.

Thou didst receive the Lord in thy virginal womb, and didst give birth to Him when He became incarnate, O most pure one; by thy maternal entreaties grant that He may be favourably disposed towards us thy servants, since we know thee alone to be our compassionate refuge before God.

Another canon. Heirmos:

O Lord and Saviour, Who in the beginning didst establish the heavens and all their power by Thine all-powerful Word and the all-creating Divine Spirit: Establish Thou me upon the immoveable rock of Thy confession.

The serpent who came crawling out of Eden deceived me with a desire for divinity and then cast me down to the earth; but He Who is by nature merciful and generous doth show me clemency and deify me when He taketh up His dwelling in thy womb and becometh like unto me, O Virgin Mother.

Blessed is the Fruit of thy womb, Virgin Mother of God, thou joy of all; for thou broughtest forth joy for all the world, and rejoicing indeed, which doth destroy the sadness of sin, O Bride of God.

Life eternal and Light and Peace hast thou borne for us, Virgin Mother of God, thus subduing by faith and the confession of grace man's ancient battle against God the Father.

Ode 4. Heirmos:

Without leaving the bosom of the Father, Thou didst come down to the earth, O Christ our God. I have heard the mystery of Thy dispensation, and have glorified Thee, Who lovest mankind.

He Who was incarnate of the Virgin giveth His shoulders over to be wounded by a sinful servant; the innocent Master is beaten, while He absolveth my sins.

Tone 7 - MATINS

Standing before the judgement seat of law-breaking judges, the Judge receiveth the sentence of a condemned man; and the God Who made man and doth justly judge the earth is struck in the face by a hand of clay.

Theotokion: As the true Mother of God, entreat thy Son and Creator to guide me to the saving haven of His glorious will, O all-immaculate one.

Another canon. Heirmos:

When the Prophet perceived Thy coming in the last days, O Christ, he cried out: I have heard of Thy power, O Lord; for Thou hast come to save all Thy good [servants.]

Thou wast a stranger to sin, yet because of it Thou becomest that which Thou hadst neither been nor known. Having taken on that which was foreign to Thee, Thou assumest its form, that Thou mightest save the foolish world, fool the tyrant and kill him.

Thou hast risen from the dead and raised up with Thyself Adam who by his own will had fallen; therefore, I cry out: I have heard of Thy power, O Lord. Glory to Thee, Who camest to save all Thy good [servants.]

Theotokion: From the mountain overshadowed by the forest didst Thou come, from the Virgin, O Thou Who hast dominion over all the ages; and Thou wast enrolled among servants, delivering all from servitude; therefore, we glorify her who gave birth to Thee.

Another canon. Heirmos:

Without leaving the bosom of the Father, Thou didst come down to the earth, O Christ our God. I have heard the mystery of Thy dispensation, and have glorified Thee, Who lovest mankind.

Even before creation thou wast regarded by God as one chosen and fair in thy splendour, O all-hymned [Virgin]. Do thou illuminate them that hymn thee with the outpouring of thy light.

For earthly men, O all-pure one, thou gavest birth to God, Who was incarnate from thy pure blood, and Who doth deliver from grave offences those who honour and glorify thee, O Virgin Mother.

Tone 7 - MATINS

Rational creatures, being made partakers now of the unutterable mystery of Thy Child, offer service to Him Who came forth from thee in a manner beyond our understanding, O thou who art hymned and blessed by all.

Ode 5. Heirmos:

Dark is the night for unbelievers, O Christ, while for the faithful there is illumination in the delight of Thy words. Therefore, I come to Thee at early morn, and I hymn Thy Divinity.

For the benefit of Thy servants Thou art sold and endurest blows, O Christ, thus obtaining liberation for those who come to Thee at early morn and sing: We hymn thy Resurrection.

By Thy divine power, O Christ, Thou didst cast down the strong one by means of the weakness of the flesh and didst show me to be a victor over death through the Resurrection, O Saviour.

Theotokion: Thou gavest birth to God Who was incarnate of thee in a manner that befitted God, O all-hymned and pure Mother; for Thou knewest not the bed of a man, but bearest a child by the Holy Spirit.

Another canon. Heirmos:

O Lord my God, out of the night I come to Thee at early morn and pray to Thee. Grant me release from my transgressions, and direct my ways to the light of Thy precepts, I beseech Thee.

When Thou wast numbered with the transgressors and didst ascend Calvary, O Christ, the luminaries hid themselves, the earth was shaken and the vesture of the Temple was torn asunder, revealing the falling-away of the Jews.

