

TONE 8 – 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 8:

From on high didst Thou descend, O Merciful One; Thou didst accept burial for three days, that Thou mightest free us from the passions. O our Life and Resurrection, glory to Thee. (2)

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

Glory, Now. *Theotokion:*

O Thou Who for our sakes wast born of a Virgin, and didst suffer crucifixion, O Good One, and by death didst overthrow death, and as God didst reveal the Resurrection: Despise not those whom Thou hast fashioned with Thine own hand; show forth Thy love toward mankind, O Merciful One; accept her who gave Thee birth, the Theotokos, as she intercedeth for us; and save, O our Saviour, a sinful people.

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

Thou didst arise from the dead, O Life of all; and a radiant angel cried to the women: Cease your weeping, and announce the glad tidings to the Apostles. Raise your voices in song, because Christ the Lord is risen, He Who was well-pleased, as God, to save the human race. (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:* Rejoice, thou that receivedst from an angel joy for the world. Rejoice, thou that gavest birth to the Maker of creation. Rejoice, thou that hast been counted worthy to be the Mother of Christ our God.

Tone 8 – Matins

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

Men sealed Thy tomb, O Saviour, but an angel rolled away the stone from the door. The women saw Thee risen from the dead, and they proclaimed the good tidings unto Thy disciples in Sion: that the Life of all is risen, and the bonds of death are destroyed. O Lord, glory to Thee.

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 thee rejoiceth all creation, O thou who art full of grace: the assembly of archangels and the race of men. O hallowed church, mystical paradise, glory of virgins, of whom God, our God before the ages, took flesh and became a Child. For He made thy body a throne, and thy womb He made more spacious than the heavens, O Virgin. In thee rejoiceth all creation, O thou who art full of grace: Glory to thee.

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 the Eighth Tone:

Standing before the life-giving tomb, the myrrh-bearers sought the immortal Master among the dead; but after they had received from an angel the good tidings of joy, they announced to the Apostles that Christ God is risen, granting the world great mercy.

THE GRADUAL ANTIPHONS:

TONE 8

(We sing each verse twice)

Antiphon 1.

From my youth the enemy doth tempt me, and with pleasures doth make me burn; but trusting in Thee, O Lord, I triumph over him.

Let them that hate Sion become as grass before it is plucked up; for Christ shall cut asunder their necks with the sharp edge of

Tone 8 – Matins

torments.

In the Holy Spirit all things have life; He is Light of Light, the great God, and we praise Him together with the Father and the Word.

Antiphon 2.

I have called out to Thee, O Lord: Hearken and incline Thine ear to me as I cry; and purify me before Thou takest me hence.

He that hath hope in the Lord shall not be afraid, even when He shall judge all things with fire and torments.

The Holy Spirit [doth complete] the thrice-holy unity of theology; for the Father is without beginning, and from Him the Son was begotten outside of time, and the Spirit also shone forth from the Father, sharing the same throne and the same form.

Antiphon 3.

Let my heart in its humility be protected by the fear of Thee, lest it exalt itself and fall away from Thee, Who art rich in bounties.

Every man that departeth to his mother, the earth, will return again to receive either punishment or rewards for those things which he did during his lifetime.

By the Holy Spirit doth every man see the things of God, utter prophecies and work most exalted wonders, singing of God Who is One in Three; for the Godhead is threefold in radiance but one in dominion.

Antiphon 4.

Behold now, what is so good or so joyous as for brethren to dwell together in unity; for in this the Lord hath promised life everlasting.

He that adorneth the lilies of the field commandeth the world not to take thought about its raiment.

By the Holy Spirit everything that abideth is kept in a peace-bestowing manner; for He is God, consubstantial with the Father and the Son, as Lord.

The prokeimenon from the Psalms of David: The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.
Verse: Praise the Lord, O my soul. I will praise the Lord in my life.

TONE 8 – MARIUS

And again, The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Then: Let every breath praise the Lord. *Verse:* Praise ye God in His saints, praise Him in the firmament of His power. *And again,* Let every breath praise the Lord.

