THE OCTOECHOS
SATURDAY AND SUNDAY OFFICES
TONES 1-8

Translation from the original Greek
made at the
Orthodox Monastery of the Veil of Our Lady
89, Bussy-en-Othe, France.
THE OCTOECHOS
TONE ONE
SATURDAY
Great Vespers

After the Psalm of Introduction (Ps.103*)
and Blessed is the Man... (Ps.1)**:

We sing on Lord, I have cried...
ten stichera:

γ. Bring my soul out of prison, that I may
praise Thy Name.

Accept our evening prayers, O Holy Lord, and
grant us remission of our sins, for only Thou hast
shown forth unto the world the Resurrection.

γ. The righteous shall compass me about,
until Thou recompense me.

Walk about Zion, ye people, and encompass her.¹
Give glory therein to Him Who is risen from the
dead. For He is our God Who hath delivered us from
our iniquities.

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

Come ye people, praise and worship Christ,
glorifying His Resurrection from the dead: for He
is Our God, Who hath delivered the world from the
beguiling of the enemy.

γ. Let Thine ears be attentive to the voice
of my supplication.

Ye heavens be glad, sound the trumpets, ye
foundations of the earth. Shout for joy, ye hills,²
for lo! Emmanuel hath nailed our sins to the Cross,
and He, the Giver of life, hath put death to death
by raising Adam up, because He loveth mankind.

¹Ps.48:12 ²Is.44:23; Ps.96:11

*Psalm numbers as in Septuagint
**For Common of the Vigil see THE
FESTAL MENAION, Fabers, London
Y. If Thou, Lord, shouldest mark iniquities,  
O Lord, who shall stand? But there is  
forgiveness with Thee.

Let us praise Him Who of His own will was crucified  
for us in the flesh; and suffered, was buried, and rose  
from the dead, and let us say: "Keep Thy Church in the  
true faith and bring peace to our lives, O Christ, for  
Thou art good and lovest mankind."

Y. For Thy Name's sake have I waited for Thee,  
O Lord: my soul hath waited for Thy word,  
my soul hath hoped in the Lord.

As we, unworthy, stand before Thy sepulchre that held  
life, we raise, O Christ our God, a hymn of praise to  
Thine ineffable compassion, for Thou Who art without sin,  
hast accepted the Cross and death in order to grant the  
world resurrection, because Thou lovest mankind.

Y. From the morning watch until the night, from the  
morning watch let Israel trust in the Lord.

Let us praise the Word, Who is without beginning  
and co-eternal with the Father, Who came forth ineffably  
from the Virgin's womb and for our sakes accepted of His  
own will the Cross and death, and rose in glory, and let  
us say: "Glory be unto Thee, O Lord, Giver of life and  
Saviour of our souls."

Y. For with the Lord there is mercy, and with Him  
is plenteous redemption; and He shall redeem  
Israel from all his iniquities.

Then three sticher from the Menaion.

Glory be to the Father... Both now...

Dogmatikon

Let us praise the Virgin Mary, glory of all the world  
and doorway to heaven, who begotten of man hast borne the  
Lord; and who, adornment of the faithful, is sung by the  
angelic hosts. For She hath been shown forth as Heaven  
and Temple of the Godhead. She it is, who breaking down  
the middle wall of enmity, ushered in peace and threw the  
Kingdom open. Therefore with Her as anchor of our faith,  
we, in the Lord born of Her, have a Defender. Make bold  
therefore, ye people of God, make bold, for He, the  
Almighty, will defeat your enemies.

Entrance. O joyful light...

Prokimenon of the day: The Lord is King...
Aposticha:
We were set free by Thy passion, 0 Christ, and we were redeemed from corruption by Thy Resurrection. Unto Thee, 0 Lord, be glory.

ompiler. The Lord is King, and hath put on glorious apparel.
Let the creation exult, the heavens make glad, the nations clap their hands with joy: for Christ our Saviour, because He loveth mankind, hath nailed our sins to the Cross, put death to death and given us life by raising fallen Adam, father of all mankind.

ompiler. He hath made the world so sure that it cannot be moved.
0 Thou Who art beyond all understanding, King of heaven and earth, for love of mankind hast been of Thine own will crucified: hell was filled with bitterness when it met Thee below and the souls of the just at receiving Thee rejoiced. And when he saw Thee, the Creator, in the depths, Adam rose up. What a wonder this is: that the life of all men should taste death in His desire to give light to the world that cries and says: Glory unto Thee, 0 Lord, risen from the dead.

ompiler. Holiness becometh Thine house, 0 Lord, for ever.
The myrrh-bearing women bringing spices, hastened mourning to Thy tomb, and when they found Thy immaculate body gone and learnt from the angel of the unprecedented and all-glorious wonder, they said to the Apostles: "The Lord is risen, granting the world great mercy."
Glory be to the Father... from the Menaion if there is one, if not:
Glory be to the Father... Both now...
Behold, the prophecy of Isaiah is fulfilled: Virgin, hast Thou brought forth and after, as before, hast Thou remained Virgin. For God it was Who was born, and the nature of man was thereby restored. 0 Mother of God, despise not the supplications of thy servants that are offered to Thee in thy Church, but do Thou, who hast held in thine arms the compassionate Lord, be merciful towards us who serve Thee, and pray that our souls may be saved.

\[1\text{Is.14:9}
\[2\text{Is. 7:14} \]
Then Lord, now lettest Thou Thy servant depart...
and after Our Father...

Sunday Troparia

When the Jews had sealed down the stone and while the guards were watching Thy immaculate body, Thou didst rise again on the third day, 0 Saviour, bestowing life on the world. Therefore the powers of heaven cry aloud to Thee, 0 Giver of life: "Glory be to Thy Resurrection, 0 Christ: glory be to Thy Kingdom: glory be to Thy dispensation, 0 Thou Who alone loveth mankind."

Glory be to the Father... Both now...

At the sound of Gabriel's voice calling out to Thee: "Hail, Virgin", the Master of all things became incarnate in Thee, Thou the Holy Tabernacle, as David the righteous said. In bearing Thy Creator, Thou hast shown thyself to surpass the vastness of the heavens. Glory unto Him Who dwelt in Thee. Glory unto Him Who from Thee came forth. Glory unto Him, Who by Thy childbirth, hath set us free.

If there is a Vigil these troparia are replaced by:

Hail, Theotokos Virgin, Mary full of grace, the Lord is with Thee. Blessed art Thou among women, and blessed is the fruit of Thy womb: for Thou hast borne the Saviour of our souls (3 times).

Blessed be the Name of the Lord... (3 times).
And the Priest gives the Blessing.

TONE ONE
S A T U R D A Y

Small Compline

The Priest: Blessed is our God. And we say: Amen. Glory to Thee, Our God, glory to Thee. 0 Heavenly King... Trisagion. Our Father... Kyrie eleison (12 times). Glory be to the Father... Both now... 0 come let us worship God our King... (3 times). Psalm 50: Have mercy upon me, 0 God... Psalm 69: Make haste, 0 God, to deliver me... Psalm 142: Hear my prayer, 0 Lord, give ear to my supplications... The Small Doxology: Glory to God in the highest... The Creed.

1Luke 1:28
2Ps. 132:8

-14-
CANON* TO THE MOST HOLY THEOTOKOS  
(Composed by Saint Theodore, the Studite)  
TONE ONE  
CANTICLE ONE  
Irmos: Let us all sing a triumphant song unto God Who has done wondrous things with His mighty arm, and has saved Israel: for He has been glorified. 

0 Receiver of the nature who has no resting place entreat Christ that I be delivered from the fire that is never quenched and show me to be a sharer of His Kingdom.  
The Theotokos to Christ  
Receive my prayer, 0 Son and Word and deliver from punishment Thy servant crying to me from the depth of his soul and make him worthy of Thy Kingdom.  

Christ to the Theotokos  
Thou dost know, 0 Mother, that I am a fount of mercies. For at this very hour I am taking pity on these sinners falling before me, the Master. But this man sorely provokes me by his ways shameless and bad.  
The Theotokos to the sinner  
By many offensive and shameless misdeeds hast Thou provoked my Son. Therefore He has now been moved to hot displeasure and His compassion has turned to anger.  

CANTICLE THREE  
Irmos: To the Son Who was begotten of the Father without change before all ages, and in the last times was without seed made flesh of the Virgin, to Christ our God let us cry aloud: Thou hast raised up our horn, holy art Thou, 0 Lord. 

I have truly spent my whole life in wickedness and I therefore cry "Do Thou who art pure entreat Thy Son that He call me back now lying in sin and save me as He called back and saved the prodigal.  

0 supreme Lord of all Who hast been ineffably born from my womb, take pity on Thy servant as on the prodigal in days of old and show him 0 my most gracious Son, standing upon Thy right hand in the day of judgement.  

* These Canons are canons sung at Small Compline in the monasteries of Mount Athos according to the Theotokarion compiled by Saint Nicodemus, the Hagiorite who made the first edition of the Philokalia. Translated from the edition published at Volos in 1955.
0 Mother, hearken unto me as I sensibly cry to Thee. He who had spent his life in riotous living came with warm repentance and cried: "I have sinned." But this man crying out his repentance later lied.

Thou dost ask me, speak to my Son crying that He vouchsafe thee the Kingdom. But He opposed me saying: "He has not drawn near me with warm faith and therefore I shall send him out from before my face."

CANTICLE FOUR

Irmos: Habakkuk beholding thee with prophetic eyes,

0 Mountain overshadowed by the grace of God, foretold that from Thee should come forth the Holy One of Israel for our salvation and regeneration.

Bearing Thy strength in mind, 0 Virgin, I cry in need to Thee who alone art good even if mine is not a completely warm repentance. But by Thy prayers to the Master give me complete amendment.

0 Master Who art by nature a God loving mankind, hearken to the earnest cry of Thy Mother and deliver Thy servant from condemnation. And if he has not got perfect faith, do Thou as God give it to him.

0 Mother, I have given him every kind of advice for him to be saved but he, dismissing it, went into the death of sin. And thus can no man be saved as long as he has not been driven into the fire.

I now know thee to be as my Son said the cause of thine own perdition. For, thou hast completely lain down under sin, and been entirely given up to slothfulness and who shall raise thee prostrate?

CANTICLE FIVE

Irmos: As Thou art God of peace and Father of mercies, Thou hast sent unto us Thine Angel of great counsel, granting us peace. So are we guided towards the light of the knowledge of God, and watching by night we glorify Thee, 0 Lover of mankind.

0 Virgin, I long to tread always the ways of repentance that carry me forward towards life without end. But straightway the wicked gatherings of devils draw me down to hurl me headlong into an abyss of sin and a harrowing pit of perdition.


0 Saviour Thou hast put death to death having first set Adam free from bonds. Therefore, I entreat Thee, my Son, pluck Thy servant from the devils that abuse him. For they have never yet let him repent.

0 Mother whom all men sing, I cry aloud to Thee: by prayer and fasting shall the multitude of heinous devils be driven out of him. But man not having cleansed his body by abstinence, prayer and chastity becomes alas, a cave of devils.

Attend well to the words of my Son and let what is needful be known. For when the disciples had not the strength to drive out spirits, He cried to them saying this kind of devil is driven out by prayer and fasting.

CANTICLE SIX

Irmos: With the prophet Jonah I shout: 0 Thou who art good, deliver my life from corruption and save me, 0 Saviour of the world, as I cry: Glory to Thee.

I am scanty in virtues and not rich in words. For I love not to pray nor to fast, 0 Bride of God. And therefore I seek refuge in Thee.

0 compassionate Son of Thy Mother, I make my supplication unto Thee. For Thou only art without sin, 0 Saviour. But this man running to me is devoid of good works and cries to me: I have none other hope than Thee, 0 Lady.

0 warmly pleading Mother, cease to speak for this man turning his back upon us. He is defiled but I am compassionate not looking upon him in mine anger.

I prayed my Son and God for thee to obtain mercy. But He cried to me to leave off and not intercede for thee to be saved.

Kyrie eleison (3 times). Glory ... Both now...

Sessional Hymn: TONE ONE

Christ, the Planter of the first Paradise, having planted on earth a reasonable paradise as tree of life in the midst of Thee, 0 Lady, said: "Pray Him to make me worthy of the delights of Eden and to feed me upon the waters of joyful rest."
CANTICLE SEVEN

Irmos: Scorning the impious decree, the Children brought up together in godliness feared not the threat of fire, but, standing in the midst of the flames, they sang:

O God of our fathers, blessed art Thou.

I have put all my trust in Thee, O Lady: cast me not who am miserable into the depth of perdition. But turn me back calling once more upon Thy Son. Destroy not Thine handiwork.

O Master, as Thou hast a deep of mercies without measure, receive me yet again I entreat Thee, who alone art easy to reconcile, and take pity on Thine handiwork, O Thou who in former times hast taken pity on the woman of Canaan.

I show mercy and save the man who comes to me full of love. For I desire not at any time to destroy mine image. I was born from Thee to save him but this man has gone far from my works.

The Wisdom of the Most High beeing already there my Son has been perfect man from me that He might save those cherishiing with ardent faith their divine baptism. But in this hast Thou not shown thyself not participating with them.

CANTICLE EIGHT

Irmos: Him before Whom the angels and all the hosts of heaven are afraid, their Creator and Lord, O ye priests praise, O ye children glorify, O ye people bless and exalt above all for ever.

Making bold I approach Thee, O Virgin, beholding Thy Son saving the harlot and the thief. For they had no good work under the law, having done nothing in life, but they obtained forgiveness.

Look down from the heights and hearken to Thy Mother entreating Thee and deliver Thy servant from the fire as Thou hast formerly delivered the harlot and on Thy Cross hast redeemed the thief.

The thief who in days of old hung upon the Cross cried with faith: "Remember me." And the harlot again poured forth floods of tears but this man is unlike them.

Christ saved the weeping harlot and the thief who believed upon the Cross. If thou desirest to obtain the bread of life, run towards the Lord with tears and faith.
CANTICLE NINE

Irmo: Let us all magnify the radiant cloud in which the Master of all descended, as dew, from heaven, upon the fleece, and for our sake took flesh and was made man.

For He who is without beginning: for She is the pure Mother of our God.

O Maid, I have shown myself a greater sinner than all other men and therefore I am ashamed to approach Thy Son. Do Thou entreat Him to take pity that receive me drawing near Him with faith and love.

By Word: deliver from punishment, Thy servant, approaching Thee and remembering not his transgressions. I entreat Thee, for Thou only art without sin, O Saviour. But he has taken refuge in me and I entreat Thee: Through me ready the man? O Thou Who dost fulfill the petitions of all men.

O Mother, he is not worthy to take refuge in Thy mercy.

For no man has caused my wrath as much as he. But by Thy precious prayers I shall not make him share gehenna at the judgement, if he shall bring me fruits of repentance.

Being lower than hell, thou hast gone up towards Thy Son by prayers and supplications without withstanding.

Father: bring me, through the ways of repentance and thou shalt be cast down into gehenna.

Then we sing:

It is meet: in truth, to bless Thee, the everblessed Theotokos without spot, and the Mother of our God. For Thee, greater in honour than the Cherubim and more glorious past compare than the Seraphim: Thee, having borne without corruption God the Word: Thee, Theotokos indeed do we magnify.

Trisagion. Glory be to the Father... Both now... Most Holy Trinity... Kyrie eleison (3 times). Glory be to the Father... Both now... Our Father... Then comes the Tronarlon of the Day followed by the Tronarlon of the Patron Saint of the Church (if it is a feast we say only the Kontakion of the Feast) and then the following tronaria:

Ever-gracious towards us according to Thy gentleness, O God of our Fathers, take not Thy mercy away from us, but by their prayers guide our lives in peace.

Clothed in the blood of Thy martyrs as in purple and fine linen the Church throughout the world cries aloud: Our God, grant our souls great mercy.
Glory be to the Father...
With the saints, give rest, O Christ, to the souls of Thy servants, where there is neither pain nor sorrow but life without end.

Both now...

By the prayers of all the Saints and of the Theotokos, give us Thy peace and have mercy upon us because Thou only art compassionate.

Kyrie eleison (40 times).

Prayer of the Hours

Thou, Who at every season and every hour, art worshipped in heaven and earth, O Christ our God, art the Lord, longsuffering and full of compassion and lovingkindness, Who loveth the righteous and hast mercy on sinners, and callest all men unto salvation for the sake of the promise of the good things to come. Accept Thou, O Lord, our petitions made at this hour, and order our lives in Thy commandments. Sanctify our souls: purify our bodies: amend our thoughts: cleanse our minds and deliver us from all affliction, evil and distress. Surround us with the wall of Thy Holy Angels that, watched over and guided by their ranks, we may come into the unity of the faith and the knowledge of Thy glory no man can approach. For Thou art blessed unto the ages of ages, Amen.

Kyrie eleison (3 times). Glory... Both now...

Greater in honour than the Cherubim and more glorious past compare than the Seraphim: Thee, having without corruption borne, God the Word: Thee verily the Theotokos, do we magnify.

In the Name of the Lord, give the blessing, Father.

Priest: God be merciful unto us and make the light of Thy countenance shine upon us and have mercy upon us. Amen.

And the following Prayer to the Most Holy Theotokos, by Paul, Monk of the Monastery of the Benefactress.

O pure Virgin, Bride of God and Queen, without stain, spot, corruption or defilement, Who hast united God the Word with man, by Thy most glorious conceiving, and hast exalted to the skies the rejected nature of mankind: Thou, only Hope of the hopeless, Thou only Help of those that are
at war: Thou ready Defender of those who run to Thee: Thou Refuge of all Christians: despise not me a sinner: restore me who have made myself of no profit by shameful thoughts, words and deeds and who, through my slothful ways have become a servant of the pleasures of this life. But, as Mother of the God Who loves mankind, show Thy tender mercy towards me, sinful, prodigal and past recovery, and receive the entreaty I offer Thee with my foul lips. Availing Thyself of Thy boldness as His Mother, entreat the Lord to open unto me also the lovingkindness of His own goodness towards man, that, passing over my faults without number, He turn me back towards repentance and shew me forth as a practised keeper of His commandments. And ever be by my side, merciful and tenderhearted: a warm Protector and Helper Who loveth good, shutting out like a wall, the assaults of the adversary, and guiding me towards salvation during this present life: watching over my miserable soul and driving far from it the dark forms of evil spirits in the hour of my departure: delivering me from eternal torment in the fearful Day of Judgement, and making me known as an heir of the ineffable glory of Thy Son and our God. And may I obtain this, O my most Holy Lady, Theotokos, through Thy mediation and protection and by the grace and love for mankind of Thine Only-begotten Son, unto Whom, with the Father without beginning, and with His All-Holy and good and quickening Spirit, belong all glory, honour and worship, now and ever and unto the ages of ages. Amen.

Prayer to Our Lord, Jesus Christ, by Antiochos, Monk of Pandektos.

And give us, O Master, as we go to sleep, rest of body and soul: and keep us from the dark slumber of sin: and from every obscure pleasure of the night. Still the urge of the passions, quench the burning arrows of the evil one that he casts against us in his craftiness. Calm the rising of our flesh, and put to sleep all our earthly and worldly wisdom. And grant us, O Lord, alert minds, sober thoughts, watchful hearts, light sleep and freedom from every imagining of satan. And rouse us at the hour of prayer, confirmed in Thy commandments, and holding unshaken within us the remembrance of Thy commandments, giving us nightlong praise
with which to laud, and bless and glorify Thy most Holy Name, of the Father, and the Son and the Holy Spirit, now and in the ages of ages. Amen.