In hymns we glorify Thee Who didst destroy all the power of death by the might of Thine unapproachable Divinity and Who didst raise the dead by Thy Resurrection.

Theotokion: O Mother of our King and God, all-hymned Theotokos, by thy supplications send down purification from transgressions unto them that ever praise thee in hymns of faith and love.

Tone 7 - MATINS

Another canon. Heirmos:

Dark is the night for unbelievers, O Christ, while for the faithful there is illumination in the delight of Thy words. Therefore, I come to Thee at early morn, and I hymn Thy Divinity.

When Jacob beheld a ladder set up, which reached towards the heights, he learned an image of thee who knewest not wedlock; for through thee God held converse with men, O most pure Lady.

Since we have now found eternal deliverance through thee, we earnestly call to thee: Hail, O Lady. And, rejoicing in thy brilliance, O most pure one, we magnify thee in hymns.

Thee alone, O Virgin, did the Bridegroom find as a lily amidst the thorns, one which gleamed by the purity of its blossoming; and in the splendour of thy virginity He took thee for His bride, O most laudable one.

Ode 6. Heirmos:

Sailing amidst the turmoil of life's vanities, sinking under sins with my ship and thrown to the beast that harmeth the soul, like Jonah, O Christ, I cry out to Thee: Lead me up out of the depths of death.

The souls of long-forgotten just men locked up in Hades remembered Thee and besought Thee for salvation, which Thou didst by Thy Cross bestow upon those who were in the lowest depths, O Christ, when Thou didst arrive there with Thy loving-kindness.

After Thy living Temple, not made by human hands, had been devastated by the Passion, O Christ, the choir of the Apostles held no hope of seeing It again; yet they worshipped Thee in a way past all expectation, and proclaimed Thee everywhere as risen.

Theotokion: Who among men can explain the manner of thine ineffable childbirth, which took place for our sakes, O all-immaculate Virgin Bride of God? For God the Word, Who is uncircumscribed, united Himself to thee and was made flesh without change.

Another canon. Heirmos:

I cried aloud in my affliction unto Thee, O Lord, and Thou didst bring my life up out of corruption, O Most Merciful One.

Tone 7 - MATINS

When the Master was crucified, He shook the whole earth, and in His goodness He healed its grievous injuries.

Death is destroyed and Hades is taken captive; for Christ hath arisen, making a way for men by His Resurrection.

Theotokion: **O** most pure Lady, our sure hope, do thou guard those who with love hymn thee as the true Theotokos.

Another canon. Heirmos:

Sailing amidst the turmoil of life's vanities, sinking under sins with my ship and thrown to the beast that harmeth the soul, like Jonah, O Christ, I cry out to Thee: Lead me up out of the depths of death.

The figures of the Law and the predictions of the Prophets clearly heralded thee aforetime, O pure one, who gavest birth to the Benefactor of all creation, Who at sundry times and in divers manners hath done good things for those who magnify thee with faith.

Adam, the first-created, who in olden times became a stranger to the divine bliss of paradise through the treachery of a murderer, was soon restored when thou gavest birth to the One Who delivered him from his crime, O thou that knewest not wedlock.

He Who by His divine will and His creative power fashioned all things from nothing came forth from thy womb, O pure one, and shone with divine rays upon those who were in the darkness of death.

Kontakion, in the Seventh Tone:

No longer will the dominion of death be able to hold sway over men; for Christ hath descended, crushing and destroying its power. Hades is in bonds; the Prophets rejoice with one accord, saying: A Saviour hath come for them that have faith. Come forth, ye faithful, for the Resurrection.

Oikos:

Down below the nethermost regions trembled today. Hades and death were frightened by One of the Trinity. The earth was

Tone 7 - MATINS

shaken, while the gate-keepers of hell were terrified to see Thee; and all creation rejoiceth together with the Prophets and singeth a hymn of victory to Thee, O God, our Deliverer, Who hath now destroyed the power of death. Let us exclaim and cry out to Adam and all his descendants: Because of the Tree we shall bring him back in again. Come forth, ye faithful, for the Resurrection.

Ode 7. Heirmos:

In ancient times the children showed a blazing furnace to be a source of coolness, as they sang of the One God, saying: O God of our fathers, blessed art Thou.

By a tree death came to Adam, because he willingly committed disobedience, but he is brought back to life by Christ's obedience, since for my sake the most glorious Son of God is crucified.

All creation sang a hymn to Thee, O Christ, Who didst rise from the dead, because for those in hell Thou madest life to blossom, for the dead resurrection, and for those who were in darkness most glorious light.