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 8

Ode 1. Heirmos:

Pharaoh and his armour were sunk in olden times, when the rod of Moses wrought a wonder, striking the sea in the form of the Cross and dividing it, while Israel was saved as it fled on foot, sending up to God a hymn of victory.

Refrain: Glory to Thy Resurrection, O Lord.

How can we not marvel at Christ's all-powerful Divinity? From His Passion It hath poured forth dispassion and incorruption for all the faithful, making the drops from His holy side into an immortal fountain and from His tomb [bestowing] eternal life.

How fair is the angel that appeareth to the women now, bearing splendid natural signs of immaterial purity! By his countenance he maketh known the light of the Resurrection, and he crieth out: The Lord is risen.

Theotokion: Glorious things are spoken of thee from generation to generation; for thou didst contain God the Word in thy womb while remaining pure, O Mary, Mother of God. Therefore, we all honour thee as our advocate with God.

Another Canon, to the Cross and Resurrection, in the Eighth Tone.

Heirmos:

Having passed over the water...

Tone 8 – MARIUS

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

The gates of misery were lifted up and the gate-keepers of hell were struck with fear on beholding Him Who is higher than any being on high as He descended into the nethermost depths.

The ranks of angels were amazed on seeing fallen human nature seated on the divine throne, after it had been confined in the nethermost parts of the earth.

Theotokion: The ranks of angels and men unceasingly praise thee, O Mother who knewest not wedlock; for thou didst carry as a Babe in thine arms the Maker of them all.

Another Canon, to the Most Holy Mother of God, in the Eighth Tone.

Heirmos:

Let us sing to the Lord, Who led His people through the Red Sea; for He alone hath gloriously been glorified.

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

O most pure Theotokos, who in a manner surpassing nature hast brought forth the incarnate, ever-existing and supremely divine Word, we praise thee.

The Virgin gave birth to Thee, O Christ, the life-bearing Cluster of grapes that drippeth the sweetness of salvation upon the whole world.

The race of Adam, raised by thee to a blessedness beyond understanding, doth rightly glorify thee, O Mother of God.

Ode 3. Heirmos:

O Thou Who in the beginning didst establish the heavens with understanding, and didst set the earth on the waters: Make me steadfast on the rock of the Church, O Christ; for there is none holy save Thee, O Thou Who lovest mankind.

By the saving Passion of Thy flesh, O Christ, Thou hast justified Adam, who was condemned by tasting of sin; for Thou Thyself, being sinless, wast not liable to the experience of death.

Jesus my God made the light of the Resurrection shine on them that sat in darkness and the shadow of death; and by His

Tone 8 – MARIAS

Divinity He bound the strong one and despoiled him of his goods.

Theotokion: Thou art shown to be higher than the Cherubim and Seraphim, O Mother of God; for thou alone receivedst the uncontainable God in thy womb. Therefore, O thou who art pure and undefiled, all we the faithful do bless thee in hymns.

Another canon. Heirmos:

Fashioner of the firmament of heaven's orb...

Thou didst banish me from Thy presence after I had rejected Thy commandments, O Lord. But, after assuming my form and teaching me obedience, Thou hast made me once more a member of Thy household by Thy Crucifixion.

O Thou Who didst foreknow all things in Thy wisdom and didst fashion them, and Who didst make fast the nethermost depths with understanding, Thou in Thy condescension didst not disdain to raise that which was made in Thine image, O Word of God.

Theotokion: After taking up Thy bodily abode in the Virgin, O Lord, Thou didst reveal Thyself to men as it was meet for Thee to be seen; and Thou didst show her to be the very Theotokos and the helper of the faithful, O Thou Who alone lovest mankind.

Another canon. Heirmos:

Thou art the strong support of those who run to Thee, O Lord; Thou art the light of those in darkness, and my spirit singeth of Thee.

Give us help by thy prayers, O all-pure one, crushing the attacks of grievous afflictions.

Thou art become the restoration of Eve, our first mother, for thou hast brought forth for the world Christ, the Author of life, O Mother of God.