O most glorious ever-Virgin, Thou Mother of Christ, our God, bring our prayer to Thy Son and our God that He save our souls through Thee.

Prayer of Saint Joannikios

The Father is my hope; The Son is my refuge; The Holy Spirit is my Protection: O Holy Trinity, glory to Thee.

Glory be to the Father... Both now...

Kyrie eleison (2 times).

Give the blessing.

And the Priest then says as we fall, bowing our heads, to the ground:

O Most merciful Master Lord Jesus Christ, our God, by the intercessions of our all-spotless Lady Theotokos and ever-Virgin Mary: by the power of Thy Holy and life-giving Cross: by the pleadings of the holy and bodiless Powers of heaven: by the prayers of the holy and most glorious Prophet, Forerunner and Baptist, John: of the holy, most glorious Apostles who are praised throughout the world: of the holy and most glorious and triumphant martyrs: of our god-bearing Fathers, the holy monks: of the holy and righteous forefathers Joachim and Ann and of all Thy saints: make our prayer acceptable. Give us remission of our offences: Cover us under the shadow of Thy wings: Chase away from us every enemy and hostile force. Give peace to our lives, 0 Lord: have mercy upon us and upon Thy world and save our souls because Thou art good and lovest mankind.

The Priest then, after bowing to the ground, says to the brothers:

O holy fathers, bless and forgive me a sinner.

And the brothers in their turn reply:

God will forgive Thee, holy father.

The Priest then says the following Litany and the choir between each verse replies: Kyrie eleison.

Let us pray for our Bishop (by name) and (or) our Abbott (by name) and all our brethren in Christ.

For those that love and those that hate us.

For those that have mercy upon us and serve us.
For those that have asked us, in our unworthiness, to pray for them.
For the delivery of those in captivity.
For our absent fathers and brothers.
For a fair wind for those that sail the seas.
For those that lay in sickness.
Let us pray for favourable weather and an abundance of the fruits of the earth.
For the souls of all Orthodox Christians.
For our departed parents and all our Orthodox Fathers and brothers lying here and elsewhere.
And let us also make mention of ourselves.
Kyrie eleison. (2 times)
By the prayers of our Holy Fathers, O Lord Jesus Christ our God, have mercy upon us, Amen.

\[ \infty \]

**TONES ONE**

**SUNDAY**

**The Midnight Office**

The Priest: Blessed is our God. And we say: Amen.
Glory to Thee, Our God, glory to Thee. O Heavenly King...
Trisagion. Our Father... Kyrie eleison (12 times).
Glory be to the Father... Both now... O come let us worship God our King... (3 times). Psalm 50: Have mercy upon me, O God...

**CANON TO THE HOLY TRINITY**

**TONES ONE**

(composed by Metrophan)

**CANTICLE ONE**

Irmos: As befitted Thy divine majesty, Thy triumphant right hand has been glorified in strength. In its almighty power it dashed the enemy to pieces, O Immortal Lord, and made a new path through the deep for the people of Israel.

Glory to Thee, our God, Most Holy Trinity.

The seraphim are never silent in glorifying One Sovereignty in Three Persons, without beginning, eternal, the incomprehensible Maker of all things, honoured with faith and
sung by every tongue.

Glory to Thee, our God, Most Holy Trinity.

That Thou mightest reveal Thy single Godhead in threefold Light, when Thou hast in times of old made man, Thou hast formed him according to Thine image, giving him mind, reason, and spirit in Thy love for mankind.

Glory be to the Father...

Displaying from on high the single Might of the three divinely sovereign Persons, O Father, Thou hast said to Thy Son Who is equal in power, and to the Spirit: 'Come, let us go down and confound their language.'

Both now...

The Mind, even the unbegotten Father, was proclaimed prophetically in figures to wise men, together with the Word, the co-eternal Son Who is one in nature with the Father, and the Holy Spirit, Who brought about the Incarnation of the Word within the Virgin.

CANTICLE THREE

Irmos: Thou, Who alone knowest human frailty, hast taken upon Thyself from pity the likeness of mortal man: Gird me with strength from on high that I may cry aloud to Thee: O Lover of mankind: holy is the living temple of Thine ineffable glory.

In times past, O Godhead in nature One, Thou hast plainly appeared in Three Persons to Abraham, and in symbols hast revealed the highest mystery of theology. We sing Thy praises with faith, O God, One Sovereignty and Threefold Sun.

From Thee, O Father, was begotten without alteration, as was divinely fitting, the changeless Son, Light from Light, and the Holy Spirit, Light divine, proceeds from Thee. With faith we worship and glorify One Godhead, radiance in Three Persons.

Glory be to the Father...

The One in Trinity is glorified past nature, speech, and understanding, by the spiritual beings who cry aloud in never silent praise the thrice-holy hymn, and joining them with one accord, we also sing the praises of the Lord in Three Persons.

Both now...

He Who is above time, in time came forth from Thee without seed: and He Who has no form was made like unto us. He has

1 Gen. 1:26 2 Gen. 11:7 3 Gen. 18:1-16
taught us that there is one single Nature and Sovereignty of the Father, Son, and Spirit: therefore, O Theotokos, we glorify Thee.

Kyrie eleison (3 times).

Sessional Hymn: TONE ONE

Let us all worship the Father and Son and the right Spirit equal in glory, the uncreated and transcendent Night of the Trinity, which the ranks of bodiless powers glorify: and let us born on earth likewise praise this Same today in fear and faith.

Glory be to the Father... Both now...

We ever turn aside into the blind paths of wickedness, and rouse the wrath of God Who is supremely good: O blessed Mary who hast not known wedlock, guide us on the way of repentance, Thou refuge of all in despair and dwellingplace of God.

CANTICLE FOUR

Irmos: Habakkuk with prophetic eyes beheld Thee, O Mountain, overshadowed by the grace of God, and he foretold that from Thee should come forth the Holy One of Israel for our salvation and regeneration.

O divine Sovereignty, threefold Sun, enlighten me with the rays of Thy Godhead, that the eyes of my heart may behold as in a vision the beauty past understanding of Thy Sovereign brightness, and of the radiant and sweet participation of Thy light.

O Lord, of old Thou hast founded the heavens and all the host of them by Thine all-powerful Word and by the Spirit of Thy mouth that is one with Thee in nature: with Them Thou dost reign over the whole world in the threefold light and Single Power of the Godhead.

Glory be to the Father...

Thou hast formed me according to Thine Image and Likeness, O Trinity all-powerful and divinely sovereign, Unity without confusion: give me therefore wisdom and light to do Thy holy will, that is good and perfect in strength.

Both now...

O all-undefiled, Thou hast borne One of the Trinity, the Son divinely sovereign from Thee He took flesh for our sakes, and shone down upon mortal men with the bright rays and light 1

---

1 Ps. 32:6
that never sets of the threefold Sun of the Godhead.

CANTICLE FIVE

Irmos: O Christ, Who hast enlightened the ends of the earth with the light of Thy coming, and hast made them shine by Thy Cross, enlighten with the knowledge of God, those who in the right faith sing Thy praises.

O Trinity, One Sovereignty, Who without intermediary dost shine with the unapproachable rays of Thy beauty upon the first and most glorious of the Angels, enlighten by Thy radiance the Orthodox who sing of Thee.

I now sing Thy praises, O divine Sovereignty, single in nature, threefold Sun, who in Thy goodness hast taken substance and dost demand for us deliverance from offences and temptations, from danger and affliction.

Glory be to the Father...

We glorify in faith the Father and the Son and the Holy Spirit, One Nature and Godhead, in division undivided, the One God of the invisible and visible creation.

Both now...

All the sayings of the Prophets foretold the Child Whom Thou shouldst bear past speech and explanation, 0 Undeified. Through Him we have come to know the mystic doctrine of the Single Godhead in Three Lights shining as the sun.

CANTICLE SIX

Irmos: The uttermost depth has encompassed us and there is none to deliver us: we are counted as sheep for the slaughter. Do Thou, Our God, save Thy people: for Thou art the strength and restoration of those whose strength fails them.

O transcendent Trinity, the power that Thou wieldest is evenly balanced between Thy Three Persons and in identity of will Thou art an Unity simple and undivided. Set a guard, then, round us by Thy might. (Twice)

Glory be to the Father...

O incomprehensible Trinity, by Thy will as Thou art good, Thou hast brought all ages from nothingness into being, and then Thou hast formed man. Deliver me now from all calamity.

Both now...

Thou, 0 undeified Virgin, Bride of God, hast been the
dwelling-place of the Sun that never sets, Who in His almighty power created and set in order the great lights. Deliver me now from the gloom of the passions.

Kyrie eleison (3 times).

Sessional Hymn: TONE ONE

Let us, born on earth, worship in fear the Holy Trinity and glorify this Same as Maker, Master, and God supreme in goodness, indivisible Nature in Three Persons, sundered without separation, yet remaining undivided according to the essence of the Godhead.

Glory be to the Father... Both now...

Pilot, O pure and blameless Lady, my suffering soul, and take pity on it as it sinks in the deep of destruction beneath a multitude of sins: and in the dread hour of death pluck me out from the midst of the accusing demons and from every punishment.

CANTICLE SEVEN

Irmos: O Theotokos, Thou art a living furnace upon which we the faithful gaze: for as the Most High saved the three children, so He renewed my nature wholly in Thy womb, the God of our Fathers, Who is worthy to be praised and glorified above all for ever.

O Word of God, natural brightness of the Almighty God Himself, as Thou hast promised, in Thy compassion take up Thy divine abode within me, with Thy Father and the Spirit, and make me terrible to the demons and passions. (Twice)

Glory be to the Father...

So as to show us the ocean of Thy tender mercies, O Master, Thou hast sent Thy Son to us in our humility, and hast formed us again according to the brightness that was of old. Make me now wise by the divine Spirit.

Both now...

The King of all Who is borne on high upon the throne of the cherubim came to dwell in Thy virgin womb, O undefiled Lady, and He has delivered the whole world from corruption in His love for mankind. Do Thou set a guard round me by Thine intercessions.

1 John 14:23
CANTICLE EIGHT

Irmos: The furnace moist with dew was the image and figure of a wonder past nature. For it burnt not the Children whom it had received, even as the fire of the Godhead consumed not the Virgin's womb into which it had descended. Therefore in praise let us sing: Let the whole creation bless the Lord and exalt Him above all for ever.

O Lord of all, the Almighty in Three Persons, by Thy sovereign behest hast Thou stretched out the heavens like a curtain, and then by Thine all-powerful arm hast Thou parted the deep from the earth. Therefore in Thy faithful love for mankind strengthen Thy servants, that we may glorify Thee with longing for ever. (Twice)

Glory be to the Father...

O divinely ruling Light, enlighten those who sing the praises of the Light, threefold Sun in Persons but single in Essence, that we may ever look upon Thy lightgiving rays; thereby shall I take my fill of Thy glory, sweet and wholly blessed and full of light, and I shall exalt Thee in faith above all for ever.

Both now...

Thy Son, O most pure Theotokos, has raised up to heaven the human nature which, in His exceeding goodness, He took upon Himself without changing, delivering it from the ancient corruption. We then sing to Him in thanksgiving: Let all the creation bless the Lord, and exalt Him above all for ever.

CANTICLE NINE

Irmos: The Bush, burning but unconsumed, prefigured Thy pure conceiving, O Theotokos. Therefore we now entreat Thee: quench the raging furnace of the temptations that beset us, that we may never cease to magnify Thee.

O Saviour of all creation, visible and invisible, save Thy servants from the plotting of their adversaries and from harm. Most Holy Trinity, one in essence, ever guard Thy flock from all attack. (Twice)

Glory be to the Father...

That Thou mightest show the boundless deep of Thy natural goodness, O all-powerful God, one Sovereignty, threefold Sun, Thou hast given promises of salvation unto us Thy servants.
Vouchsafe to bring them to pass.
Both now...
Accede to our entreaties, 0 Thou in whom alone we believe as the One true God in Three divinely reigning Persons, and grant Thy servants comfort at the intercessions of the undefiled Mother of God whom all men sing.

Then we sing Hymns to the Holy Trinity in the Tone of the Week:

It is verily meet to laud the transcendent Trinity, the Father and Author of all things Who is without beginning, together with the Word also without beginning, begotten of the Father before all worlds and the Holy Spirit proceeding outside time from the Father.

It is verily meet for us to glorify Thee, the Word of God, before Whom the Cherubim tremble and quake and unto Whom the hosts of heaven sing hymns of praise. Let us all praise in sacred hymns divinely fitting the Father, the Son and the divine Spirit: One power, one Sovereignty and one Lordship.

Whom all mortal men on earth praise and Whom the hosts of heaven glorify, One Nature, Three Persons, worshipped in faith by all.

0 Lord of the Cherubim and divine Ruler, past compare, of the Seraphim, Thou undivided Three in One Who art the Godhead: Thee the Divine Ruler do we magnify.

I worship the Father and God without beginning together with the Word, equally without beginning and the Spirit: let us honour in humn the single undivided united Nature: the Three in One.

Make the bright rays of Thy lightning shine upon me, 0 God in Three Persons, Maker of all and show me forth as the abode of Thy unapproachable glory, glistening and laden with light and changeless.

We magnify with awe, Christ the Giver of life ineffably made flesh of the Virgin before Whom the Cherubim tremble and quake and Whom the angelic hosts praise and glorify.

Beholding Thy Son risen like God from the tomb,
the creation was filled with joy past words and it sings
His praises, and honours Thee, 0 Virgin without spot.

Then follows: Trisagion. Glory... Both now...
Most Holy Trinity... Kyrie eleison (2). Glory...
Both now... Our Father... Ypakoδ in the Tone of the
week. Kyrie eleison (40). Glory... Both now...
Greater in honour than the Cherubim...

The Priest: God be merciful unto us...

and the

PRAYER TO THE HOLY TRINITY

0 Almighty and quickening Holy Trinity, Source of
Light, Who from pure goodness alone hast brought into being
out of nothingness all the creatures of this world and the
world above, providing for them and sustaining them all:
and Who, among the other ineffable benefits Thou hast
bestowed upon those that dwell on earth, hast also given
us repentance before death, on account of the frailty of
our flesh: leave us not to die like poor wretches in
our wicked works, nor let us become a mockery for that
envious destroyer, the prince of evil. For Thou dost
see, in Thy compassion, how great are his assaults and
his hostility against us, and how great too, our sub­
jection to passion, our weakness and our heedlessness.
But we, who provoke Thee to anger every day and hour by
transgressing Thy precious and life-giving commandments,
beseech Thee to shower upon us Thy unfailing goodness.
Forgive and remit all our offences in deed or word or
thought, committed during the whole course of our past
lives up to this present hour, and vouchsafe us to end
the rest of this life in penitence and contrition and in
the observance of Thy holy ordinances.

Though, enticed by pleasure, we may have committed
all manner of sin: though we may have spent our time in
foul, unseemly and harmful lusts: though, moved by un­
reasonable wrath and hot displeasure, we may have offended
our brothers: though we may have let our tongues be
captured in strong and hostile snares from which there is no
escape: though, through one or all our senses, willingly
or unwillingly, wit­tingly or unwittingly, through beguile­
ment or false doctrines, we may have stumbled in our folly:
though we may have defiled ourselves by iniquitous thoughts and a vain conscience; whatsoever other way, we may have offended, harassed by the machinations and habits of evil, do Thou, O All compassionate, most good and most merciful God, forgive us and remit all these things. And grant us for the rest of our lives, the readiness and strength to do Thy good will that is pleasing to Thee and perfect;

that changed from the dark evil of night by the bright light of repentance, we may, though unworthy, appear walking like gods in the day, cleansed by Thy love for mankind and praising and magnifying Thee for ever. Amen.

And the Dismissal. The Priest also says the Litany as at the end of Small Compline.
remained truly Virgin. Indeed, we sinners have in Thee an intercessor, and in temptation we have Thee as our salvation, who alone art without spot.

After the second reading of the Psalter, sessional hymn:

The women coming early to Thy tomb trembled at the sight of the angel. The tomb shone with life and this wonder struck them. They therefore returned and announced the Resurrection to the disciples. Christ, as He alone is mighty and powerful, hath despoiled hell and raised up all those in corruption, releasing man from fear of condemnation, by the power of the Cross.

I will praise Thee, Lord, with my whole heart, I will speak of all Thy marvellous works.

The Life of all men was nailed to the Cross and the immortal Lord, the Saviour Who rose on the third day and raised Adam from corruption, was counted among the dead. Therefore, O Giver of life, the powers of heaven cry aloud: 'Glory be to Thy Resurrection: glory be to Thy condescension, O Thou Who alone lovest mankind.'

Glory be to the Father... Both now...

O Mary, Thou sacred dwelling of the Lord, raise us fallen into a bottomless pit of despair, wrongdoing and affliction, for Thou art the salvation and succour and powerful advocate of those that have sinned, and Thou dost save Thy servants.

After the Evlogitaria of the Resurrection:

The repentance of the thief stole paradise, and the lament of the women bearing spices brought the joy to light that Thou wast risen, O Christ, granting the world great mercy.

Hymn of Degrees

Antiphon One

In mine affliction I cry unto Thee, O Lord, hearken unto my distress.

They that live in the wilderness have an unquenchable longing for God, as they are far from the tumult of life.

Glory be to the Father... Both now...

For Common of the Vigil see THE FESTAL MENAION
It is fitting to give honour and glory to the Holy Spirit as to the Father and the Son. Therefore, let us sing to the Trinity, One in Power.

Antiphon Two

O God, Who hast made me ascend into the mountains of Thy laws, enlighten me by virtues that I may celebrate Thee in song.

Receive me, O Word, with Thy right hand, keep me and watch over me, lest the fire of sin scorch me.

Glory be to the Father... Both now...

In the Holy Spirit all the creation is renewed and presses forward to its original state. For He is equal in power to the Father and the Word.

Antiphon Three

When they said to me, let us go unto the courts of the Lord, my spirit made glad and with it my heart rejoiced.

In the House of David there is mighty fear; for there, when the thrones are set, all the tribes and tongues of the earth shall be judged.

Glory be to the Father... Both now...

It is right to offer unto the Holy Spirit the same honour, worship, glory and power that befit the Father and the Son, for the Trinity is One in nature, but Three in Persons.

Prokimenon:

Now I will arise, saith the Lord, I will set them in safety. (Psalm 121:5)

Y. The words of the Lord are pure words.

Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the Resurrection, Psalm 50 and the rest of the order of the Office.

CANON TO THE RESURRECTION

CANTICLE ONE

Irmos: As befitted Thy divine majesty, Thy triumphant right hand has been glorified in strength. In its almighty power it dashed the enemy to pieces, 0 Immortal Lord, and made a new path through the deep for the people of Israel.

Glory to Thy holy Resurrection, Lord.

Thou Who in the beginning hast fashioned me from dust
with Thine undefiled hands by a divine act, hast spread out Thine arms upon the Cross, calling from the earth my corruptible body that Thou hast taken from the Virgin.

Glory to Thy holy Resurrection, Lord.

For my sake, He whose divine breath breathed a soul into me, submitted Himself to being slain and surrendered His soul to death; and loosing the everlasting bonds and raising the dead with Himself He glorified them in incorruption.