Theotokion: Hail, thou daughter of that Adam who was corruptible. Hail, thou who alone wast the bride of God. Hail, thou through whom corruption was expelled; for thou gavest birth to God. Do thou beseech Him that we all may be saved.

Another canon. Heirmos:

Cast into the fiery furnace, the godly children turned the fire into coolness by their hymnody, and thus did they sing: Blessed art Thou, O Lord God of our fathers.

○ Thou Who with the wood of the Cross didst blunt the sting of sin and Who didst tear up the record of Adam's crime with the spear that pierced Thy side: Blessed art Thou, O Lord God of our fathers.

○ Thou Who by the piercing of Thy side and the sprinkling of Thy divine Blood didst purify the earth, which was defiled with the blood of idolatry: Blessed art Thou, O Lord God of our fathers.

Triadicon: Let us speak according to Orthodox theology concerning the undivided Essence of God the unoriginate Father

Tone 7 - MATINS

and of the Word and the Spirit, equal in authority, as we call out: Blessed art Thou, O Lord God of our fathers.

Another canon. Heirmos:

In ancient times the children showed a blazing furnace to be a source of coolness, as they sang of the One God, saying: O God of our fathers, blessed art Thou.

Thy Creator and Lord received thee as an ornament decorated with gold and varied colours, and He loved thee, O Virgin. O supremely exalted God of our fathers, blessed art Thou.

Isaiah of old is purified by receiving the coal, as he seeth an image of thy childbirth, O Maiden, and singeth a hymn to the supremely exalted and supremely praised God of our fathers.

The godly prophets of old, beholding images which signified the divine childbirth, sang hymns of joy and cried out: O supremely exalted God of our fathers, blessed art Thou.

Ode 8. Heirmos:

The bush that partook of fire on Sinai, yet was not consumed, revealed God to Moses who was weak in speech and slow of tongue; and zeal for God showed forth the three children and hymn-singers as unharmed by the fire. O all ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the ages.

The most pure and rational Lamb put an end to the sacrifices offered according to the Law when He was slain for the world, and as God He washed away all its sins for those who ever exclaim: O all ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the ages.

Our flesh, assumed by the Creator, was not indestructible before His Passion; but after His Passion and His Resurrection It was rendered untouchable by corruption, and It restoreth the dead, as they call out: O all ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the ages.

Theotokion: Thine illustrious and all-immaculate purity, O Virgin, purified the filth and vileness of the inhabited earth; and thou wast made the cause of our reconciliation with God, O all-pure Mother of God; therefore, O all ye works of the Lord, let us praise

Tone 7 - MATINS

her in hymns for ever.

Another canon. Heirmos:

Christ, Who is truly God and the Cause of the existence of all things, let us supremely exalt and praise in hymns for ever.

Thou sufferedst as a mortal, O Christ, yet Thou remainest impassable, as God; for Thou art both; therefore, we hymn Thee unto all the ages.

Thou didst lay down Thy life of Thine own power, as the Lord of all, and didst raise it up again; therefore, we hymn Thee, O Saviour, unto all the ages.

Theotokion: In faith let us hymn the Mother of God, uniquely blessed among women, and let us supremely exalt Christ unto all the ages.

Another canon. Heirmos:

The bush that partook of fire on Sinai, yet was not consumed, revealed God to Moses who was weak in speech and slow of tongue; and zeal for God showed forth the three children and hymn-singers as unharmed by the fire. O all ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the ages.

By the radiance of thy childbirth thou didst illumine the whole world in a strange manner, O Mother of God; for thou didst carry in thy hands the true God, Who doth enlighten those who ever cry out in faith: O all ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the ages.

O pure one, we piously hymn thy womb, which contained God, ineffably incarnate, Who bestoweth the enlightenment of the knowledge of God upon all the faithful who ever cry out: O all ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the ages.

With the rays of thy light make radiant those who sing to thee, O Virgin Mother, Parent of the Light; for thou art revealed to be the dwelling of the Light, brilliantly illumining those who ever cry out: O all ye works of the Lord, praise ye the Lord, and supremely exalt Him unto the ages.

Tone 7 - MATINS

And next 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:

○ thou who didst conceive without experience of corruption, and didst lend flesh to the Word, the Artificer of all things, O Mother who knewest not a man, O Virgin Theotokos, vessel of Him before Whom none can stand, dwelling place of Him Whom none can contain, our Creator and thee do we magnify.

○ ye who attribute suffering to the Divinity, be ashamed, because your way of thinking is alien [to the Church.] For we magnify the Lord of glory, one [Person] in two natures, crucified in the flesh but not crucified in His divine nature.