Gird me with power from on high, O most pure one, who truly gavest birth in the flesh to God, the personal Power of the Father.

Tone 8 – MARIAS

Ode 4. Heirmos:

Thou, O Christ, art my Lord; Thou art my strength; Thou, my God; Thou, my gladness. Without leaving the Father's bosom, Thou didst yet in mercy visit our poverty. Wherefore, with the Prophet Habakkuk I cry: To Thy power be glory, O Thou Who lovest mankind.

Though I was hostile to Thee, Thou didst love me exceedingly. By a strange outpouring of Thyself Thou didst come down to the earth, O compassionate Saviour, and didst not reject even the utmost dishonour; yet Thou didst remain on the heights of Thine undefiled glory, and didst restore glory to him who had been disgraced of old.

Who would not be astonished, O Master, at beholding death now destroyed by Thy Passion, and corruption put to flight by the Cross, and hell emptied of its riches by [Thy] Death? What a wondrous work hath been wrought by Thy divine power, O crucified Lover of mankind!

Theotokion: **T**hou art the boast of the faithful, O unwedded one; Thou art our advocate; thou art the refuge, the haven and the bulwark of Christians; for thou dost carry our entreaties to thy Son, O all-immaculate one, and thou dost save from perils those who with faith and love acknowledge thee to be the pure Mother of God.

Another canon. Heirmos:

I have heard, O Lord, the mystery of Thy dispensation...

The children of lawbreakers nailed thee to the Cross, O Christ our God; and by means of it Thou hast saved those that glorify Thy Passion, since Thou art merciful.

Rising from the tomb, Thou hast raised with Thyself all the dead that were in Hades; and Thou hast enlightened those that glorify Thy Resurrection, since Thou art compassionate.

Theotokion: **O** Mary most pure, entreat God, Whom thou didst bear, to grant thy servants forgiveness of sins.

Another canon. Heirmos:

I have heard, O Lord, the mystery of Thy dispensation...

Tone 8 – Mavros

O thou unploughed field which grewest the life-giving Ear of Wheat that granteth life to the world, save those who praise thee, O Mother of God.

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

As Thou art sinless, O God, grant us purification from our sins of ignorance; and give peace to Thy world, through the prayers of her who gave Thee birth.

Ode 5. Heirmos:

Why hast Thou cast me away from Thy countenance, O Light Which never settest? Strange darkness hath covered me, a wretch. But turn Thou me to the light of Thy commandments, and direct my ways, I pray Thee.

Thou didst endure being dressed in a purple robe when Thou wast mocked before Thy Passion, O Saviour, thus covering the dishonourable denudation of the first-formed man. Naked wast Thou nailed to the Cross in the flesh, O Christ, stripping away the garment of mortality.

From the dust of death Thou didst fashion my fallen nature anew when Thou didst rise from the dead. Thou didst make it ageless, O Christ, showing it to be once more an image of the King, gleaming with the light of incorruption.

Theotokion: Since thou hast a mother's boldness before thy Son, O all-pure one, disdain not to show familial solicitude for us, we entreat thee; for thee alone do we Christians bring before the Master to propitiate Him and gain His favour.

Another canon. Heirmos:

Enlighten us, O Lord...

Guide us to the light by the power of Thy Cross, O Christ. We therefore fall down before Thee: Grant us Thy peace, O Thou Who lovest mankind.

Direct the lives of us who hymn Thine arising, O Christ our

Tone 8 – MARIAS

God; and grant us peace, O Thou Who lovest mankind.

Theotokion: Ever entreat thy Son and our God to send down great mercy upon us, the faithful, O Mary, pure maiden who knewest not wedlock.

Another canon. Heirmos:

When we wake at early morn, we cry:

Calm the unbearable tempest of my passions, O Virgin who gavest birth to God, our Lord and Pilot.

The orders of angels and the assemblies of men on earth offer their service unto thy Child, O most pure Mother of God.

O Mary, Mother of God, who never knewest wedlock, confound the hopes of our enemies, and fill with gladness those who hymn thee.