Most holy Theotokos, save us.

Hail! Fountain of grace; Hail! Ladder to heaven; Hail! Candlestick and Jar of gold who hast brought into the world Christ, the Giver of life.

ANOTHER CANON TO THE CROSS AND THE RESURRECTION

Irmos: Christ is born, give ye glory...

Glory to Thy precious Cross and to Thy Resurrection, Lord.

Christ made flesh makes me divine; Christ humbled sets me on high; by suffering the Passion in His fleshly nature, Christ, the Giver of life, sets me free from passion. Therefore I sing unto Him a hymn of thanksgiving for He has been glorified.

Glory to Thy precious Cross and to Thy Resurrection, Lord.

Christ crucified sets me on high; Christ put to death raises me with Himself; Christ grants me life; therefore clapping my hands with joy I sing unto the Saviour a song of victory, for He has been glorified.

Most holy Theotokos, save us.

Thou hast conceived God, O Virgin, most pure, and Thou hast borne Christ made flesh of Thee by a virgin birth, the only-begotten Son, One person known in two natures; for He has been glorified.

ANOTHER CANON TO THE MOST HOLY THEOTOKOS

Irmos: As befitted Thy divine majesty...

Most holy Theotokos, save us.

What song worthy of Thee shall we bring Thee in our weakness? The song of joy whose secret Gabriel taught us;

Hail! 0 Theotokos, Virgin Mother unwedded.

1 "The Soul is a breath of God" St Gregory of Nazianzen
2 Gen. 12:10-14
3 Ezek. 44:1-3
4 Heb. 9:2
5 Rom. 3:3-4
Most holy Theotokos, save us.

O ye faithful, let us celebrate in spirit and purity of heart, the ever Virgin, Mother of Him Who reigns over the powers on high, singing: Hail! O Theotokos Virgin Mother unwedded.

Most holy Theotokos, save us.

Unfathomable is the depth of Thy incomprehensible conceiving, O most pure Virgin. And we offer to Thee our song in unwavering faith and singleness of heart saying Hail! O Theotokos Virgin Mother unwedded.

Katavasia: I shall open my mouth and the Spirit will inspire it, and I shall utter the words of my song to the Queen and Mother: I shall be seen radiantly keeping feast and joyfully praising her wonders.

CANTICLE THREE

Canon to the Resurrection

Irmos: Thou, Who alone knowest human frailty, hast taken upon Thyself from pity the likeness of mortal man: Gird me with strength from on high that I may cry aloud to Thee: O Lover of mankind: holy is the living temple of Thine ineffable glory.

Lord of goodness, Who art my God and hast taken pity upon my fallen self, by Thy good pleasure hast Thou come down to me raising me by Thy crucifixion that I may sing to Thee, Holy is the Lord of glory. His goodness is beyond compare.

As God of compassion Thou, Life in person hast put on my corruptible self, O Christ, and hast descended into mortal dust destroying death, O Master and on the third day Thou hast raised the dead and clothed me in incorruption.

To the Theotokos

Through the Holy Spirit hast Thou conceived God in Thy womb and remained unconsumed, O Virgin. The burning yet unburnt bush plainly foreshadowed to Moses the lawgiver, Thee receiving the unbearable Fire.

Another Canon to the Cross and the Resurrection

Irmos: To the Son Who was begotten of the Father...

*Ex. 3:2,4*
sheep, carried it upon His shoulders and put an end through
the Cross to its sins: Unto Him let us cry: Holy art Thou,
O Lord, Who hast raised our horn.

Ye faithful, let us serve with truth and in the divine
Spirit, Christ the great Shepherd Who led up from hell and
tended the nations with wisdom by His hierarchy through His
Apostles.

To the Theotokos

To the Son Whose will it was without seed to be incarn­
nate of the Virgin and Who kept Her as a pure Virgin during
and after childbirth, to Him Who is God over all let us cry
aloud: Holy is the Lord.

Another Canon to the Most Holy Theotokos

Irmos: Thou Who alone knowest human frailty...

We follow the sayings of the prophets and rightly call
Thee a swift cloud, O Virgin. For the Lord came upon Thee
to put down the error of Egyptian idolatry and to give light
to its servants.

The fellowship of the prophets truly called Thee a
fountain sealed and a closed gate. These were the clear
symbols they used in writing to us of Thy virginity that Thou
hast kept after childbirth, O Thou whose praises the whole
world sings.

Gabriel, to whom it was vouchsafed to see the divine
purpose as far as was fitting, brought Thee, O all-blameless
Virgin a joyful message, telling Thee plainly of the con­
ception of the Word and proclaiming Thine ineffable childbirth.

Katavasia: O Mother of God, Thou living and plentiful fount,
give strength to those united in spiritual fellow­
ship, who sing hymns of praise to Thee: and in Thy
divine glory, vouchsafe unto them crowns of glory.

CANTICLE FOUR

Irmos: Habakkuk with prophetic eyes beheld Thee, O Mountain,
overshadowed by the grace of God, and he foretold that
from Thee should come forth the Holy One of Israel for
our salvation and regeneration.

1 Peter 2:24
2 Luke 1:69
3 Jer. 13:5
4 Song of Songs 4:12
5 Ezek. 44
Who is this Saviour come forth from Edom, crowned with thorns, clad in a blood-red garment and hanging upon the Wood? He is the Holy One of Israel, come forth for our salvation and regeneration.

Behold and stand ashamed, ye disobedient people: For in your folly you asked Pilate to hang as a thief upon the Cross? Him Who destroyed the power of death and rose from the tomb as was fitting for God.

To the Theotokos

We are assured, O Virgin, that Thou art the Tree of life, for the joy of everlasting life sprung forth from Thee for the salvation of our like who sing to Thee, not the fruit which eaten brought death to mortal men.

Another Canon to the Cross and the Resurrection

Irmos: Rod from the root of Jesse...

Who is He that cometh thus in beauty from Edom, with red garments from the vineyard of Bosrah? He cometh in beauty because He is God; His apparel is red because He is clothed in flesh and blood, as mortal man. Of Him do we faithful sing:

Glory to Thy might, O Lord.

Christ having appeared, an high priest of the good things to come, He put our sins to flight and having shown through His own blood a strange way unto a better and more perfect tabernacle, He entered as our forerunner into the holy place.

To the Theotokos

Thou, far-famed, hast paid back the old debt of Eve by the new Adam appearing for our sake. For having united Himself by an all-pure conception to reasonable flesh with a living soul, Christ, the Lord in two natures, proceeded from Thee.

Another Canon to the Most Holy Theotokos

Irmos: Habakkuk with prophetic eyes...

Hearken to wonders, O heavens, and give ear, O earth: for the daughter of fallen Adam sprung from dust has been called upon to bring forth Her own Maker, for our salvation and regeneration.

We sing the praises of Thy great and awful mystery. For unknown to the leaders of the hosts on high, He which is, has

---

1Is. 69:1
2Matt. 27:29; Mark 15:17; John 19:2
4Heb. 10:12
5Heb. 9:11,12.
6Heb. 6:17-20
7Heb. 10:19-20
8Rev. 1:8
descended upon Thee whom all men sing, like the rain upon the fleece, for our salvation and regeneration.

To the Theotokos

Thou holy of holies, Thou hope of the gentiles, Thou salvation of the faithful, the Redeemer, and Giver of life and Lord, shone forth from Thee, O Mother of God praised by all. Do Thou beseech Him to save Thy servants.

Katavasia: He Who sits in glory upon the throne of the Godhead, Jesus the true God, is come in a swift cloud, and with His pure hand He has saved those who cry: Glory to Thy power, O Christ.

CANTICLE FIVE

Irmos: O Christ, Who hast enlightened the ends of the earth with the light of Thy coming, and hast made them shine by Thy Cross, enlighten with the knowledge of God, those who in the right faith sing Thy praises.

The Jews put to death the wood of the Cross, the Lord, the great Shepherd of the sheep but He, delivered from the mastery of death those buried as dead sheep in hell.

O my Saviour, having proclaimed peace and preached absolution to those in captivity by Thy Cross, by Thy Rising Thou hast put the prevailing power to shame showing it naked and poor.

Despise not the petitions of those who entreat Thee with faith, O all-pure Virgin whom all men praise; but receive them and bring them to Thy Son, our only Benefactor, for we have obtained an Advocate in Thee.

Another Canon to the Cross and the Resurrection

Irmos: As Thou art God of peace and Father of mercies...

O great are the wealth and depth of the wisdom of God! The Lord taketh the wise in their own cunning, from which He has delivered us, for suffering of His own will from the weakness of the flesh, making the dead live through His own strength, He raised them.

For our sake, Christ, Who is God, was united to the flesh, and was crucified and died; was buried and rose again, and with His own flesh went up in light to the Father, and with it He shall come and save those who piously serve this same.

To the Theotokos

O Virgin pure: Thou holy of holies, who hast borne the Redeemer Christ, the Holy of Holies Who sanctifies everything,
we proclaim Thee Lady and Queen over all because Thou art the Mother of the Creator of all things made.

Another Canon to the Most Holy Theotokos

Irmos: O Christ, Who hast enlightened the ends of the earth...

At Thy sight the powers of heaven made glad and the assembly of mankind rejoiced, for they were united at Thy giving birth, that we glorify as is meet and right, O Virgin Theotokos.

Let the tongues and minds of all men be moved to praise the true ornament of mankind. The Virgin is clearly present giving glory to those who sing with faith the praises of her wonders.

The subtle song and praise of skilful masters offered to the Virgin and Mother of God, are held in honour. For she has been the Temple of glory beyond measure divine, whom we meetly magnify.

Katavasia: The whole world was amazed at Thy divine glory:

For Thou, O Virgin, who hast not known wedlock, has held in Thy womb the God of all, and gavest birth to an eternal Son, Who rewards with salvation all those who sing Thy praises.

CANTICLE SIX

Irmos: The uttermost depth has encompassed us and there is none to deliver us; we are counted as sheep for the slaughter. Do Thou, our God, save Thy people; for Thou art the strength and restoration of those whose strength fails them.

Sorely wounded by the transgression of the first formed man, 0 Lord, we have been healed by the stripes with which Thou wast wounded for our sakes, 0 Christ. For Thou art the strength and restoration of those whose strength fails them.

Thou hast led us out of hell, 0 Lord Almighty, having subdued the all-devouring whale by reducing his strength to naught through Thy power. For Thou art the life, the light and the Resurrection.

To the Theotokos

The forefathers of mankind, receiving through Thee, the Eden they had lost through transgression, rejoice in Thee, 0 most pure Virgin. For Thou hast been undefiled before, as after childbirth.

††Patro 3:22
Another Canon to the Cross and the Resurrection

Irmos: The sea monster spat forth Jonah...

Being mind without passion and matter, Christ our God associated with the mind of man that stands midway between the divine nature and the grossness of the flesh and unchanged He was wholly united to my entire self that, being crucified, He might give salvation to all my fallen being.

In times of old Adam tripped and fell bruised, disappointed of the hope of becoming divine; but, made godlike by the union of the Word, he rises, acquires through the Passion freedom from passion and is glorified the Son Who sits upon the throne with the Father and the Spirit.

To the Theotokos

Without leaving the bosom of the Father Who has no beginning, God, Who reigneth in righteousness, went to dwell and established Himself in the bosom of a pure Maid and He Who had no mother, became incarnate without a father; this descent without lineage is fearful and past words.

Another Canon to the Most Holy Theotokos

Irmos: The final depth has encompassed us...

The ministering hosts of angels rightly stand in wonder at Thy bringing forth child without seed, O ever-Virgin: for Thou wast pure before and after childbirth.

The Word Who was before without flesh and Who made the whole world with intent and created the bodiless company of angels from nothingness because He is almighty, took flesh of Thee, all-hallowed Virgin.

By Thy life-bearing Fruit, the enemy has been put to death; hell has been openly trodden underfoot and we in chains have been set free, O Thou, full of the grace of God. Therefore, I cry aloud: deliver my heart from passion.

Katavasia: As we celebrate this sacred and solemn feast of the Mother of God, let us come, clapping our hands, O people of the Lord, and give glory to God Who was born of Her.

This refers to all mankind
in the person of Adam
and therefore to all flesh
in the flesh of our Lord.
Kontakion, TONE ONE

Thou hast risen from the tomb as God in glory, raising the world with Thee, and mortal man sings hymns to Thee for Thou art God, O Master, and death has vanished. Adam, also makes glad and Eve, delivered from bonds, rejoices and cries: Thou, O Christ, art He Who granteth all men the Resurrection.

Ikos

Let us sing the praises of Almighty God, Who rose after three days, shattered the gates of hell, raised those from all eternity in the tomb, and Who, appeared to the women bearing myrrh, as it was His good pleasure to tell them first to rejoice and to impart the joyful news to the Apostles. Whereupon the women announced the signs of victory to the Disciples, and hell groaned, death mourned, the world exulted and with it all rejoiced. For Thou, O Christ, dost grant all men the Resurrection.

CANTICLE SEVEN

Irmos: O Theotokos, Thou art a living furnace upon which we the faithful gaze; for as the Most High saved the three children, so He renewed my nature wholly in Thy womb, the God of our Fathers, Who is worthy to be praised and glorified above all for ever.

The earth feared, the sun turned back, the light darkened, the veil of the divine temple split in twain and the rocks were rent asunder: for God, the Righteous hung upon the Cross. He, God of our fathers, Who is to be praised and glorified above all for ever.

For our sake Thou hast of Thine own will become as it were helpless, bruised among the dead and hast set free and raised all with Thy mighty arm, O God of our fathers Who is to be praised and glorified above all for ever.

To the Theotokos

Hail! Fount of everliving water! Hail! Paradise of delight! Hail! Rampart of the faithful! Hail! Unwedded Bride! Hail! Joy of the whole world, through whom shone forth upon us the God of our fathers Who is to be praised and glorified above all for ever.

Another Canon to the Cross and the Resurrection

Irmos: Scorning the impious decree...

The earth, stained red with the blood of Abel shed by
the murderous hand of his brother, was once cursed. Now it is blessed, sprinkled by the divine flow of Thy blood, and leaping, it cries aloud: blessed art Thou, 0 God of our fathers.

Let the people of Judah, hostile to God, bemoan their shamelessness in putting Christ to death; and let the Gentiles make glad, and clap their hands and cry aloud: Blessed art Thou, 0 God of our fathers.

To the Theotokos

Behold, the shining angel cried to the women bearing myrrh: Come and look at the shroud and the tomb. See the signs of the Resurrection of Christ, and cry aloud: Blessed art Thou, 0 God of our fathers.

Another Canon to the Most Holy Theotokos

Irmos: 0 Theotokos, Thou art a living furnace...

Jacob prophetically foresees Thee as the ladder, 0 Theotokos. For through Thee, the Most High God of our fathers was pleased to appear on earth and dwell with men. He is the God of our fathers praised and above all glorified.

Hail! Pure Virgin. The Shepherd came forth from Thee and He, the Most High, in His ineffable compassion truly put on the skin of Adam, indeed my whole self as man. He is the God of our fathers praised and above all glorified.

From Thy pure blood, the pre-eternal God truly became the new Adam. Entreat Him now to renew me grown old and crying: He is the God of our fathers praised and above all glorified.

Katavasia: The Holy Children bravely trampled upon the threatening fire, preferring not to worship created things rather than the Creator, and they sang in joy: 'Blessed art Thou and praised above all, 0 Lord God of our fathers.'

CANTICLE EIGHT

Irmos: In the furnace as in a crucible the children of Israel shone purer than gold with the beauty of godliness, as they sang: 0 all ye works of the Lord, bless ye the Lord, praise and exalt Him above all for ever.

1 Gen. 4:11
2 Ps. 68
0 Word of God, Who of Thine own will dost make and
fashion all things anew, Thou hast changed by Thy Passion
the shadow of death into eternal life. All Thy works praise
Thee without ceasing as Lord, and exalt Thee above all for
ever.

Risen from the tomb on the third day, Thou, O Christ,
hast laid low the distress and misery within the gates and
strongholds of hell: all Thy works praise Thee without
ceasing as Lord and exalt Thee above all for ever.

To the Theotokos

Let us praise Her who in purity without seed, beyond
and above nature, bore from the divine lightning the
precious pearl that is Christ, and let us say: 0 all ye
works of the Lord, bless ye the Lord and exalt Him above all
for ever.

Another Canon to the Cross and the Resurrection

Irmos: The furnace moist with dew...

Come, 0 ye people, and let us worship the place where
the immaculate feet of Christ stood and where His divine and
quickening hands were outstretched upon the Wood for the
salvation of all men, and let us sing round the tomb of life:
0 all ye creation, bless ye the Lord and exalt Him above all
for ever.

The wicked slander of the jews who killed God was laid
bare: for He, Whom they declared an impostor, rose because
He is mighty, making mock of the seals of the transgressors.
Therefore, let us rejoicing, sing: 0 all ye creation, bless
ye the Lord and exalt Him above all for ever.

Glory be to Thee our God, most holy Trinity.

The immaculate Seraphim, bowed down with fear, dis­
coursing in the thrice holy hymn upon the glory of the One
Dominion, magnify the Godhead in Three Persons; and we, who
stand in reverence sing with them: '0 all ye creation, bless
ye the Lord and exalt Him above all for ever.'

Another Canon to the Most Holy Theotokos

Irmos: In the furnace as in a crucible...

0 Chamber full of light from which, as a bridegroom,
Christ, Master of all, came forth, we praise Thee crying
aloud: 0 all ye works of the Lord, praise ye the Lord and
exalt Him above all for ever.

Hail! Glorious Throne of God: Hail! Rampart of the faithful through whom Christ shone forth light for those in darkness who bless Thee, crying aloud: O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.

O Virgin, whom all men praise, and who brought forth the Lord, Cause of our salvation, pray for all who cry without ceasing: O ye works of the Lord, bless ye the Lord, praise Him and exalt Him above all for ever.

Katavasia: The Offspring of the Theotokos saved the Holy Children in the furnace. He Who was then prefigured has since been born on earth, and He gathers together all the creation to sing: O ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Song of the Theotokos.

CANTICLE NINE

Irmos: The Bush, burning but unconsumed, prefigured Thy pure conceiving, O Theotokos. Therefore do we now entreat Thee: quench the raging furnace of the temptations that beset us, that we may never cease to magnify Thee.

See how the lawless and disobedient people, deliberating evil, justified an impious criminal and condemned on the Wood the righteous Lord of glory, Whom we rightly magnify.¹

We glorify Thee, 0 Saviour, with the Father and with Thy divine Spirit, Thou Lamb undefiled Who, taking away the sins of the world rose on the third day: and in divine discourse we magnify the Lord of glory.

To the Theotokos

0 Lord, through the supplications of the Theotokos, save Thy people whom Thou hast redeemed with Thy precious blood, bestowing on Orthodox Christians the strength to prevail over their enemies and on Thy Churches peace, 0 Thou Who lovest mankind.

¹In all four Synoptic Gospels.
²John 1:29
Another Canon to the Cross and the Resurrection

Irmos: A strange and most wonderful mystery do I see...

Thy Cross, has been glorified, 0 Lord, by Thy strength for Thy weakness is shown to be stronger than all strength, by it, indeed, the strong are cast down to earth and the poor brought back to heaven.