○ ye who do not believe in the resurrection of the body, go to Christ's tomb and learn [this lesson]: The Flesh of the Life-giver was put to death and rose again, in confirmation of the final resurrection, for which we do hope.

Triadicon: As we honour the Trinity, not of deities but of Hypostases, and the Unity, not of persons but of the Godhead, we cut off those who divide It, and we scatter those who dare to confuse It, Which we magnify.

Another canon. Heirmos:

The Mother of God and Virgin gave birth and remained still a virgin. This was not the work of nature, but rather the condescension of God. Therefore, since she hath been uniquely counted worthy of divine miracles, we ever magnify her.

Let them be put to shame who imagine a single composite nature when they see in Christ the sufferings of the flesh and the might of Divinity. For as Man He dieth, and as Maker of all He riseth again.

Myrrh is for the dead, song for one alive. Tears are for the dying; to Him Who is the Life of all, bring a hymn, O ye women. Thus cried the herald of the Resurrection, announcing the glad tidings of Christ's arising.

As Light of Light, the Effulgence of the Father, the Word shone

Tone 7 - MATINS

forth before all time. Christ hath appeared to the human race in the darkness of this life, and hath driven out the oppressive gloom. Him do we faithful unceasingly magnify.

Another canon. Heirmos:

O thou who didst conceive without experience of corruption, and didst lend flesh to the Word, the Artificer of all things, O Mother who knewest not a man, O Virgin Theotokos, vessel of Him before Whom none can stand, dwelling place of Him Whom none can contain, our Creator and thee do we magnify.

Thou didst appear as the bringer of eternal joy, and thou hast filled us with gladness, O ever-virgin Maiden, who gavest birth to the Deliverer, Who doth save us who, in truth and in the divine Spirit, honour Him as God .

David, thine ancestor, O most pure one, doth sing, calling thee the ark of divine sanctification, the one who supernaturally contained God, Who sitteth at the Father's bosom. Him do we faithful unceasingly magnify.

In truth, thou alone art higher than all creation; for thou hast given birth to the Creator of all in the flesh for us; therefore, since thou art the Mother of the one Master, thou art the first of all to have won the rewards of victory.

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. Then the usual psalms.*

**AT THE PRAISES, STICHERA OF THE RESURRECTION:
TONE 7**

V. Praise ye God in His saints.

Thou art risen from the dead, O Christ, having destroyed the bonds of death. Tell the good tidings of great joy, O earth; O ye heavens, sing the glory of God.

Tone 7 - MATINS

V. Praise Him in the firmament of His power.

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is without sin.

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

We never cease to worship the Resurrection of Christ; for He hath saved us from our iniquities: the holy Lord Jesus, Who revealed the Resurrection in the world.

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

What shall I render unto the Lord for all that He hath rendered unto us? For our sakes and on account of our corrupted nature God the Word was made flesh among men, and dwelt among us. To the ungrateful, He is the Benefactor; to captives, He is the Liberator; to them that sit in darkness, He is the Sun of righteousness. On the Cross, He is the Impassable One; in Hades He is Light; in death He is Life; for the fallen, He is Resurrection. To Him let us cry out: O our God, glory to Thee.

Other Stichera, composed by Patriarch Anatolius of Constantinople.

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

Thou didst shatter the gates of hell, O Lord; Thou didst abolish the dominion of death by Thy mighty power; and at Thy divine and glorious Resurrection Thou didst raise up with Thyself the dead who slept in darkness from ages past; for Thou art King of all and God all-powerful.

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

Come, let us rejoice in the Lord, and let us be glad at His Resurrection; for He raised the dead with Himself from the bonds of hell that could not be loosed, and He gave the world life eternal and great mercy.

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

Tone 7 - MATINS

Thy paupers to the end.

A radiant angel sat on the stone of Thy life-bearing tomb and proclaimed the good news to the myrrh-bearing women, saying: The Lord is risen, as He told you beforehand. Make known to His disciples that He goeth before you into Galilee, and He giveth the world life eternal and great mercy.

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

Why did ye reject the Cornerstone, O most iniquitous Jews? Behold, He is the One Whom God set in Zion, the One Who caused water to spring from the rock in the wilderness, and Who poureth forth immortality on us from His side. He is the Stone that was hewn from a virginal mountain without the will of man. He is the Son of man Who cometh on the clouds of heaven to the Ancient of days, as Daniel said; and eternal is His kingdom.

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 litany, and: Confirm, O God, the Christian faith: and the dismissal, followed by the First Hour with the usual psalms, and the rest of the service, and the final dismissal.