Ode 6. Heirmos:

Cleanse me, O Saviour, for mine iniquities are many; and lead me forth from the depths of evils, I implore; for to Thee have I called, and Thou hast heard me, O God of my salvation.

By a tree the evil author of evil mightily cast me down; but when Thou wast lifted up on the Cross, O Christ, Thou didst cast him down yet more mightily and put him to shame, while raising up fallen man.

Thou didst take pity on Sion when Thou didst dawn forth from the tomb. By Thy divine Blood Thou didst make a new Sion in place of the old, since Thou art merciful, and now Thou dost reign therein forever, O Christ.

Theotokion: May we be freed from grievous transgressions by thine entreaties, O pure Mother of God; and may we attain to the divine radiance of the Son of God, Who was ineffably incarnate of thee, O most pure one.

Another canon. Heirmos:

I pour forth my prayer unto the Lord...

Tone 8 – Hymns

Thou didst stretch out Thy hands on the Cross, thereby healing the hand which the first-fashioned man stretched forth without restraint in Eden. Instead of sweetness, Thou didst taste gall, O Christ; and, since Thou art powerful, Thou hast saved them that praise Thy sufferings.

The Redeemer tasted of death, in order to deliver us from the ancient condemnation and to destroy the kingdom of corruption. Having gone down to the territory of Hades, Christ arose and saved them that praise His Resurrection.

Theotokion: Cease not to make supplications for us, most holy Virgin Mother of God; for thou art the fortress of the faithful, and we are strengthened by our hope in thee. Therefore, with love we unceasingly glorify thee and the God Who was incarnate of thee.

Another canon. Heirmos:

Grant me a bright robe...

We the faithful proclaim thee to be the temple of God, His ark and living bridal chamber, and the gate of heaven, O Mother of God.

Thine Offspring became the Destroyer of idolatry, O Mary, Bride of God. Since He is God, He is worshipped together with the Father and the Spirit.

The Word of God showed thee to earthly men as the heavenly ladder: for by thee He descended to us.

Kontakion in the Eighth Tone, to the melody of: As the first fruits of nature:

Thou art risen from the tomb; Thou hast raised the dead and resurrected Adam. Eve exulteth at Thy Resurrection, and the ends of the world celebrate Thine arising from the dead, O Thou Whose mercies are many.

Oikos:

Having captured the realms of Hades and raised the dead, O Long-suffering One, Thou didst meet the myrrh-bearing women, and didst bring them joy instead of sorrow. Unto Thine Apostles

Tone 8 – Matins

Thou madest known the signs of victory, O my Saviour, Giver of life; and Thou hast enlightened creation, O Lover of mankind. Therefore, the world doth also rejoice at Thine arising from the dead, O Thou Whose mercies are many.

Ode 7. Heirmos:

The fire in Babylon of old stood in awe of the condescension of God; wherefore, the youths exulted with joyful steps in the furnace, as in the light, singing: Blessed is the God of our fathers.

The glorious outpouring of the divine riches in Thy poverty, O Christ, doth amaze the angels as they behold Thee nailed to the Cross in the flesh, so as to save them that cry out with faith: Blessed is the God of our fathers.

By Thy divine Descent Thou didst fill the nethermost regions with light, and the once-oppressive darkness was driven away. Hence, they that had been held in bonds for ages arose, crying out: Blessed is the God of our fathers.

Triadicon: Speaking of things divine in an Orthodox manner, we proclaim Thee as the Lord of all and as the Father of the one only-begotten Son; and we acknowledge the one, true, consubstantial and co-eternal Spirit, Who proceedeth from Thee.

Another canon. Heirmos:

Having come from Judaea...

Thou hast wrought salvation in the midst of the earth, O God, we cry out with the Prophet; for when Thou wast lifted up on the Tree, Thou didst call back all who faithfully cry out: O God of our fathers, blessed art Thou.

Having risen from the grave as from sleep, O Compassionate One, Thou hast made Hades Thy captive; and creation is brought to faith by the Apostles who proclaimed Thy Resurrection. O God of our fathers, blessed art Thou.