Our sorrowful death has been put to death for Thou, 0 Christ, hast appeared to those in hell, and granted Resurrection from the dead; therefore we praise and magnify Thee Who art in person the life, the Resurrection and the Light.

Glory be to Thee our God, Most Holy Trinity.

The Nature that has no beginning and no end is acknowledged in three single divine sovereign Persons. One Godhead in the Father, the Son the the Spirit; putting their trust in Whom, Orthodox Christians are saved.

Another Canon to the Most Holy Theotokos

Irmos: The Bush, burning but unconsumed...

Thou, 0 Virgin, hast sprung from the root of the prophet and forefather David, and David glorified Thee as bearing in truth the Lord of Glory of Whom the prophets spoke and Whom we rightly magnify.

Every rule of praise is reduced to naught by the greatness of Thy glory, 0 Virgin wholly pure; yet, do Thou 0 Lady, accept a song of praise offered to Thee in love by Thine unworthy servants.

Thy wonders surpass the understanding. For Thou, 0 Virgin, art the only woman higher than the sun, 0 Thou, who all pure, hast granted all men understanding of the utterly new wonder of Thine incomprehensible birthgiving; therefore, we all magnify Thee.

Katavasia: Let every mortal born on earth, carrying his torch, in spirit leap for joy; and let the order of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: 'Hail! All-blessed Theotokos, pure and ever-Virgin.'

1ICor. 1:25
2Greek text applies this to the Emperor or King.
After Holy is the Lord our God...

Exapostilarion of the Sunday followed by ten stichera on Lauds (Psalms 148,149,150):

\[1\] To execute upon them the judgement written: this honour have all His saints.

We praise in song Thy saving passion, O Christ, and glorify Thy Resurrection.

\[2\] Praise God in His saints: praise Him in the firmament of His power.

Give peace to our lives, O Thou, the only Almighty Lord, Who hast endured the Cross and hast laid death low and risen from the dead.

\[3\] Praise Him for His mighty acts: praise Him according to His excellent greatness.

Vouchsafe that we may praise and glorify Thee with a pure heart, O Christ, Who hast despoiled death, and raised up man through Thy Resurrection.

\[4\] Praise Him with the sound of the trumpet: praise Him with the psaltery and harp.

Glorifying Thy divinely fitting condescension, we praise Thee, O Christ. Born of the Virgin without parting from the Father, Thou hast suffered as man and willingly endured the Cross. Glory be to Thee, O Lord, Who, proceeding as from a chamber, hast risen from the tomb to save the world.

\[5\] Praise Him with the timbrel and dance: praise Him with the stringed instruments and organ.

When Thou wast nailed upon the wood of Thy Cross, the power of the enemy was put to death, the creation quaked with Thy fear and hell was despoiled by Thy power.\[2\] Glory be unto Thee, O Christ Our Lord, Who hast raised up the dead from the timb, and opened paradise to the thief.

\[6\] Praise Him upon the well-tuned cymbals: praise Him upon the loud cymbals. Let everything that hath breath praise the Lord.

The honoured women hastened lamenting to Thy Sepulchre. And they found the tomb open and learned from the angel the strange and most glorious wonder, and they announced to the apostles that the Lord had risen, bestowing upon the world His great mercy.

\[1\] Ps. 19:5
\[2\] Matt. 27:51,52
Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever.

We worship the divine stripes of Thy Passion, O Christ Our God, and the royal sacrifice in Zion, made divinely manifest at the end of the ages. For Thou, O Son of righteousness, hast enlightened those asleep in darkness, guiding them towards the light that knows no evening. Glory to Thee, O Lord.

I will praise Thee, O Lord, with my whole heart: I will speak of all Thy marvellous works.

Give ear, O ye turbulent Jews: where are those who went to Pilate? Let the soldiers of the watch say, where are the seals of the tomb? Where has the buried corpse been laid? How was He sold, who is not for sale? How was the treasure stolen? Ye wicked Jews, why do speak ye falsely against the Resurrection of Him that was crucified? He is risen, free among the dead, granting the world His great mercy.

Glory be to the Father...

Then the Gospel sticheron (see end of book).

Both now...

Most blessed art Thou, O Virgin Theotokos, for through Him Who took flesh from Thee, is hell led captive, Adam recalled from the dead, the curse made void, Eve set free, and we are given life. Therefore we cry aloud in praise: Blessed art Thou, O Christ our God, Who hast so been pleased: Glory to Thee.

Great Doxology.*

Then the Sunday Troparion, two Litanies and Dismissal.

At the Liturgy: Verses between the Beatitudes:

Blessed are the merciful, for they shall receive mercy.

Through food, the enemy led Adam out of Paradise; and through the Cross Christ led the thief back into it crying: 'Remember me, O Lord, when Thou comest into Thy Kingdom.'

Blessed are the pure in heart for they shall see God.

I venerate Thy sufferings and glorify Thy Resurrection. With Adam and with the thief I raise a shining cry to Thee: Remember me, O Lord, when Thou comest into Thy Kingdom.

Blessed are the Peacemakers for they shall be called the children of God.

* See Common of the Vigil
† Heb 9:26
Without sin, hast Thou been crucified, and of Thine own will hast Thou been laid in the tomb. But Thou as God hast risen raising Adam with Thyself, crying: 'Remember me, when Thou comest into Thy Kingdom.'

Blessed are they which are persecuted for righteousness sake for theirs is the Kingdom of heaven.

On the third day, O Christ our God, Thou hast raised from the tomb the temple of Thy body raising with Thyself Adam and those descending from him, crying: 'Remember me when Thou comest into Thy Kingdom.'

Blessed are ye when men shall revile you and persecute you and shall say all manner of evil things against you falsely for my sake.

The women bearing myrrh came early in the morning lamenting to Thy tomb, O Christ our God, and they found there an angel in shining white seated and crying: 'What do ye seek? Christ is risen, weep no more.'

Rejoice and be exceeding glad for great is your reward in heaven.

O Lord, Thine apostles as Thou hast ordered them were beside Thee on the Mountain and seeing Thee, O Saviour, they worshipped and Thou hast sent them forth to teach and to baptize the nations.

Glory be to the Father...

Let us worship the Father and glorify the Son and let us all sing too the praises of the all-holy Spirit saying: Most holy Trinity save us all.

Both now...

Thy people, O Christ, offer Thee as prayer Thy Mother By Her supplications, give us Thy mercies that we may glorify Thee who art good, and Who hast risen to us from the tomb.

END OF TONE ONE
THE OCTOECHOS
TONE TWO
SATURDAY
Great Vespers

On Lord, I have cried... we sing

Come let us adore the Word of God, begotten of the Father before the world began, and incarnate of the Virgin Mary. For of His own will He suffered the Cross and submitted to burial. He also rose from the dead and saved me, an erring man.

Christ, our Saviour, blotted out the bond that pledged us to the decrees of the law by nailing it to the Cross, and He put down the dominion of death. We worship His Resurrection on the third day.

In common with the Archangels let us praise the Resurrection of Christ. He is the Deliverer and Saviour of our souls. And He will come again in dread glory and great power, to judge the world He fashioned.

The angel proclaimed Thee, O Master, crucified and buried, and he said to the women: 'Come and see the place where the Lord lay. For He is risen as He said, because He is Almighty.' Therefore, we worship Thee Who alone art immortal: have mercy upon us, O Christ, Thou Giver of life.

Thou hast abolished the curse of the tree by Thy Cross and by Thy burial Thou hast done away with the dominion of death, while by Thy rising Thou hast enlightened mankind. Therefore, we cry unto Thee: 'Glory to Thee, O Christ, our God and Benefactor.'

The gates of death opened before Thee in fear, O Lord, and the gatekeepers of hell, beholding Thee were filled with dread. Thou it was Who hast destroyed the gates of brass and burst asunder the chains of iron. Thou also hast led us out of the valley of the shadow of death and torn our bonds apart.

Let us open our mouths to show forth Thy salvation. Come ye and fall down in the House of the Lord and say: 'Cleanse our sins, O Thou, Who didst hang upon the Cross and rise from the dead and Who art for ever in the bosom of the Father.'

---

1Col.2:14; 2Matt.28:6,7; 3Gal.3:13; 4Job38:17 5Ps.106:16
Then three stichera from the Menaion.

Glory be to the Father... Both now...

Dogmatikon

At the coming of grace, the shadow that is the law passed away. Just as the bush that burned was not consumed, so hast Thou, Virgin, given birth and Virgin remained. Gone was the Pillar of fire, and, lo!, in its stead the Sun of Righteousness shone forth. Behold, instead of Moses, Christ, the salvation of our souls.

Entrance. O joyful light...

Prokimenon of the day: The Lord is King...

Apostichon:

Thy Resurrection, O Christ, has given light to all the earth and has called up Thy creature. Therefore, glory to Thee, O Almighty God.

The Lord is King, and hath put on glorious apparel.

Through Thy rood, O Saviour, Thou hast done away with the curse of the tree, and through Thy burial Thou hast put down the dominion of death, and Thou hast enlightened mankind by Thy Resurrection. Therefore we cry to Thee: Glory to Thee, O Christ, our God, the Giver of life.

He hath made the world so sure that it cannot be moved.

Thou, O Christ, didst appear, nailed upon the Cross having changed the beauty of created things. And in cruelty the soldiers pierced Thy side with a lance; while the Jews begged that Thy tomb might be sealed, for they both had no faith in Thy power. But Thou, O Lord, for Thy mercy's sake hast submitted to the tomb and hast risen on the third day. Therefore, unto Thee be glory.

Holiness becometh Thine house, O Lord, for ever.

Of Thine own will Thou, O Christ, the Giver of life, for the sake of mortal man hast endured Thy passion and hast descended into hell, in mighty power, snatching as it were from the jaws of a great monster those who awaited Thee there, granting them an abode in paradise. Therefore to us who give glory to Thy Rising on the third day, grant cleansing of our sins and Thy great mercy.

Glory be to the Father... from the Menaion if there is one, if not:

Rom. 10:14
Ex. 3:4
Ex. 33:4
Glory be to the Father... Both now...

Here is a new wonder greater than all the miracles of old, for who has ever known a mother bear a child without the help of man?, and hold in her arms Him Who encompasseth the whole creation? It was the will of God to be born and Thou, O all-pure Virgin, hast carried Him, an infant in Thine arms. The boldness of a mother is therefore Thine. Do Thou then pray to Him without ceasing for us who honour Thee, and entreat Him to save our souls and have mercy upon us.

Then Lord, now lettest Thou Thy servant depart... and after Our Father... Sunday Troparia:

When Thou didst go down to death, O Deathless Life, then was hell harrowed by the dazzling light of the Divinity; when from the lower regions Thou didst raise up the dead, then all the hosts of heaven cried aloud: 'O Christ our God, Thou Giver of life, glory to Thee.'

Glory be to the Father... Both now...

Thy mystery, O Mother of God, is most glorious and passeth all understanding, for stamped with the seal of purity and Thy virginity inviolate, Thou art acknowledged without doubt to be the Mother who indeed hast given birth to the true God. Do Thou beseech Him to save our souls.

If there is a Vigil these troparia are replaced by:

Hail, Theotokos Virgin, Mary full of grace ...(3 times).
Then: Blessed be the Name of the Lord... (3 times).
And the Priest gives the Blessing.

TONE TWO
SATURDAY
Small Compline

CANTICLE ONE

Irmos: A triumphant force once laid low all the armed host of Pharaoh in the deep: even so the glorious Lord, the Word made flesh, has blotted out malignant sin; for He has been greatly glorified.
Hail! O Mother of God who hast poured forth on the world the food of ambrosia: Hail! Thou Paradise who hast put forth the tree of life. Do Thou, O Lady, make worthy to behold it and enjoy it all those who faithfully sing Thy praises.

Hail! Thou who hast granted the faithful the Kingdom of heaven; Hail! Mother of God who by Thine ineffable childbirth hast made us worthy of everlasting concord, that by Thine intercessions we may cry to Thee: Hail! Thou who art full of grace.

We joyfully cry: Hail! to Thee, who art revered, O bush unburnt; be Thou a help to those who cry to Thee with love: O blessed Mother of God, by Thine intercessions free us from disorder.

Thou dost attend to the miserable prayers of unworthy pleaders perpetually crying out to Thee, all-Pure. Hail! divine Table bearing the Bread of life; by Thy prayers, O Bride of God, grant us not to perish once more.

**CANTICLE THREE**

*Irmos:* The desert flowered as a lily at Thy coming, O Lord, even the Church of the Gentiles that was barren: and in that same coming is my heart established.

Hail! Receiver of the heavenly myrrh: Hail! O Maid, fleece upon which the dew of God fell. Make Thy servants strong to sing Thee 'Hail!', O divine Mother of the Light that never sets, who hast illuminated by Thy divine childbirth those in darkness.

Release my soul from an echoing shame and fill it that full of hope again it may raise its cry to Thee: Hail! Candlestick and holy Mountain most divinely blessed: Hail! Preserver of those who honour Thee.

Hail! Thou who by Thy childbirth hast poured forth on the world indestructible life: Hail! Thou who hast struck through the heavenly Gate: O Mother of God fill us with everlasting concord who cry aloud to Thee: Hail!

Hail! O Maid, pavilion built by God: Thou adornment and advocate of our kind. Hail! Queen of the world and its divine protector. Pluck us from necessities and afflictions that we may sing Thee without ceasing: Hail!

**CANTICLE FOUR**

*Irmos:* Thou hast come forth from a Virgin, neither angel nor ambassador, but the Lord Himself made flesh, and to
me who am man Thou hast brought salvation. Therefore
I cry unto Thee: Glory to Thy power, 0 Lord.

Hail! Living Tabernacle bearing the divinely made Tablet
of grace: Hail! to Thee, Bride of God. Do Thou pray for those
who cry to Thee with love to be delivered from manifold
mishaps.

Hail! Queen of all, Thou divine form Thyself most divine:
deliver from temptations and affliction and sickness those who
cry to Thee: Hail! Mountain flowing with milk and fatness.

Hail! Thou fount who hast gushed forth healing upon the
world: Hail! Thou who by Thy childbirth hast delivered us
from the curse of our forefathers. As Thou art my Advocate,
deliver me from the madness and harm hostile to me.

Hail! Unshaken wall of the faithful, 0 Mother of God,
who hast borne the Abyss of mercies, gush mercy forth and
deliver from the rough seas of life all those who entreat Thee.

CANTICLE FIVE

Irmos: Thou art become mediator between God and man, 0 Christ
our God: for through Thee, 0 Master, we have access
from the darkness of ignorance to Thy Father, the
Author of light.

0 Maid, rouse against the ruinous passions those crying
to Thee: Hail! Hail! Mountain uncut of the mystical Day,
0 Mother of God. Hail! Thou deliverer from the tears of Eve.

Hail! Thou All-blessed deliverer of sinners from the curse:
Hail! Place of propitiation: Hail! deep from the divine heights
hard to climb: Hail! full of divine grace, healer of the infirm,
release us from our diseases.

After God they cry aloud to Thee: Hail! Hope and protec-
tion: Hail! Dwelling place of the divine glory: Hail! encourager
of those in affliction: Deliver us, who seek refuge in Thee from
all harm and tribulation.

Hail! Thou who hast given the faithful to drink of the
nectar of the life that ever returns: Hail! Cloud of the un-
setting sun. Hail! Candlestick lighting those in gloom and
granting us deliverance from the outer darkness.

CANTICLE SIX

Irmos: Compassed about in an abyss of sin, on the unsearch-
able abyss of Thy tender mercies do I calls bring me
out of corruption, 0 God.
Grant those crying aloud to Thee 'Hail!' their petition for a bridge by which the multitude of the saved may pass over to divine knowledge.

Hail! Lady undefiled who hast made flower the spiritual Tree of life from which we who eat shall die not indeed, but shall tear up the ancestral curse.

0 all-pure Virgin stretch out Thine hands to those who ever cry out 'Hail!' to Thee and deliver us from all manner of evil and from dread punishment.

Deliver, 0 Maid whom all men sing, those singing 'Hail!' to Thy power from every kind of mishap, and as Thou hast borne the God of peace, fill them with peace.

Kyrie eleison ([3 times]). Glory... Both now...

Sessional Hymn: TONE TWO

Who has seen, who has heard of a Mother bearing Her own Creator Who giveth food to all flesh? 0 Wonder! Thy womb has been shown forth as the throne of the cherubim. Intercede for our souls, 0 Theotokos full of grace.

CANTICLE SEVEN

Irmos: The profane command of a lawless tyrant fanned the flame exceeding high, but Christ cast the dew of the Spirit over the Children who feared God: Blessed is He, and exalted above all.

0 Fount of marvels, do Thou mediating full of grace pour dew down upon Thy singers burnt by the fire of temptations. Hail! Thou who hast rained upon the world the waters of salvation. Hail! Paradise of delight: Hail! Thou refuge of Christians.

0 honoured Maid whom all men sing, 0 Mother of God, hearken to the sayings of those singing in gladness of heart to Thee 'Hail!' delivering them for ever by Thy power from every adverse intent and every thought and feeling proceeding from the enemy.

0 Tabernacle of God: Hail! Thou described as the glory of mortal men. Hail! Virgin, candlestick of grace, Maid holding fast the Tablet of life: Hail! Table ever providing us with heavenly bread.

0 Virgin deliver from the dark precipice of heresies, those crying aloud to Thee: 'Hail!' Pillar of fire and appointed Begetter of God; ever show them heirs of heaven that they may sing to Thee: Blessed art Thou who hast conceived God
CANTICLE EIGHT

Irmos: In Babylon of old by the command of God, the fiery furnace worked in contrary ways: burning the Chaldeans, it refreshed the faithful as they sang:

0 all ye works of the Lord, bless ye the Lord.

Make our tongues clear to cry aloud to Thee, 0 All-Pure, Thou hope of the world, Thou unbroken wall of Thy servants, pluck them from diverse mishaps and afflictions and teach us the divine paths.

Hail! Thou who in a manner past speech, hast given God the Most High incarnate to mortal men. Hail! Protector of the faithful: Make those who ever sing Thy praises, 0 Virgin, heirs to the joy and the Kingdom of heaven.

Cut short the haughty men against us for us to tread them down without mercy, that armed we may, 0 Mother of God, ever cry 'Hail!' to Thee who alone dost excel all other members of the Creation, all things visible and invisible, 0 Maid.

That we may gladly announce Thee with joyful voice to be a fount of mercies: pluck from disease by Thy greatness and Thine intercession, 0 Virgin Mother, those crying aloud to Thee 'Hail!' Most Blessed.

CANTICLE NINE

Irmos: The Son of the Father without beginning has appeared to us, God the Lord made flesh of the Virgin, to give light to those in darkness, and to gather the dispersed. Therefore the far-famed Theotokos do we magnify.

Hail! Living Book of Christ: deliver us from every difficulty who cry aloud with love for Thee: 'Hail!' Hail most divinely favoured overshadowed Mountain as in Thee have we put our hope, 0 Thou all-Blessed.

Light for the soul and healing for the body art Thou for us crying aloud: 'Hail!' to Thee whom all men sing. Make speed to be present, 0 Candlestick divinely bright, and by Thy supplications in the hour of judgement beg for me to stand at God's right hand.