Triadicon: We worship the Father, and we honour the good Son and the Holy Spirit. We distinguish three consubstantial

Tone 8 – MARIAS

Persons, though in essence there is one God and Lord; and we call out: O God of our fathers, blessed art Thou.

Another canon. Heirmos:

Having come from Judaea...

Having taken flesh from a virginal womb, Thou hast appeared for our salvation. Wherefore, acknowledging Thy Mother as the Theotokos, we cry out to Thee in gratitude: O God of our fathers, blessed art Thou.

O Virgin, thou didst produce from Jesse's root the all-blessed Rod that blossomed forth the fruit of salvation for them that cry unto thy Son with faith: O God of our fathers, blessed art Thou.

For the sake of the Mother of God, O personal Wisdom of the Most High, fill with strength and wisdom all who exclaim in faith: O God of our fathers, blessed art Thou.

Ode 8. Heirmos:

The Chaldaean tyrant cruelly heated the furnace sevenfold times seven for the pious youths; but, seeing them saved by a higher power, he cried to the Creator and Deliverer: Ye children, bless; ye priests, sing hymns; ye people, supremely exalt Him unto the ages.

The supremely divine power of Jesus hath shone forth among us in a manner befitting God; for in the flesh He tasted death on the Cross for the sake of all, and He destroyed the might of Hades. Unceasingly bless Him, O ye children; ye priests, sing hymns; ye people, supremely exalt Him unto the ages.

He Who was crucified is risen; he that was boastful is fallen; he who fell and was broken is raised up. Corruption is undone, and incorruption hath blossomed forth; for mortality is swallowed up by Life. Ye children, bless; ye priests, sing hymns; ye people, supremely exalt Him unto the ages.

Triadicon: The thrice-resplendent Godhead shineth in a single luminosity from one Nature in three Hypostases: the unoriginate Begetter, the sole Word of the Father, and the consubstantial Spirit Which jointly reigneth. Bless Him, O ye children; ye priests, sing

Tone 8 – MARIAS

hymns; ye people, supremely exalt Him unto the ages.

Another canon. Heirmos:

The youths were victorious over the tyrant..

He Who was stripped bare on the Tree stretched out His hands to me, inviting me to warm myself by His noble nakedness and to sing: O all ye works, bless the Lord, and supremely exalt Him unto the ages.

From nethermost Hades did the Lord raise me when I had fallen, and He honoured me with the glory of the Father's exalted throne. O all ye works, bless the Lord, and supremely exalt Him unto the ages.

Triadicon: The undivided Godhead is represented in three Persons, three Hypostases in one substance and glory. O all ye works, praise and bless the Lord, and supremely exalt Him unto the ages.

Another canon. Heirmos:

The King of heaven...

Extinguish the fiery arrows of the enemy which blaze out against us, O pure one, that we may hymn thee unto the ages.

In a manner surpassing nature thou gavest birth to God the Word, the Creator and Saviour, O pure Virgin; wherefore, we hymn thee unto the ages.

The unapproachable Light Which came to dwell in thee showed thee to the world as a bright and luminous candle, O pure Virgin; wherefore, we hymn thee unto all the ages.

Ode 9. Heirmos:

Heaven was amazed and the ends of the earth were struck with fear when God appeared to men in the flesh. Thy womb was more spacious than the heavens; wherefore, O Mother of God, the leaders of angels and men magnify thee.

Being simple in Thy divine and unoriginate nature, Thou becamest compound by taking to Thyself flesh, which Thou Thyself

Tone 8 – MARIAS

didst form, O Word of God. As man, Thou didst suffer; as God, Thou didst remain beyond suffering; therefore, we magnify Thee in Thy two natures undivided and unconfused.

Being God according to the divine nature which was from the Father, and having become man by nature, Thou, O Most High, didst come down to Thy servants. Thou didst arise from the tomb according to the good will of the Father, having united Thyself to earthly men by nature. We all magnify Thee, together with the Father, as God and Master.