As in my wretchedness I am drawn towards hell, do Thou, 0 Mother of God, stretch Thine hand out to me, giving it me before the end I cry: 'Hail!' Cloud of light and pluck me from those that hate me, 0 Bride of God.
No man who believes in Thee is ever put to shame, O ever-virgin Maid. Therefore treating well those who take refuge with faith in Thy temple crying to Thee the salutation of the angel, forsake them not.

We then sing: It is meet, in truth, to bless Thee,... followed by the rest of the order of the office, and the Dismissal. (see TONE ONE)

TONE TWO
SUNDAY
The Midnight Office

CANON TO THE HOLY TRINITY

CANTICLE ONE

Irmos: A triumphant force once laid low all the armed host of Pharaoh in the deep: even so the glorious Lord, the Word made flesh, has blotted out malignant sin; for He has been greatly glorified.

Let us praise in song the Godhead sovereign nature Three in One saying: as Thou hast a sea of mercies never dry, guard those who venerate Thee and save them as Thou lovest mankind.

Do Thou, O Father as Fount and Root, as Author of the naturally united Godhead in the Son and Thy Holy Spirit, pour on my heart the brightness of the threefold Sun and give me light by a participation in Thy divinely acting radiance.

O thrice-radiant divinely sovereign One, disperse all the darkness of my sins and passions by the enjoyment, O most Sweet, of Thine illuminating rays, and make me a temple of Thy glory that no man can approach and an undefiled tabernacle.

Theotokion

The flow of our nature badly suffered in former days, and slipped towards corruption. After taking flesh from Thy womb, O Virgin, undefiled, God the Word, in His love shone forth for mankind and led us to knowledge of the mystery of the divine Sovereignty in three Lights.
CANTICLE THREE

Irmos: The desert flowered as a lily at Thy coming, 0 Lord, even the Church of the Gentiles that was barren: and in that same coming is my heart established.

0 divine Sovereignty, I glorify Thee in Persons of like honour and equality of nature. For Thou, being life coming from Life, hast appeared without change. Our God is one and there is none holy save Thee, 0 Lord.

Thou hast founded the immaterial and heavenly hosts as a glass for Thine excellencies to praise Thee without ceasing, 0 Trinity, undivided Monarchy. And now, do Thou also accept praise from our mouths of clay.

Confirm the hearts and understandings of Thy servants on the rock of faith and open them wide by the sea of Thy love, 0 Unity in Three Suns. For Thou art our God: putting our hope in Thee, we shall not be confounded.

Theotokion

He,Who before all was,brought the creation into being and has, by infinite goodness, taken substance in Thy womb, 0 Theotokos, and He has shone forth to all the Light in threefold sun of the Godhead and Lordship.

Kyrie eleison (3 times).

Sessional Hymn: TONE TWO

When in the beginning Thou, 0 Lord, wast fashioning Adam, then to Thy word in Person, 0 Compassionate, hast Thou cried out *Let us make him after our own likeness*. And the Holy Spirit, the Creator was present. Therefore we cry aloud to Thee: Glory to Thee, our Maker and our God.

Glory be to the Father... Both now...

When God thought fit to come to us, then did He go and dwell in Thy most pure womb. And through Thee, He saved the human lump, by giving the Kingdom of Heaven to all. Therefore we cry aloud to Thee, 0 Theotokos undefiled: Hail! 0 Lady.

CANTICLE FOUR

Irmos: Thou hast come forth from a Virgin, neither angel nor ambassador, but the Lord Himself made flesh, and to me who am man Thou hast brought salvation. Therefore I cry unto Thee: Glory to Thy power, 0 Lord.

None of the immaterial hierarchies of angels is able to understand Thee, 0 Trinity in One without beginning. But we,
with tongues of clay, praise with faith and glorify Thine essential goodness.

As Thou, O Almighty, art the Fashioner of the nature of man, Thou Who dost see all things dost now behold my utter powerlessness. Therefore Thou hast taken pity on Thy servant and led him back to a more excellent life.

We sing the praises of the sovereign One in Three Persons unconfused¹ each One having His own separate being, yet united and undivided in counsel and glory and Godhead.

Theotokion

O ever-virgin Theotokos, the Almighty plainly found Thee alone of this age to be a pure and undefiled temple in whom He went to dwell; and He transformed the nature of man because He loves mankind.

CANTICLE FIVE

Irmos: Thou art become mediator between God and man, O Christ our God: for through Thee, O Master, we have access from the darkness of ignorance to Thy Father, the Author of light.

As Thou, O Prince of Peace, dost spread out over every and all things of Thy dispensation that exist the rays of Thy peaceful and redeeming gifts, guard me in Thy peace. For Thou art the Life and Peace of all.

As Thou hast appeared in the Bush to Moses in a vision of fire, so hast Thou, Word of the Father, been called "Angel", disclosing beforehand to us Thy coming and thereby hast Thou clearly proclaimed to all the power in Three Persons of the One sovereign Godhead.

O holy Trinity, ruling sole and supreme, Who puttest forth the natural co-eternal glory, do Thou make those who sing Thy praises in the Orthodox faith worthy to see the one bright light without beginning, threefold sun of Thine own glory.

Theotokion

God, the Word, being by essence, maintained by Himself alone for all ages, was ineffably held in Thy womb, O Virgin Mother, calling back men to the unity of the One Dominion.

¹Council of Chalcedon
CANTICLE SIX

Irmos:  Compassed about in an abyss of sin, on the unsearchable abyss of Thy tender mercies do I call: bring me out of corruption, 0 God.

Do Thou Who delightest in mercy, have mercy upon those who believe in Thee, 0 God, threefold Sun. And deliver Thy servants from faults and passions and perils.

In the ineffable sea of Thy goodness, give me as prize the brightness of Thine own radiance past mind, and the light-giving and thrice-shining radiance of the Godhead.

Theotokion

O Virgin, the Most High was made man, past speech, from Thee, and put on the whole frame of man and illumined me with the Light that shines threefold.

Kyrie eleison (3 times).

Sessional Hymn:  TONE TWO

Do Thou Who art merciful, having stretched out towards us the sea of Thy compassion, accept us. Look upon the people glorifying Thee; receive the song of those beseeching Thee, 0 Three in One Who hast no beginning. For we have put our hope in Thee, the God of all, to give us forgiveness of our offences.

Glory be to the Father... Both now...

O Theotokos who art good, and dost feel for us, Thou hast conceived the Fount of Compassion. For Thou only art the defense of the faithful; Thou art the comfort of those who sorrow. Therefore we whose only riches are Thy succour now all fall before Thee in faith, so as to find deliverance from sufferings.

CANTICLE SEVEN

Irmos:  The profane command of a lawless tyrant fanned the flame exceeding high, but Christ cast the dew of the Spirit over the Children who feared God: Blessed is He, and exalted above all.

Thou Who art One Lord unchanged in Three Persons, dost ever array the armies of angels without turning; show then also at all times my heart to be without turning and ready to glorify Thee warmly and to sing Thy praises with reverence.
The intelligent choirs of the immaterial beings, made bright by Thy beams, 0 God, Ruler sole and Supreme, threefold Sun, become by their position reflected lights; do Thou also as threefold shining Creator of Light show me also, by illumination and participation, their light.

Theotokion

In order to direct us and lift us towards the heavens, forsake us not that love Thee, Who through love of mankind past words became man in the womb of the Virgin and hast made man like God and seated him with the Father on the throne of glory.

CANTICLE EIGHT

Irmos: In Babylon of old by the command of God, the fiery furnace worked in contrary ways: burning the Chaldeans, it refreshed the faithful as they sang: O all ye works of the Lord, bless ye the Lord.

0 Trinity no man can approach, co-eternal, rule of God that has no beginning, precisely similar in all things, save the light-bearing properties, set every evil counsel of the opponents and every vexation of devils at naught, ever keeping me unharmed, 0 Lord of all. (Twice)

0 incomprehensible sole and supreme Sovereignty, threefold Sun, Who hast wisely and with all strength set up the world and preserved it at all times by a hierarchy without blemish, dwell in my heart for me to praise and glorify Thee with the choirs of angels unto all ages.

0 Wisdom of the Father, Thou incomprehensible Word of God beyond words, without changing Thine unchangeable nature Thou hast compassionately taken upon Thyself the nature of man, and hast taught all to honour the one and only Trinity as supreme Sovereign of all the ages.

CANTICLE NINE

Irmos: The Son of the Father without beginning has appeared to us, God the Lord made flesh of the Virgin, to give light to those in darkness, and to gather the dispersed. Therefore the far-famed Theotokos do we magnify.

From the Light without beginning, the Son, co-eternal light, has shone and the Spirit, Light same in nature, has

1literally: 'secondary lights'
proceeded, ineffably, in divine majesty, the birth without change together with the procession past words having been assured.

Enlighten with Thy threefold Light 0 Godhead, threefold Sun, the hearts of those who sing Thy praises and give them mind to understand all things and to do Thy good and perfect will and to glorify and magnify Thee.

Being boundless by nature as God, and having a boundless sea of mercies, Thou, 0 Trinity hast taken pity in former times; do Thou now as then take pity on Thy servants and deliver them from faults, and temptations and adverse circumstances.

Theotokion

Save me, 0 my God, from all manner of abuse and evil, 0 Thou Almighty praised in Three Persons, ineffably One, and guard Thy flock by the prayers of the Theotokos.

Then we sing Hymns to the Holy Trinity in the Tone of the Week:

It is verily meet to laud the transcendent Trinity...

and the rest of the order of the office (see TONE ONE).

TONES TWO
SUNDAY
Mattins

The Six Psalms.

On The Lord is God... the Troparion of the Resurrection (twice) and the Sunday Theotokion (once). (see p. 41).

After the first reading from the Psalter, sessional hymn:

When the noble Joseph took down from the tree Thy spotless body and had wrapped it in fair linen with sweet spices, he laid it in a new tomb; but Thou, 0 Lord, didst rise on the third day granting the world Thy great mercy.

Y. Arise, 0 Lord my God, lift up Thine hand: forget not Thy poor for ever.

The angel stood by the tomb and cried to the women bearing ointment: myrrh is fitting for the dead, but Christ has shown Himself free from corruption. Therefore, proclaim: The Lord is risen and grants the world His great mercy.
Glory be to the Father... Both now...

We sing Thy praises, O Virgin, Mother of God, who art exceeding glorified; for hell has been overthrown through the Cross of Thy Son and death been slain. We, who were dead, are risen and have been vouchsafed life and received the paradise which we enjoyed of old. Therefore we glorify Christ our God, because He is powerful and He alone is most merciful.

After the second reading of the Psalter, sessional hymn:

Glory to Thee, O Lord, Who without hindering the stone of the tomb being sealed, rose up and hast granted the rock of faith to all.

I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works.

The choir of the disciples, joining the women bearing sweet ointment, rejoiced with one accord. For in common with them they kept feast participating in the same celebration to the glory and honour of Thy Resurrection, and through them, O Lord, Who loveth mankind, grant Thy people great mercy.

Glory be to the Father... Both now...

Most blessed art Thou, O Virgin Theotokos, for through Him Who took flesh of Thee is hell led captive, Adam recalled from the dead, the curse made void, Eve set free, death slain, and we are endowed with life. Therefore, we cry aloud in praise: Blessed art Thou, O Christ our God, Whose pleasure this was: Glory to Thee.

After the Evlogitaria of the Resurrection:

YPAKOE

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

Hymn of Degrees

Antiphon One

I direct the eyes of my heart towards Thee, O Saviour in heaven: save me by Thy radiance.

Have mercy upon us who trespass greatly against Thee every hour, O my Christ, and give us ways to repent towards Thee before the end.

1 Ps.122:1
Glory be to the Father... Both now...

It befits the Holy Spirit to reign, to sanctify and to move the creation. For He is God, of one essence with the Father and the Word.

**Antiphon Two**

If the Lord Himself had not been on our side, who could have sufficient power for us to be preserved from the enemy, slayer of mankind.¹

Give not, O Saviour, Thy servant as a prey to their teeth: for my enemies rise up against me like lions.

Glory be to the Father... Both now...

Honour and sovereignty over life are the due of the Holy Spirit. For as God, all that is created doth He maintain in the Father through the Son.

**Antiphon Three**

Those that trust in the Lord are like the Holy Mountain:² they are not moved by the assaults of Belial.

Let those who live according to God not reach their hands out towards iniquity: for Christ with His rod does not let the portion of such a one be.³

Glory be to the Father... Both now...

All wisdom flows from the Holy Spirit; therefore grace is given to the Apostles, and Martyrs are crowned by their ordeals and Prophets see.

**Prokimenon:**

Awake, O Lord my God, according to the decree which Thou didst command and the congregation of the nations shall compass Thee.

 Yellowstone, O Lord my God, in Thee do I put my trust: save me. Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the Resurrection, Psalm 50 and the rest of the order of the Office.

**Canon to the Resurrection**

**CANTICLE ONE**

**Irmos:** A triumphant force once laid low all the armed host of Pharaoh in the deep: even so the glorious Lord, the Word made flesh, has blotted out malignant sin; for He has been greatly glorified.

1 Psa 123:1
2 Psa 124:1
3 Psa 124:3

-53-
by not obeying Thy commandment stood condemned by Thy Cross, 
O Fount of Goodness. For making an assault upon Thee as 
mortal, he fell under the dominion of Thy power and proved 
week.

Thou hast come into the world, Deliverer of mankind and 
 Origin of the life incorruptible; by Thy Resurrection that 
 we all glorify, Thou hast torn in pieces the bands of death; 
for greatly hath He been glorified.

Thetokion

Thou hast appeared, 0 pure and ever-Virgin, excelling 
all creation invisible and visible. For Thou hast borne the 
Creator because it was His good pleasure to be made flesh in 
Thy womb. Do Thou entreat Him boldly to save our souls.

Another Canon to the Cross and the Resurrection

Irmos: Untrodden, unhurt...

By Thy Passion in the flesh, Thou hast become the strength 
of the weak, the Resurrection of the fallen and the incorrup­
tion of the dead, O Christ: for greatly hath He been glorified.

God, the Fashioner and Restorer Who has been put to death 
took pity on His fallen and broken image and raised it: for 
greatly hath He been glorified.

Another Canon to the Most Holy Theotokos

Irmos: Untrodden, unhurt...

The heavenly ladder in times of old and the path strange­
ly made dry in the midst of the sea disclosed Thy giving birth, 
that we all praise, O pure Virgin: for greatly hath He been 
glorified.

After being made flesh of Thee, O Virgin undefiled, the 
Power of the Most High, the Perfect Person, the Wisdom of God, 
consorted with men: for greatly hath He been glorified.

The Sun of righteousness passed through the closed gate 
of Thine impassable womb, O pure Virgin, and shone upon the 
world: for greatly hath He been glorified.

CANTICLE THREE

Canon to the Resurrection

Irmos: The desert flowered as a lily at Thy coming, O Lord, 
even the Church of the Gentiles that was barren: and 
in that same coming is my heart established.

\[1\text{John 16:11} \]
\[2\text{Mal.4:2} \]
\[3\text{Gen.32:12} \]
\[4\text{Ex.14:21} \]
\[5\text{Is.55:1-3} \]
\[6\text{I.Cor.1:24} \]
The creation was changed by Thy Passion, as it beheld Thee, Who hast established all things by Thy divine behest, poor in aspect and mocked by transgressors.

With Thine hand, O Christ, Thou hast fashioned mine image out of dust, and again by descending into hell hast Thou raised it as it lay broken through sin in the dust of death.

Theotokion

At Thy giving birth, O all-pure Virgin, the host of angels marvelled and the hearts of men trembled with fear. Therefore, the faithful honour Thee, 0 Theotokos.

Another Canon to the Cross and the Resurrection
Irmos: He shattered the bow of the powerful...

Christ, Who is far above all, was made a little lower than the angels during His Passion in the flesh.

Numbered with transgressors as dead, Thou hast appeared to the women after the Resurrection, 0 Christ, shining with a crown of glory.

Another Canon to the Most Holy Theotokos
Irmos: He shattered the bow of the powerful...

He Who is above and beyond all time since He created time, was willing to be formed into a babe from Thee, 0 Virgin.

Let us faithful praise Thy womb that is more spacious than the heavens. Through it, Adam, rejoicing, lives as a citizen in heaven.

CANTICLE FOUR
Irmos: Thou hast come forth from a Virgin, neither angel nor ambassador, but the Lord Himself made flesh, and to me who am man Thou hast brought salvation. Therefore I cry unto Thee: Glory to Thy power, 0 Lord.

Thou Who art my God hast stood condemned before the judgement seat without uttering a cry, 0 Master, bringing in a judgement for the nations; and thereby hast Thou brought about the salvation of the whole inhabited earth through Thy Passion, 0 Christ.

The swords of the enemy failed before Thy Passion. The cities of the adversary were destroyed and the insolence of the tyrant was cast down by Thy descent into hell.

---

1Is. 53:7
2Matt. 53:12
3Mark 15:28
4Mark 15:4
Theotokion

All we faithful are assured of Thy being a haven of salvation, a wall that cannot be moved, O Lady Theotokos. For by Thine intercessions Thou dost deliver our souls from danger.

Another Canon to the Cross and the Resurrection

Irmos: I have heard, O Lord, of Thy glory...

As She beheld Thee, nailed to the Wood, the Virgin who had borne Thee without pain, O Christ, suffered the anguish of a mother.

Death has been conquered and He Who died has despoiled the gates of hell for since the devourer of all has burst, all things past nature have been given to me.

Another Canon to the Most Holy Theotokos

Irmos: I have heard, O Lord, of Thy glory...

Behold, as it is plain for all to see, the Mother of God, the divine Mountain, is greatly exalted above the powers of heaven as the House of the Lord.

Only Thou, O Virgin, hast been deemed worthy of the divine call, since Thou hast borne outside the laws of nature the Master of the creation.

CANTICLE FIVE

Irmos: Thou art become mediator between God and man, O Christ our God: for through Thee, O Master, we have access from the darkness of ignorance to Thy Father, the Author of light.

As a cedar hast Thou voluntarily broken the raging of the enemy, O Christ, since Thou wast pleased to be lifted in the flesh upon the cypress, the pine and the cedar, O Master.

O Christ, they laid Thee without breath in the lowest pit as dead but by Thine own wound hast Thou raised with Thyself, O Saviour, the corpses of the slain forgotten in the tomb who sing Thy praises.

Theotokion

Entreat Thy Son and Lord to bestow peace and deliverance from the adverse circumstances that hold them captive, upon those that put their trust in Thee, O Virgin undefiled.

---

1 Dan.2:35
2 Is.2:2
3 Micah 4:1
4 Ezech.1:18
5 Ps.22:27
6 Is.60:13
Another Canon to the Cross and the Resurrection

Irmos: A coal of fire appeared to Isaiah...

The first Adam, having refused to abstain from food, tasted of the deadly tree, but the second Adam, crucified, utterly destroyed his sin.

Thou, O Christ, Who art impassible in Thy immaterial Godhead, hast been passible and mortal in Thy human nature, and hast raised the dead from the depths of hell, making them immortal.

Another Canon to the Most Holy Theotokos

Irmos: A coal of fire appeared to Isaiah...

Rain sweetness upon the earth, ye clouds of gladness, for unto us a child has been given, our God Who was before the world began now incarnate of the Virgin.

When in the latter times the Most High became incarnate without seed of the Virgin, the light shone in my life and flesh, giving release from hateful sin.

CANTICLE SIX

Irmos: Compassed about in an abyss of sin, on the unsearchable abyss of Thy tender mercies do I call: bring me out of corruption, O God.

He Who was righteous was condemned as an evil doer and with criminals was He nailed to the Wood, giving remission through His own blood to the guilty.

In times of old death entered into the world by one man, the first Adam, 1 while the Resurrection was made manifest through the One and Only Son and God.

Theotokion

Thou, O Virgin, hast conceived without knowing a man, and, remaining forever Virgin, Thou dost reveal the manifestations of the true Godhead of Thy Son and God.

Another Canon to the Cross and the Resurrection

Irmos: The sound of words of prayer...

Thou hast set Cherubim to guard the tree of life 2 from fallen man but, seeing Thee, they opened the gates, for Thou hast appeared showing the thief into Paradise.

Through the death of One, hell became a poor wilderness since Christ emptied it for our sakes of its great store of wealth.

1 Rom. 5:12
2 Gen. 3:24
Another Canon to the Most Holy Theotokos

Irmos: The sound of words of prayer...

The nature of man kept in bondage by sin obtained freedom through Thee, our pure Lady: for Thy Son for the sake of all men went as a lamb to the slaughter.¹

We all call upon Thee to deliver us, Thy servants who provoke to anger, 0 true Theotokos, for only Thou hast boldness before Thy Son.

Kontakion, TONE TWO

Thou hast risen from the tomb, 0 all-powerful Saviour, and at this wondrous sight, hell was struck with fear, and the dead rose. The creation also rejoices in Thee and Adam is exceeding glad and the world, 0 my Saviour, sings Thy praises for ever.

Ikos

Thou art the light of those in darkness, Thou art the Resurrection, of all, Thou art the life of mortal men. Having despoiled the dominion of death, 0 Saviour, and shattered the gates of hell, 0 Word, Thou hast raised us all in Thy Rising. The dead marvel at the wondrous sight and the whole creation rejoices in Thy Resurrection, 0 Thou Who lovest mankind. Therefore we too all glorify and laud Thy condensation and the world, 0 my Saviour, sings Thy praises for ever.

CANTICLE SEVEN

Irmos: The profane command of a lawless tyrant fanned the flame exceeding high, but Christ cast the dew of the Spirit over the Children who feared God: Blessed is He, and exalted above all.

0 Master, because of Thy compassion, the sight of man tormented by death was unbearable to Thee, and so, made man, Thou hast come and saved him with Thine own blood: Thou art to be blessed and glorified above all.

The gate keepers of hell trembled on beholding Thee, clothed in the garment of vengeance, 0 Christ:² for Thou hast come to subdue and take in bondage the foolish tyrant, 0 Thou Who art to be blessed and glorified above all.

¹Rom.8:36; Is.53:7; Acts.8:32
²Is.54:1
Theotokion

O Virgin without spot, O Mother unwedded, we consider Thee to be the Holy of Holies as only Thou hast conceived the unchanged God.¹ By Thine divine childbirth Thou hast poured forth incorruption upon the faithful.

Another Canon to the Cross and the Resurrection

Irmos: The children were shown forth...

In past times, our ancestor was condemned for his disobedience in Eden, but Thou wast condemned of Thine own will releasing the offender of his reproach, O God of our fathers, Thou God above all gods, Who art exceeding glorious.

Thou hast saved the man bitten in Eden by the tongue of the venomous serpent for by Thy voluntary passion Thou hast healed the bite he freely chose: O God of our fathers, Thou God above all gods, Who art exceeding glorious.

By striking the dark form of hell with the lightning of Thy Godhead, Thou hast called me back to the light as I walked in the shadow of death, O God of our fathers, Thou God above all gods, Who art exceeding glorious.

Another Canon to the Most Holy Theotokos

Irmos: The children were shown forth...

Jacob as in a dark saying saw by night God incarnate,² while God made flesh coming forth from Thee, was seen in flaming fire by those who sang: God of our fathers, Thou God above all gods, Who art exceeding glorious.³

Foreshadowing the ineffable intertwining that was to take place in Thee, O pure Virgin, the God of our fathers Who of His own will through Thee was made one with man, wrestled with Jacob;⁴ He is the God above all gods, Who is exceeding glorious.

Guilty of profanity is the man who fails to proclaim Thee with perfect faith the Son of the Virgin and One of the Holy Trinity and who fails to cry: O God of our fathers, Thou God above all gods, Who art exceeding glorious.

CANTICLE EIGHT

Irmos: In Babylon of old by the command of God, the fiery furnace worked in contrary ways: burning the Chaldeans, it refreshed the faithful as they sang: O all ye works of the Lord, bless ye the Lord.

¹Malachi 3:6
²Gen. 28:13
³Song of the Three Children
⁴Gen. 32:24-30
Looking in fear and trembling at the garment of Thy flesh stained red with Thy blood, the company of angels amazed at Thy longsuffering, cried: O all ye works of the Lord, bless ye the Lord.

O compassionate Lord, by Thy Rising Thou hast clothed my mortal self in immortality. Therefore, Thy chosen people thankfully rejoice and sing Thy praises, crying to Thee, O Christ: death has indeed been swallowed in victory.

Theotokion

Thou, O holy Mother of God, hast conceived without seed Him that dwelt in Thy womb as God and man, without parting from the Father, and Thou hast brought Him forth ineffably: we are therefore assured that Thou art the Salvation of all.

Another Canon to the Cross and the Resurrection

Irmos: The children, three times blessed, scorning the likeness made of gold...

Thou Who art rich in mercy, and Who lovest mankind, wast seen nailed to the Cross and of Thine own will wast Thou buried and didst rise again on the third day, delivering all mortal men singing with faith: Let the whole creation praise the Lord and exalt Him above all for ever.

O Word of God, Thou hast descended into the nether parts of the world to save Thy creature verily fashioned by Thy divine power, and giving him immortality Thou, O my Christ, hast made him a participator in Thy eternal glory. Let then the whole creation, crying aloud, praise Christ and exalt Him above all for ever.

Another Canon to the Most Holy Theotokos

Irmos: The children, three times blessed, scorning the likeness made of gold...

Through Thee, He Who is Goodness past compare and Power was seen on earth and dwelt among men. All we faithful as we sing unto Him, cry: Let the whole creation that has being praise the Lord and exalt Him above all for ever.

We praise Thee and proclaim Thee pure indeed O Theotokos, For Thou hast brought forth Incarnate, One Person of the Trinity, and we all sing unto Him and unto the Father and the Spirit: Let the whole creation that has being praise the Lord and exalt Him above all for ever.
Song of the Theotokos.

CANTICLE NINE

Irmos: The Son of the Father without beginning has appeared to us, God the Lord made flesh of the Virgin, to give light to those in darkness, and to gather the dispersed. Therefore the far-famed Theotokos do we magnify.

The thrice-blessed Tree of Thy immaculate Cross, O Saviour, was planted in the "place of the Skull" as in Paradise, and watered, by the divine blood and water flowing from Thy side, as by a divine stream, it put forth for us the flower of life.¹

Thou wast crucified, O all powerful Lord, thus putting down the strong and lifting on high mankind as it lay low in the depth of hell by setting it upon the throne of the Father.² With Him we magnify Thee and worship Thee, O Thou that shalt come.³

Glory be to Thee, our God, Most Holy Trinity. We Orthodox Christians praise and glorify the threefold Unity, the consubstantial Trinity; supremely divine, undivided Nature, threefold brightness that knows no evening and that alone has shone forth light for us.

Another Canon to the Cross and the Resurrection

Irmos: God the Word, from God...

O Christ, Who in Thy goodness hast hung upon the Cross at Golgotha like a lamb in the midst of the condemned with Thy side pierced by a spear, Thou hast bestowed life upon us, creatures of dust, who honour in faith Thy divine Resurrection.

O ye faithful, let us all worship God, Who by His own death put down with power the dominion of death, raised with Himself the dead from all ages and grants all men life and Resurrection.

Another Canon to the Most Holy Theotokos

Irmos: God the Word, from God...

A strong staff, the Word of God that dwelt in Thy womb, was given to our frail nature; and this same Staff raised it as it had slipped and fallen into hell. And so we magnify Thee, O all püwe Theotokos.

¹Matt. 27:33
²Ephes. 2:6
³Matt. 11:3
⁴Matt. 27:38; Mark 15:27
Receive with compassion, 0 Master, Thy Mother whom
Thou hast chosen to intercede with Thee for us and let all
things be filled with Thy goodness that we may all magnify
Thee as our Benefactor.

After Holy is the Lord our God...

Exapostilarion of the Sunday followed by ten stichera on
Lauds:

All that hath breath, all the creation praises Thee,
0 Lord. For Thou alone lovest men, and hast put down death
through Thy Cross, so as to show mankind Thy Resurrection.

Let the Jews say how the soldiers lost the King over
whom they watched. Why did the stone fail to guard the
rock of life? Let them give up Him who was buried or worship
Him Risen and declare with us: Glory to Thy manifold mercies,
Glory unto Thee, our Saviour.

0 ye people, rejoice and make glad. An angel sat upon
the stone of the tomb and announced to us: Christ, Saviour
of the world is risen from the dead and has filled the
universe with fragrance. Rejoice and make glad, 0 ye people.

Before Thy conception, 0 Lord, an angel brought the
joyful salutation to the Virgin, full of grace, while at
Thy Resurrection an angel rolled back the stone of Thy
glorious tomb. The one, in place of sorrow disclosed tokens
of joy, the other instead of death, proclaimed the Master,
Giver of life to us. Therefore we cry: Glory to Thee,
0 Lord, Benefactor of all mankind.

Weeping, the women poured myrrh upon Thy tomb, and then
their voices were filled with joy as they said: The Lord is
risen.

Let the Gentiles and the people praise Christ our God,
Who for our sakes willingly suffered the Cross and spent
three days in hell. And let them worship His Resurrection
from the dead that sheds light to the ends of the world.

Crucified and buried of Thine own will, Thou didst
despoil death, 0 Christ, and as God and Master, Thou didst
grant the world eternal life and Thy great mercy.

In truth, ye, evil-doers, who sealed the stone, ye
granted us a greater wonder; the watch knew that He left
the tomb and they said: Ye tell us that while we slept,
the disciples came and stole Him away. But whoever steals a body and a body that is unclothed? He rose up of His own accord, because He is God, leaving His grave clothes in the tomb. O ye Jews go and see how He left the seals unbroken, having trampled death and granted mankind life without end and His great mercy.

Glory be to the Father... The Gospel sticheron. Both now... Most blessed art Thou, O Virgin Theotokos... (see p. 37) Great Doxology, followed by the Sunday Troparion, Litanies and Dismissal.

At the Liturgy: Verses between the Beatitudes:

We offer Thee the voice of the thief and cry aloud to Thee: Remember us, O Saviour in Thy Kingdom.

We bring Thee the Cross for the forgiveness of offences. For us hast Thou accepted it, O Lover of mankind.

We venerate, O Master, Thy tomb and Thy rising, through which Thou hast delivered the world from corruption, O Lover of mankind.

By Thy death, O Lord, death has been swallowed up, and by Thy Resurrection, Saviour, has the world been saved.

Those sleeping in darkness have seen Thee, the Light, and they have risen out of the nethermost parts of hell, O Christ.

Risen from the tomb Thou hast met the women bearing myrrh and told the disciples to proclaim Thy Rising.

Glory be to the Father...

Let us all glorify the Father, worship the Son and faithfully sing the praises of the Holy Spirit.

Both now...

Hail! Throne in the form of fire: Hail! unwedded Bride. Hail! to Thee O Virgin who hast brought forth God for man.

END OF TONE TWO
Great Vespers

On Lord, I have cried... we sing
ten stichera:

The power of death has been destroyed by Thy Cross and
the wiles of the devil have been set to naught, 0 Christ our
Saviour, while mankind, saved by faith, offers Thee hymns of
praise for ever.

The whole inhabited earth has been enlightened by Thy
Resurrection, 0 Lord, and the paradise of old has been re­
opened; while it extols Thee, all creation offers Thee hymns
of praise for ever.

I glorify the might of the Father and of the Son and the
power of the Holy Spirit; and I praise the dominion of the un­
divided, uncreated Godhead - the consubstantial Trinity that
reigns unto the ages of ages.

We worship Thy precious Cross, 0 Christ, and praise and
glorify Thy Resurrection; for by Thy wounds have we all been
healed.

We praise the Saviour Who took flesh of the Virgin for
He was crucified for our sakes and rose the third day and
bestows on us His great mercy.

Christ, going down to those in hell told them to make
bold and announced to them: 'Now I have triumphed, I am the
Resurrection, I shall lead you forth, for I have broken in
pieces the gates of death.'

We who in Thine immaculate house unworthy stand send up
to Thee our evening hymn, 0 Christ our God, and call upon
Thee from the depth to deliver Thy people from the hands of
their adversaries, 0 Thou, Who in Thine infinite love for
mankind hast enlightened the world by Thy Resurrection on the
third day.

Then three stichera from the Menaion.
Glory be to the Father... Both now...

Dogmatikon

How can we refrain from wonder, 0 all-hallowed Virgin,

Ps. 106:10
at Thy bearing God and man in One? For Thou, without blemish and who hast never known a man, hast brought forth without father a Son in the flesh, begotten of the Father without mother before all ages, Who suffered no change, confusion nor division,¹ but kept in full what is proper to each nature; our Lady, Thou Virgin and Mother, entreat Him to save the souls of those who in the true faith confess Thee to be the Theotokos.

Entrance. 0 joyful light...

Prokimenon of the day: The Lord is King...

Aposticha:
Thou hast darkened the sun by Thy passion, 0 Christ; by Thy Resurrection hast Thou given all things light. Accept our evening hymn, 0 Thou Who lovest mankind.

Thy life-giving Resurrection, 0 Lord, has brought light to all the inhabited earth and called up Thy creation that lay in corruption, so that we, released from the curse of Adam, cry aloud: Glory unto Thee, 0 Almighty Lord.

Thy. He hath made the world so sure that it cannot be moved.

Suffering in the flesh, Thou, 0 God Who by nature cannot be changed, hast changed Thyself, and the creation unable to bear the sight of Thee hanging was bowed down by fear and it groaned as it sang the praises of Thy longsuffering. And Thou descending into hell, hast risen on the third day, giving the world life and great mercy.

Thy. Holiness becometh Thine house, 0 Lord, for ever.
Thou hast suffered death, 0 Christ, to deliver our kind from death: and risen the third day from the dead, Thou hast raised up with Thyself those who acknowledge Thee to be God and Thou hast enlightened the world. 0 Lord, glory to Thee.

Glory be to the Father... from the Menasion if there is one, if not:

Glory be to the Father... Both now...

By the will of the Father, Thou hast conceived of the Holy Spirit without seed the Son of God Who, begotten of the Father had His being without mother before the world began. He was born for our sakes in the flesh of Thee without father and Thou hast fed Him as an infant with Thy milk. Therefore,

¹Definition of Chalcedon
never cease to entreat Him to deliver our souls from danger.

Then Lord, now lettest Thou Thy servant depart...

and after Our Father...

Sunday Troparia

Let the heavens rejoice and earthly things make glad; for the Lord has shown strength with His arm, and He has trampled death by death; He is become the first-born from the dead; and has saved us from the bowels of hell, and bestowed on the world His great mercy.

Glory be to the Father... Both now...

We sing Thy praises, 0 Virgin, Theotokos, who dost intercede for the salvation of our kind; for Thy Son and our God, by taking flesh of Thee and accepting to suffer through the Cross has delivered us from corruption because He loves mankind.

If there is a Vigil these troparia are replaced by:

Hail! Theotokos Virgin, Mary full of grace... (3 times).

Then: Blessed be the Name of the Lord... (3 times).

And the Priest gives the Blessing.

TONE THREE

SATURDAY

Small Compline

CANON TO THE MOST HOLY THEOTOKOS
(by Manuel, the Great Rhetor)

CANTICLE ONE

Irmos: He Who in times of old by His divine behest hast gathered the waters into a single heap and parted the sea for the people of Israel. He, even He is our glorious God; to Him alone do we sing for He hath been glorified.

0 blessed Mary, as Thou hast borne the Depth of wisdom without measure give me enlightenment and an inspired word that I may sing of the radiant great things the Lord has done to Thee, 0 Maid.

0 all-pure Virgin, Thou hast utterly cast down by Thy most holy childbearing the sting of death and the effrontery of hell and hast made us live; Glory to the great things the

1Col. 1:18
2Luke 1:49
Lord has done to Thee, 0 Maid.

Brightly shining Gate through which a bright beacon ineffably passed, sanctifying the faithful and overclouding all the altars of demons: Glory to the great things the Lord has done to Thee, 0 Maid.

By bearing Christ our God, the Fount of life indeed, Thou hast restored to life Eve and Adam killed by their grievous transgression: Glory to the great things the Lord has done to Thee, 0 Maid.

CANTICLE THREE

Irmos: Thou hast brought all things into being from nothingness, created by the Word made perfect by the Spirit, 0 Almighty Most High establish Thou me in Thy love.

Deliver from all manner of dangers and disturbances those who sing the praises of Thy all-holy childbirth, 0 Lady. For at Thy will, Thou who art pure, hast equal power to do so.

Magnify Thy riches towards me and provide me with Thy mercy and Thine helping hand. For at Thy will, Thou who art pure, hast equal power to do so.

The darts of the adversary have struck me but by Thy divine behest restore me to better health. For at Thy will, Thou who art pure, hast equal power to do so.

Having submitted my mind to the movements of the flesh, I am filled with darkness. Do Thou cleanse and illuminate me, For at Thy will, Thou who art pure, hast equal power to do so.

CANTICLE FOUR

Irmos: Thou hast affirmed Thy steadfast love for us Lord, for on our behalf hast Thou yielded Thine only-begotten Son to death: Therefore we cry in thanks-giving to Thee: Glory be to Thy might, 0 Lord.

Thou whom all men sing hast become mediator between God and mortal men, and hast past nature reconciled the form banished by the Fashioner. Therefore we cry aloud to Thee: Hail! Thou who dost kindle salvation for all Thy servants.

In my sorely sorrowing heart let harmony prevail over the sad things of him who has sown envy in the world that I may sing to Thee, 0 Maid: Hail! Thou who dost kindle salvation for all Thy servants.

Deliver me, 0 Thou who art all-pure, from the grievous things surrounding me, that my mind do nothing but devise hymns
to Thy divine glory that I may cry to Thee with love: Hail!
Thou who dost kindle salvation for all Thy servants.

CANTICLE FIVE

Irmos: Right early do I seek Thee the Maker of all Thou
peace that passeth all understanding; because Thy
commandments are a light; in them guide Thou me.

Teaching the elements of the mixture that makes for the
health of Thy servant, make supplication, 0 Maid, by Thy
prayers. For Thou hast made the everlasting Life rise unto
the world.

0 Maid undefiled, set Thy servant free from every kind
of sickness and guard him on all sides. For Thou hast made
the everlasting Life rise unto the world.

By Thy compassion do Thou who art pure come and raise
me lying on a bed of sickness. For Thou hast made the ever­
lasting Life rise unto the world.

CANTICLE SIX

Irmos: An utmost depth of faults has compassed me about
and my spirit fails; but Master, stretch Thou forth
Thy lofty arm and Helmsman Who saved Peter, do Thou
likewise save me.