Theotokion: Thou art shown to be the Mother of God, O Virgin, since thou didst supernaturally bring forth in the flesh the good Word, Whom the Father, in His goodness, brought forth from His heart before all ages, and Whom we now perceive to be above all corporeality, though He was clothed with flesh.

Another canon. Heirmos:

Every ear was struck with fear:

We know Thee to be the Son of God by nature, Who wast conceived in the womb of the Theotokos and becamest man for us. And when we see Thee suffering on the Cross in Thy human nature, yet remaining impassable as God, we magnify Thee.

The gloomy darkness was dispelled; for from Hades there arose the Sun of righteousness, Christ, the heavenly Man, God upon earth, resplendent in rays of Divinity, enlightening all the ends of the earth. We magnify Him in His two natures.

Bend Thy bow, and proceed prosperously, and be king, O Son of the Theotokos. Make the hostile Ishmaelite peoples submit to the authority of the emperor who loveth piety, and who possesseth Thine invincible weapon, Thy Cross set up with the spear, O All-powerful One.

Another canon. Heirmos:

In truth we confess thee as Theotokos; through thee have we been saved, O pure Virgin, and with the heavenly hosts thee do we magnify.

Tone 8 – Marins

Thy remembrance is full of joy and gladness, and it poureth forth healing on them that approach and piously proclaim thee to be the Theotokos.

We sing of thee in psalms, O thou that art highly favoured, and unceasingly do we cry out to thee: Hail; for thou hast caused joy to flow forth for all.

Fair is the Fruit grown from thee, O Mother of God; for It bringeth them that partake thereof not corruption, but life, as they magnify thee with faith.

Then: It is truly meet: *and a bow to the ground, followed by the small litany.*

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 usual psalms.*

**AT THE PRAISES, STICHERA OF THE RESURRECTION:
TONE 8**

v. Praise ye God in His saints.

O Lord, though Thou didst stand before the tribunal, judged by Pilate, Thou didst not depart from the throne where Thou sittest with the Father. And having risen from the dead, Thou hast freed the world from the slavery of the stranger, for Thou art compassionate and lovest mankind.

V. Praise Him in the firmament of His power.

O Lord, Thou hast given us Thy Cross as a weapon against the devil; for he doth tremble and shake, unable to bear the sight of its power; for it raiseth the dead and hath done away with death. Therefore, we worship Thy Burial and Thy Resurrection.

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

Tone 8 – Mavins

O Lord, though the Jews laid Thee in the grave as one dead, the soldiers guarded Thee as a sleeping King, and they sealed it with a seal as the treasure of life; but Thou didst arise and hast given our souls incorruption.

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

O Lord, Thine angel, who proclaimed the Resurrection unto us, terrified the guards and called out to the women, saying: Why seek ye the Living among the dead? He is risen, being God, and hath granted life to the world.

Other Stichera, in the same tone, composed by Patriarch Anatolius of Constantinople.

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

Thou didst suffer crucifixion, though Thou art impassable in Thy Divinity. Thou didst submit to burial for three days, that Thou mightest free us from slavery to the enemy, and mightest give us life and immortality through Thy Resurrection, O Christ our God, Who lovest mankind.

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

I worship, glorify and hymn Thy Resurrection from the grave, O Christ, whereby Thou hast freed us from the indissoluble fetters of hell, and as God hast granted the world incorruption and eternal life, because Thou alone art good and lovest mankind.

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

The law-breakers and their soldiers guarded Thy life-receiving tomb and sealed it up, but Thou, as God immortal and all-powerful, didst rise on the third day.

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

When Thou didst descend to the gates of Hades and didst break them down, O Master Christ, he that was now a captive cried

Tone 8 – MATINS

out: Who is this who is not condemned in the lowest depths of the earth, but hath destroyed the prison of death as though it were merely a shadow? I took Him as a mortal, and tremble because He is God. O all-powerful Saviour, have mercy on us.

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 of the Resurrection:

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.

After this, the litany: Have mercy on us, O God: *and:* Confirm, O God, the Christian faith: *and:* More honourable than the Cherubim: *and the dismissal.*

Then the First Hour, with the usual psalms, and the final dismissal.