We acknowledge Thee, 0 Maid, to be an evergreen tree,
a plant that has put forth as flower the Life, Christ our God,
the River of mercy. Therefore we truly honour Thee, the
Theotokos.

The figure from Thy side, 0 pure Virgin has watched out
of the burning bush on Sinai. Do Thou then deliver us from
all sorrow by Thy protection. Therefore we truly honour
Thee, the Theotokos.

I fall before Thee who art good and cry out to Thee in
tears: 0 Lady, have mercy upon me who have to answer for
many sins and passions. For I truly honour Thee as Theotokos.

The Fount of grace has dwelt in Thee. Therefore Thou
dost dispense grace to those who honour Thee. Do Thou also
bountifully bestow grace on my heart. For I truly honour
Thee as Theotokos.

Kyrie eleison (3 times). Glory... Both now...
Sessional Hymn:  TONE THREE

0 Theotokos whom all men sing, Thou hast been shown
forth as the all-golden throne of the Master and as a flower­
ing paradise, for Thou hast carried God in Thy womb and dost
make us fragrant with divine grace. Therefore we all truly
proclaim Thee the Mother of God and we magnify Thee for ever.

CANTICLE SEVEN

Irmos: As Thou hast in times past cast dew upon the three
godly Children in the Chaldean flames, make the
illuminating fire of the divinity shine upon us who
cry aloud: Blessed art Thou, O God of our fathers.
Thou art a great propitiator for Christians before the
God and Creator ineffably borne from Thee who art good and
dost mediate without ceasing. Therefore we cry to Thee:
Hail! Throne of glory shaped like the sun.
The rod of Moses once prefigured Thee who art pure and
who hast guided us from the grievous error of idolatry to
the divine truth. Therefore we cry to Thee: Hail! Throne
of glory shaped like the sun.
O Thou without spot, by Thy motherly supplications,
make Thy Son and our God show mercy to us Thy sinning servants
and remove our sickness. For we ever cry to Thee: Hail!
Throne of glory shaped like the sun.
The forms of the cherubim formerly covered the taber­
nacle whereas O pure Virgin, the all-powerful strength of the
Most High plainly overshadowed Thee as Temple of the Godhead.
Therefore we cry to Thee: Hail! Throne of glory shaped like
the sun.

CANTICLE EIGHT

Irmos: United in the unbearable fire, the children who
feared God stood unharmed by the flame and sang
together their song divine: O all ye works of the
Lord, bless ye the Lord and exalt Him above all for
ever.
Thy divine forefather David affirms that which has been
said concerning Thee, living City of God greatly glorified,
and he has enriched Thee with glory proclaiming beforehand:
Hail! Temple of glory through whom the King of glory has
been glorified.
By Thy mercy, O Mother of God, now raise me sick in
soul and body from my bed that at all times I may cry out
to Thee: Hail! Temple of glory through whom the King of glory
has been glorified.
O Virgin, in Thee alone have I put my hope of salvation.
And by Thee do I look to be delivered from sadness and wickedness that I may sing: Hail! Temple of glory through whom the King of glory has been glorified.

By Thy strength 0 all-pure Maid, make away with the wicked attempts of the enemy that ever annoy me by their envious craftiness that I may sing: Hail! Temple of glory through whom the King of glory has been glorified.

CANTICLE NINE

Irmos: Here is a wonder new and fitting for God, for the Lord plainly passeth through the closed Gateway of the Virgin. God was bare of flesh when He went in and He appeared wearing flesh when He came out, and the Gate remains closed and we magnify this same as being ineffably the Mother of God.

0 Maid ever fill my thirsty soul with the divine waters of Thy knowledge, directing me, 0 pure Virgin, to love of Thy Son and delivering me from the abuse visible and invisible of the enemy. For by a simple nod from Thee am I kept unharmed.

0 pure Maid, the Creator and Artificer having ineffably gone to dwell in Thee, cleansed the whole mortal substance from the ancient ancestral curse. Therefore deliver me from danger. For by a simple nod from Thee am I kept unharmed.

By Thy strong hand, 0 Maid, Thou dost from on high save from calamities and evil those who faithfully sing the praises of Thy divine womb and Thou hast obtained glory from the God of all, and dost now guard me singing to Thee: For by a simple nod from Thee am I kept unharmed.

The people and Christian inheritance fall in supplication before Thy mercy and now appeal to Thy help. Make speed for them to be delivered from pestilence and grievous famine and attacks of the adversary. For by a simple nod from Thee are they kept unharmed.

We then sing: It is meet, in truth, to bless Thee...

followed by the rest of the order of the office, and the Dismissal. (see TONE ONE)
TONE THREE
SUNDAY
The Midnight Office

CANON TO THE HOLY TRINITY

CANTICLE ONE

Irmos: He Who in times of old by His divine behest has gathered the waters into a single heap and parted the sea for the people of Israel. He, even He is our glorious God; to Him alone do we sing; for He hath been glorified.

O incomprehensible single Lordship and One divine Sovereignty in Three, make me now worthy of Thy thrice radiant light that I may sing of Thee Who art praised unceasingly in thrice holy songs by the mouths of angels.

All the immaterial hierarchies ministrating, sing the praises of the creative Cause plainly one, thrice radiant, most sovereign. With one accord we, the multitude of men, sing with them and give glory in faith with mouths of clay.

The theologians fittingly call Thee symbolically Mind, and Word and Spirit, Son designate begotten impassibly from an unbegotten Father: O God, Sovereign of all and also the Spirit in its divine procession.

Theotokion

As Thou lovest mankind by nature Thou hast assumed the substance of man, O Word of God, and hast shone forth the One Sovereign triune light of the single Godhead and shown the undefiled Virgin who bore Thee glorified by all.

CANTICLE THREE

Irmos: Thou hast brought all things into being from nothingness, created by the Word made perfect by the Spirit, O Almighty Most High establish Thou me in Thy love.

In days of old, Elijah, ordered water to be cast on the cleft wood three times and he showed forth in a figure the three Persons of the single sovereign Rule of God.

The fluctuating nature of those born on earth sings of Thee the One in Three lights, changless Creator, and it cries aloud to Thee, O Master: Deliver me from all manner of changing ways and save me.
0 God of the whole world, we faithful as equal of the prophets and the far-famed apostles and heralds of the faith glorify Thee in words, 0 Trinity equal by nature.

Theotokion

Christ came down from the high throne and as He loves mankind, He lifted up man through Thee, 0 utterly undefiled, and He shone on all the Light threefold Sun.

Kyrie eleison (3 times).

Sessional Hymn: TONE THREE

0 transcendent and only Lord Christ, brightness of the Father Who was before the beginning, and Thou the most divine Spirit have mercy upon Thy servants. For we have all sinned, but have not denied Thee. Therefore we entreat Thee, 0 Lord in Three Persons, as Thou hast the power, save the work of Thy hands from every circumstance.

Glory be to the Father... Both now...

The transcendent God and Lord was through goodness made flesh of Thee. After ourselves has He been invested with being remaining as He appeared. Therefore while we honour this same God and Man, we also declare Thee, 0 all-Pure, to be the Theotokos who knew not wedlock and we glorify the mighty wonder of Thy conceiving without seed.

CANTICLE FOUR

Irmos: Thou hast affirmed Thy steadfast love for us Lord, for on our behalf hast Thou yielded Thine only-begotten Son to death: Therefore we cry in thanks­giving to Thee: Glory be to Thy might, 0 Lord.

Both stemming from the Father, as from the root, have the Son sprung forth and the right Spirit, shoots of one nature -- both flowers divinely planted that have no begin­ning, as being three lights of the Godhead. (3 times)

Multitudes of intelligent beings sing without ceasing of Thee, Thou incomprehensible God and with them we glorify Thee and say: 0 transcendent Trinity as Thou lovest mankind save Thy servants.

Theotokion

0 most merciful Word of God, Thou hast kindled us with Thy love, Thou Who for our sakes hast been made flesh without change and hast led us into the mystery of the One in Three radiant Godhead. Therefore we glorify Thee.
CANTICLE FIVE

Irmos: Right early do I seek Thee the Maker of all, Thou peace that passeth all understanding; because Thy commandments are a light; in them guide Thou me.

As Isaiah saw in figure God the One divine Lordship, glorified in Three Persons by the undefiled voices of the seraphim, this sent him straightway to proclaim the thrice radiant Essence and the One threefold Sun. (Twice)

O Unity, threefold Sun in Person, from Thee the nature of all things visible and invisible has sprung; deliver those that praise the One God in faith from every kind of temptation and make them worthy of Thy glory.

Theotokion

O Virgin, we sing of Thee with love, Thou who hast been a pure Bride of God shedding light and we bless Thee. For from Thee has Christ been born in two natures and wills, He Who is One of the Trinity and Lord of glory.

CANTICLE SIX

Irmos: An utmost depth of faults has compassed me about and my spirit fails; but Master, stretch Thou forth Thy lofty arm and Helmsman Who saved Peter, do Thou likewise save me.

It was vouchsafed to Abraham who was an alien, to welcome in three Persons and in human form, in a figure the one transcendent Lord. (Twice)

O Lord, threefold Sun, straightly direct the hearts of us Thy servants towards the light that no man can approach and grant our souls the radiance of Thy glory that they may shine like Thy beauty past speech.

Theotokion

Open unto me the gates of the light that was conceived from Thy womb, O undefiled, that I may behold the thrice radiant rays of the Godhead and glorify Thee, Lady full of light.

Kyrie eleison (3 times).

Sessional Hymn: TONE THREE

We sing of the power of the divine nature in one Essence, threefold Sun, and we cry aloud in thrice holy sounds: Holy art Thou, O Father Who hast been before the beginning: Holy art Thou, O Son, also without beginning: Holy art Thou, O Holy Spirit, our undivided God, Maker of all and Lover of mankind.
Glory be to the Father... Both now...

O mighty wonder! How He Who cannot be contained is held in Thy womb! And He is made flesh and has appeared as man without enduring the disorder of division. He is of the divine and undivided Godhead, O all-pure Maid. Therefore do we ever with faith proclaim Thee Theotokos and glorify Thee.

CANTICLE SEVEN

Irmos: As Thou hast in times past cast dew upon the three godly Children in the Chaldean flames, make the illuminating fire of the divinity shine upon us who cry aloud: Blessed art Thou, O God of our fathers.

O Master show me to be a wholly shining temple of Thy Godhead in three Lights, I who am darkened by grievous sin and most high passions, Thou God of our fathers.

We proclaim the One form of the Godhead in Three Persons, in the divided characters, of the Father, Son and Spirit. And we cry: Blessed art Thou, O God of our fathers.

God in three Persons appeared to Abraham in the past by the oak of Mamre and as reward for his hospitality Thou hast through mercy given him back Isaac. This God do we now glorify as God of our fathers.

Theotokion

From Thy virgin and undefiled womb has the Creator of all, as befitted His goodness, appeared on earth as man and made us like gods, O Theotokos, blessed, all-pure and undefiled.

CANTICLE EIGHT

Irmos: United in the unbearable fire, the children who feared God stood unharmed by the flame and sang together their song divine: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

The Word and the Spirit both without beginning appeared from the Father without beginning as from a root, as shoots of the transcendent divine Sovereignty and they showed one glory and one might of the Trinity Whose praises we faithful all sing for ever. (Twice)

Thou hast trained Thy heavenly hierarchies to raise thrice holy never silent hymns; O Father and Son, One form, and O Spirit, threefold Light, and Whose might is equally powerful
Theotokion

O Theotokos, those anointed among the prophets beheld Thine all-praised childbirth as being without seed and above nature. We with one accord sing the praises of Him that was born, as He is Lord, O Lady, and we exalt Him above all for ever.

CANTICLE NINE

Irmos: Here is a wonder new and fitting for God, for the Lord plainly passeth through the closed Gateway of the Virgin. God was bare of flesh when He went in and He appeared wearing flesh when He came out, and the Gate remains closed and we magnify this same as being ineffably the Mother of God.

The ranks of bodiless powers with divine sight wish to spring upward on their wings to see plainly the glory in threefold Light. But they, greatly venerating the light that no man can approach, sing without ceasing; and with them we cry aloud with one accord: O Trinity in Unity we glorify Thee. (Twice)

With boundless love and from a whole heart we on earth who have received intelligent and reasonable souls from Thee, also sing Thy praises, O Master, God of all in truth, One single nature in Three Persons. Therefore, as Thou hast great mercy, take pity on us, O Thou Who art compassionate.

Theotokion

Show me the temple of Thy divine sovereign Rule in threefold Lights that I may clearly minister to Thee, the Creator of all and be a spiritual beholder of the ineffable glory by the intercessions of the only Theotokos whom we, as is meet, magnify as more than glorious.

Then we sing Hymns to the Holy Trinity in the Tone of the Week:

It is verily meet to laud the transcendent Trinity...

and the rest of the order of the office.
TONE THREE
SUNDAY
Matins

The Six Psalms.
On The Lord is God... the Troparion of the Resurrection (twice) and the Sunday Theotokion (once). (see p. 66).

After the first reading from the Psalter, sessional hymn:
Christ has risen from the dead, the firstfruits of them that slept; the firstborn of all creation and Maker of all created things; He restored in Himself the nature of man grown corrupt; Death, thou shalt reign no more, for the Master of all things has made thy power of no avail.

Ὑ. Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever.

0 Lord, having tasted death in the flesh, Thou hast emptied death of its gall by Thy Resurrection, and Thou hast fortified man against death, and hast proclaimed the abolition of the ancient curse. Glory be to Thee, O Lord, Protector of our lives.

Glory be to the Father... Both now...

Gabriel, as he cried unto Thee, O Theotokos, marvelled at the beauty of Thy virginity and the exceeding brightness of Thy purity. "What praise then meet for Thee can I offer? By what name may I invoke Thee? I am troubled and afraid, therefore, as I was commanded, I raise my cry: 'Hail! Thou full of grace.'"

After the second reading from the Psalter, sessional hymn:
Hell was struck with dismay seeing Thy Godhead unchanged and Thy voluntary Passion, O Lord; and it mourned, and said: "I tremble before the flesh of the incorruptible Person; I see Him Who may not be seen mysteriously fighting me, while those I hold in my power call out: 'Glory, O Lord to Thy Resurrection.'"

Ὑ. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works.

We faithful, speaking on things that pertain to God touch upon an ineffable mystery, the Crucifixion, that mind cannot comprehend and the Rising the is beyond description: for today death and hell are despoiled while mankind is clothed in in-

1Cor. 15:20
2Col. 1:19
corruption. Therefore, in thanksgiving, we cry aloud: Glory, 0 Christ, to Thy Resurrection.

Glory be to the Father... Both now...

Thou, 0 Mother of God, hast mysteriously held in Thy womb Him, Whom none can comprehend and nothing can circumscribe, Who is one essence with the Father and the Spirit; and by Thy childbirth we have come to know that in the world the One and Only unconfused energy of the Trinity should be glorified... Therefore, in thanksgiving, we cry aloud: Thee: Hail! Thou who art full of grace.

After the Evlogitaria of the Resurrection:

YPAKOE

The shining angel made the women bearing myrrh marvel, when they beheld him, and the dew of his words fell upon them as he said: Why do ye seek the living in the tomb? He Who has emptied the tomb is risen. Know ye, that He Who has changed corruption is changeless! Sing unto God: How fearful are Thy works, for He has saved mankind.

Hymn of Degrees.

Antiphon One

Thou hast plucked captive Zion from Babylon and myself from the passions. Draw me to life, O Word.

Those that sow in the south with divine tears shall reap in joy the ears of everlasting life.

Glory be to the Father... Both now...

All thanks go to the Holy Spirit, as to the Father and the Son with whom He shines; all things live and move in Him.

Antiphon Two

Except the Lord build the house of virtues we labour in vain. But when the soul is under His protection, nothing can destroy our city.

The saints from the fruit of the womb are at all times adopted as sons by the Spirit, and by Thee Christ, as also by the Father.

Glory be to the Father... Both now...

In the Holy Spirit are seen all holiness and wisdom. For the Holy Spirit makes every creature come to life. Let us worship Him: for He is God, just as the Father and the Word.

Antiphon Three

Blessed are they who fear the Lord, walking along the
paths of the commandments for they shall eat the fullness of
the fruits of life.

Make glad, 0 Thou chief shepherd, at beholding Thy
children round Thy table bearing branches of virtue.
Glory be to the Father... Both now...
All the abundant wealth of glory is in the Holy Spirit
from whom are grace and life for every creature. He is
indeed praised in song with the Father and the Word.

Prokimenon:
Say among the heathen that the Lord reigneth; for He
hath established the world that it should not be moved.
ι. Sing unto the Lord a new song.
Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the
Resurrection, Psalm 50 and the rest of the order of the Office.

CANON OF THE RESURRECTION
CANTICLE ONE

Irmos: He Who in times of old by His divine behest has
gathered the waters into a single heap and parted the
sea for the people of Israel, He, even He is our
glorious God: to Him alone do we sing; for He hath
been glorified.

Our God it is Who, having condemned the earth to bear
thorns for the trespasser in the sweat of his brow, has accept-
ed in the flesh a crown of thorns at the hands of transgressors
and broken the curse, for He hath been glorified.

Our God it is Who was shown forth as victor triumphant
over death, and death was afraid, for putting on possible and
living flesh, and wrestling with the tyrant He raised all men
with Himself, for He hath been glorified.

Theotokion

All the nations glorify Thee, the true Theotokos, who
brought forth without seed. For our God it is Who came down
into Thy hallowed womb and He was endued with our being and,
God and man, was born of Thee.

Another Canon to the Cross and the Resurrection

Irmos: Let us sing a new song, 0 ye people...
By His divine blood, Christ redeemed mortal man subjected
to the tyrant loving sin, and making him like unto God, He
renewed him. For He hath been glorified.
Christ Who is the treasure-house of life, wishing to do so as mortal, tasted death, but being immortal by nature, He made the dead live, for He hath been glorified.

Another Canon to the Most Holy Theotokos

Irmos: Let us sing a new song, 0 ye people...

All heavenly beings kneel before Him Who took flesh of Thee, 0 Virgin, and the people of the earth and they that are in the lower parts of the earth rightly join them. For He hath been glorified.

What a reconciliation took place in Thee! For seeing that God is a generous Giver of good things, He grants us the divine Spirit and has received flesh from Thee, 0 Maiden: For He hath been glorified.

CANTICLE THREE

Irmos: Thou hast brought all things into being from nothingness, created by the Word made perfect by the Spirit

0 Almighty Most High establish Thou me in Thy love.

Th ungodly was put to shame by Thy Cross for he fell into the pit he had dug while the horn of the humble was exalted by Thy Resurrection, 0 Christ.

The message of God overwhelmed the peoples like the waters of the sea, for risen from the tomb, Thou Who lovest mankind hast revealed the light of the Trinity.

Theotokion

Most glorious things were said of Thee, Thou living city of the everlasting King; through Thee, 0 Lady, God came and dwelt with those on earth.

Another Canon to the Cross and the Resurrection

Irmos: Thou hast broken the bow of the enemy...

The Cross undefiled, thou wast shown forth, purging the filth of idolatry; for Jesus, the Most High God, spread out His hands on thee.

Let all the faithful pay thee hommage, 0 tomb that held life; for Christ, indeed our true God, was buried in thee and rose from thee.

Another Canon to the Most Holy Theotokos

Irmos: Thou hast broken the bow of the enemy...

The Virgin, Rod of the root of Jesse, that blossomed as the prophets said, made Thee shine forth for us as a flower, 0 Christ. Holy art Thou, 0 Lord.
To make those on earth participators in divine things, Thou hast become poor by taking our flesh from the Virgin. Holy art Thou, 0 Lord.

CANTICLE FOUR

Irmos: Thou hast affirmed Thy steadfast love for us Lord, for on our behalf hast Thou yielded Thine only-begotten Son to death: Therefore we cry in thanksgiving to Thee: Glory be to Thy might, 0 Lord.

In Thy compassion, Thou hast endured wounds and stripes and patiently borne buffetting and with longsuffering let them spit at Thee, and thus hast Thou brought about my salvation: Glory be to Thy might, 0 Lord.

In a mortal body hast Thou shared in death for the sake of the misery of Thy poor and the sighs of Thy needy, 0 Life. And thus having surrendered the corrupter to corruption, Thou hast raised up all men with Thyself, 0 Most glorious God Who alone loveth mankind.

Theotokion

Accepting the moving supplication of Thy most glorious Mother remember Thy flock that Thou hast gathered by Thy Passion, 0 Christ, and, visiting it in its affliction, deliver it by Thy might, 0 Lord.

Another Canon to the Cross and the Resurrection

Irmos: A thing that is strange and past speech...

By being crucified on Golgotha, Thou hast saved man whom Thou hast made in Thine own image and who lay dead in sin through the transgression.

At Thy rising from the tomb, 0 Christ, death gave up the dead it had devoured while the kingdom of hell that caused destruction was put down.

Another Canon to the Most Holy Theotokos

Irmos: A thing that is strange and past speech...

Thou hast established the mountains with the measure of divine knowledge, 0 Master. Stone uncut by hand of man and hewn from the Virgin; Glory to Thy might, 0 Thou Who loveth mankind.

0 Master, Thou hast healed our nature that lay sorely sick having united it by the Virgin to Thy divine and undefiled Nature and this was a mighty remedy, 0 Word.

1 Cor. 13:42
2 Literally: 'acquired'
3 Ephes. 2:1-5; Col.2:13
4 Slav text has extra troparion here
5 Dan.2:34
Theotokion

Thou art my portion, Thou art the lot for which I yearn, O Lord, Who, born of the Virgin hast united me to Thy Person and hast become a Person in the flesh, O Word.

CANTICLE FIVE

Irmos: Right early do I seek Thee the Maker of all Thou peace that passeth all understanding; because Thy commandments are a light; in the guide Thou me.

O all seeing Lord, victim of the envy of the Jews, surrendered to an unjust judge, Thou Who judgest the whole earth righteously hast delivered Adam from the ancient judgement.

O Christ Who hast risen from the dead, grant Thy Church peace and save our souls by the unconquerable power of Thy Cross.

O holy Tabernacle, more spacious than the heavens, as Thou hast received the Word of God Who cannot be contained by the creation, Thou hast been shown forth as the only ever-Virgin.

Another Canon to the Cross and the Resurrection

Irmos: Thou, O Invisible, hast appeared upon earth...

O my Christ, Thy side pierced by a spear, Thou hast set free from the curse the woman, made from the side of man, who to all men brought perdition.

Being equal in essence to the Father, Thou O Christ our Saviour, hast raised from the dead the sacred temple of Thy immaculate and precious Body.²

Another Canon to the Most Holy Theotokos

Irmos: Thou, O Invisible, hast appeared upon earth...

Though He fashioned living flesh for Himself from Thee, O Virgin, Thy Son, the Word of God, Creator of Adam the first-formed man, was not a created being.

The Son of the Virgin, Word of God, one perfect Person in two natures is equal to the Father. Jesus the Lord is perfect God and perfect man.

CANTICLE SIX

Irmos: An utmost depth of faults has compassed me about and my spirit fails; but Master, stretch Thou forth Thy lofty arm and Helmsman Who saved Peter, do Thou likewise save me.

¹1 Kings 8:27
²Lit. 'Temple building'; John 2:21
Through Thy merciful descent, a depth of pity and compassion has compassed me. For being made flesh and taking the form of a servant, Thou hast made me like unto God and glorified me with Thyself, 0 Master.

When he saw the dead come to life the slayer suffered death, such are the tokens of Thy Resurrection and the rewards of Thy immaculate Passion, 0 Christ.

Theotokion

0 All-Pure, who alone hast been a mediator past understanding between the Maker and mankind, entreat Thy Son for His mercies towards Thine erring servants and beg Him to be their Champion.

Another Canon to the Cross and the Resurrection
Irmos: The place wherein Jonah dwelt...
Tried by wounds, Thou hast raised with Thyself the wounded of hell by the suffering of the Cross. Therefore I cry aloud to Thee: Lead my life out of corruption, 0 Thou Who lovest mankind.

The gates of hell opened to Thee in fear, 0 Christ, while the vessels of the enemy were stolen. Thus, when the women met Thee, their grief was turned to joy.

Another Canon to the Most Holy Theotokos
Irmos: The place wherein Jonah dwelt...
He Who has no part in shape took our form from the undefiled Maiden and was man in form and deed without being changed in His divinity.

Deliver me from an abyss of sin and from the storm of the passions, 0 Thou who art most holy. For Thou art a haven and an abyss of wonders for those who run to Thee in faith.

Kontakion, TONE THREE

Today, Thou, 0 Compassionate, hast risen from the tomb, and led us out of the gates of death. Today Adam dances for joy and Eve rejoices, and with them the Prophets and the Patriarchs laud without ceasing the divine power of Thine authority.

Ikos

Let heaven and earth be of good cheer today and sing with one accord the praises of Christ Who sits upon one throne with God for He has raised from the tomb those in bonds: All the creation rejoices with them offering up fitting songs to the Creator.
of all and our Deliverer. For, as Giver of life, He has today
drawn mortal men up with Him from hell and borne them with
Himself to heaven and He has torn to shreds the presumption of
the enemy and broken in pieces the gates of hell with the
divine power of His authority.

CANTICLE SEVEN

Irmos: As Thou hast in times past cast dew upon the three
godly Children in the Chaldean flames, make the
illuminating fire of the divinity shine upon us who
cry aloud: Blessed art Thou, 0 God of our fathers.

The bright curtain of the temple was rent by the Cross of
the Maker, making plain to the faithful the truth hidden in
the Scriptures. Blessed art Thou, cried they, 0 God of our
father.

From Thy pierced side, 0 Christ, divinely flowing streams
of Thy quickening blood fell to earth by divine dispensation
and Thou hast thus formed anew the people of the earth who cry:
Blessed art Thou, 0 God of our fathers.

Glory be to Thee, our God, Most Holy Trinity.

Let us faithful, glorify the Spirit of goodness together
with the Father and the only begotten Son, honouring One
Sovereignty in Trinity and One Godhead crying: Blessed art Thou,
0 God of our fathers.

Another Canon to the Cross and the Resurrection

Irmos: The torturer was proud, but...

The sun was darkened on beholding not a simple man but
God made flesh hung upon the Cross. And we sing of Him:
Blessed art Thou, 0 Lord, God of our fathers.

When faint-hearted hell had received the Granter of
incorruption strong in His divinity, it belched forth the
souls of the just that cried: Blessed art Thou, 0 Lord, God
of our fathers.

Theotokion

Thou hast shown Thyself a treasury of blessings without
price for those who with pure hearts acknowledge Thee to be
the Mother of God, for the God of our fathers was indeed made
flesh of Thee.

Luke 23:45
Another Canon to the Most Holy Theotokos

Irmos: The torturer was proud, but...

The Lord of glory, the Master of the powers on high, Who sits with the Father, was held in Thy virginal arms: Blessed art Thou, 0 Lord, God of our fathers.

Death is full of vigour, yet when it joined battle with Thee, the Divine Person incarnate of the Virgin, Thou hast destroyed it: Blessed art Thou, 0 Lord, God of our fathers.

We all know Thee to be the Theotokos who conceived God, for One of the Trinity, was made flesh and was born of Thee, who art pure: Blessed, 0 All-Holy, is the fruit of Thy womb.

CANTICLE EIGHT

Irmos: United in the unbearable fire, the children who feared God stood unharmed by the flame and sang together their song divine: 0 all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

When Thy Cross was set up on the place of the Skull, the glory of the Temple was rent and the creation bowed down and sang in fear: 0 all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Thou hast risen from the tomb, 0 Christ, and through the Wood hast Thou restored by divine might man fallen through beguilement who cried and said: 0 all ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

Theotokion

0 living resting place and ark, Thou hast been shown forth as the Temple of God, for Thou, 0 undefiled Mother of God, hast reconciled the Maker with mortal men and it is meet that all we works of the Lord praise Thee and exalt Thee above all for ever.

Another Canon to the Cross and the Resurrection

Irmos: The flaming wood...

The Word is not subject to suffering for He is impassible in His divinity yet God suffered in the flesh and unto Him do we sing: 0 all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

0 Saviour, as mortal hast Thou fallen asleep, immortal art Thou risen and dost save from death those who sing: 0 all
ye works of the Lord, bless ye the Lord, and exalt Him above all for ever.

We reverently worship in three Persons the Godhead that never ceases to be One and we sing: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Another Canon to the Most Holy Theotokos

Irmos: The flaming wood...

O blessed Virgin who as Mother of God and close to Him hast surpassed the spiritual hierarchies, we bless Thine Offspring and exalt Him above all for ever.

O blessed Virgin who hast shown the fairest natural beauty and hast shone forth like lightning the flesh of the Godhead, we bless Thine Offspring and exalt Him above all for ever.

CANTICLE NINE

Irmos: Here is a wonder new and fitting for God, for the Lord plainly passeth through the closed Gateway of the Virgin. God was bare of flesh when He went in and He appeared wearing flesh when He came out, and the Gate remains closed and we magnify this same as being ineffably the Mother of God.

It is fearful to look upon Thee, the Maker hung upon the wood, O divine Word, to behold God suffering in the flesh for the sake of His servants and lying lifeless in the tomb, having released the dead from hell. We therefore magnify Thee as almighty, O Christ.

Laid dead in the tomb, Thou hast saved the Forefathers from the corruption of death, made life flower, raised the dead, led mortal man towards the light and clothed him in divine incorruption. We therefore magnify Thee, Thou fount of everliving light.

Theotokion

Thou hast appeared as the Temple and throne of God, O Thou in whom He Who lives on high went to dwell and from whom He was born without the help of man and without opening the gates of Thy flesh, O Virgin. Therefore, O hallowed Lady, do Thou with never ending prayers, be swift to trample underfoot for us* the barbarian hordes.

*Slav text: 'for Orthodox Christians'
Another Canon to the Cross and the Resurrection

Irmos: Wounded by the sweet arrows...

From Thy shameful death, Thou hast poured forth honour on all mankind. For through having tasted crucifixion, O Saviour, Thou hast bestowed incorruption upon me, by nature mortal, O Christ, God Who lovest mankind.

Risen from the tomb, Thou hast saved me, O Christ, and exalted me and led me to the Father Who begat Thee and made me sit with Thee, O Lord, at His right hand because of Thy merciful compassion.

Another Canon to the Most Holy Theotokos

Irmos: Wounded by the sweet arrows...

Thou hast established for us in Her who hast borne Thee, O Christ, an Advocate who is never put to shame. At Her intercessions, Thou dost give us the Spirit, Giver of good, Who proceedeth through Thee from the Father.

The reverent faithful are never surfeited by Thy praises, O Virgin; for receiving with love ever divine and spiritual love, they magnify Thee as Mother of God.

After Holy is the Lord our God...

Exapostilarion of the Sunday followed by ten stichera on Lauds:

O come all ye nations, perceive the might of this awful mystery. Our Saviour Who in the beginning was the Word, has been crucified for us and of His own will suffered burial, on the third day He rose again that He might save us all. Therefore let us worship Him.

The watch that guarded Thee, O Lord, related all the wonders that had come to pass, but the vain assembly of the Sanhedrin filled their hands with gifts, thus thinking to hide Thy Resurrection that the whole world glorifies. Have mercy upon us.

All things were filled with joy at receiving the tidings of Thy Resurrection, for Mary Magdelene, when she went to Thy tomb, found an angel in shining raiment seated upon the stone who said: "Why do ye seek the living among the dead? He is not here, but risen, as He said, and He goes before you into Galilee."

O Master Who lovest mankind, in Thy light do we see light.

For Thou art risen from the dead and hast bestowed salvation on

1 Ephes. 2:6
2 Jn. 1:1
3 Ps. 35:9
mankind. Let all the creation give glory to Thee who alone art without sin and do Thou have mercy upon us.

The women bearing fragrant myrrh offered to Thee right early, 0 Lord, their tearful song, for they came unto Thy tomb laden with sweet smelling spices and hastened to anoint Thy immaculate body. An angel seated upon the stone announced to them: "Why do ye seek the living among the dead? For He is risen and has trampled death as God, and He grants all men His great mercy."

A shining angel was seated upon Thy life-giving tomb, and he said to the women bearing sweet-smelling ointment: "The Deliverer has emptied the tomb, despoiled hell and is risen on the third day for He alone is God and Almighty."

On the first day of the week Mary Magdalene went to the tomb in search of Thee, and when she found Thee not she wept and lamented and moaned: "Woe is me, 0 my Saviour. Where have they stolen away the King of all?" Two angels, bearers of life, were in the tomb, and they said to her: "Woman, why weepest thou?" "I weep", she said, "because they have taken my Lord from the tomb and I know not where they have laid Him." Then she turned round and saw Thee standing and she straightway cried: "My Lord and my God, glory to Thee."

The Jews shut the Life in the tomb while the thief with his tongue opened to the nations the door to joy, as he called out and said: "He Who was crucified with me and for my sake and was hung with me upon the wood, has appeared to me seated with the Father upon the throne, for He is Christ our God Who has great mercy."

Glory be to the Father...: The Gospel sticheron. Both now...: Most blessed art Thou, 0 Virgin Theotokos...
Great Doxology, followed by the Sunday Troparion, Litanies and Dismissal.

At the Liturgy: Verses between the Beatitudes:

0 Christ, Thou hast cast out of Paradise Adam, the forefather, who had set aside Thy commandment. And in Thy compassion, Thou hast made to dwell therein the thief confessing Thee upon the Cross and crying: Remember me, 0 Saviour, in Thy Kingdom.

0 Giver of life and Lord, Thou hast condemned us having sinned to the curse of death. And suffering in Thy sinless body Thou hast made mortal men live crying: Remember us also
in Thy Kingdom.

O Lord, risen from the dead, Thou hast raised us from passions by Thy Resurrection. And Thou hast destroyed all the might of death. Therefore we cry with faith to Thee: Remember us also in Thy Kingdom.

By Thy three days' burial hast Thou, making them live, raised those lying dead in hell. And Thou as good hast poured forth incorruption upon us all who at all times cry with faith: Remember us also in Thy Kingdom.

Risen from the tomb, Thou hast first appeared to the women bearing myrrh and hast cried: Hail! and through them Thou dost make known Thy rising to Thy friends, O Christ: Remember us also in Thy Kingdom.

On the mountain, Moses, holding his arms outspread forefigured the Cross and defeated Amalek. And we having received it with faith as a strong weapon against devils all cry: Remember us also in Thy Kingdom.

Glory be to the Father...

Let us faithful sing with faith the praises of the Father and Son and Holy Spirit for the Trinity is as from one Sun a threefold Light illuminating all those who cry: Remember me also in Thy Kingdom.

Both now...

Hail! Gate of God through whom the Fashioner passed made flesh, keeping Thee sealed. Hail! light Cloud bearing Christ, the divine Rain. Hail! Ladder and heavenly throne. Hail! Mountain of God, flowing with milk and unhewn.

END OF TONE THREE
On Lord, I have cried... we sing ten stichera:

Ever hailing Thy life-giving Cross, O Christ our Lord, we glorify Thy Resurrection on the third day, for Thou Who art all powerful hast thereby restored the corrupt nature of man and hast re-opened for us the upward path to heaven, for Thou only art good and lovest mankind.

Being of Thine own will nailed to the wood of the Cross, Thou hast abolished the penalty of disobedience committed through the tree and by descending into hell Thou hast broken, as Almighty, the bonds of death. Therefore we worship Thy Resurrection from the dead, and, rejoicing, we cry: Glory to Thee, O almighty Lord.

Thou hast broken in pieces the gates of hell, O Lord, and put an end by Thy death to the dominion of death, and Thou hast set mankind free by bestowing incorruption upon the world together with life and Thy great mercy.

O come all ye people, and let us sing the praises of the Saviour's Resurrection on the third day, for we have been delivered by it from the unbreakable bonds of hell, and having received incorruption and life, we all us us cry: Do Thou, crucified, buried and risen, save us by Thy Resurrection for only Thou lovest mankind.

Angels and men, sing the praises of Thy Rising upon the third day, O Saviour, for it has shed light unto the ends of the world, and we all, delivered from the bondage of the enemy, cry out: O all-powerful Saviour, Creator of life, save us by Thy Resurrection, for only Thou lovest mankind.

Thou hast broken in pieces the gates of brass, burst asunder the chains and raised up fallen mankind, O Christ our God. Therefore, we cry with one accord: Lord, risen from the dead, Glory to Thee.

Thy being begotten of the Father is timeless and everlasting, O Lord. Thine incarnation of the Virgin is past telling and beyond the understanding of man, and Thy descent
into hell put fear into the devil and his angels, for on the third day hast Thou risen again, having trampled death, and hast granted men incorruption and Thy great mercy.

Then three stichera from the Menaion.

Glory be to the Father... Both now...

Dogmatikon

David, the prophet, forefather of God through Thee gave voice beforehand in psalms concerning the great things done for Thee: Upon Thy right hand doth stand the Queen. For God Who was pleased without father to be made man of Thee, has shown Thee forth Mother of life and mediator, that He might restore His image corrupted by the passions; and that when He had found the stray sheep caught in the mountains, He might lay it upon His shoulder and bring it to His Father, and by His own wish that Christ in Whom is great and bountiful mercy might gather it to the heavenly hosts and save the world, O Theotokos.

Entrance. 0 joyful light...

Prokimenon of the day: The Lord is King...

Aposticha:

Ascending upon The Cross, 0 Lord, Thou hast abolished for us the ancestral curse, and descending into hell, having set free those in bonds from all eternity, Thou hast bestowed on mankind incorruption and life. We therefore praise and glorify Thy redeeming Resurrection upon the third day.

游击队. The Lord is King, and hath put on glorious apparel.

Hung upon the wood, Thou Who alone art mighty, hast shaken the whole creation: while laid in the tomb, Thou hast raised up those dwelling therein, and hast bestowed life and incorruption on mankind; therefore, we praise and glorify Thy redeeming Resurrection on the third day.

游击队. He hath made the world so sure that it cannot be moved.

The lawless people who gave Thee, O Christ, to Pilate condemned Thee to be crucified, and showed themselves thankless towards their Benefactor. But it was Thy good pleasure to suffer burial, and of Thine own will hast Thou risen again as God on the third day, and hast bestowed on us life without end and Thy great mercy.

游击队. Holiness becometh Thine house, 0 Lord, for ever.

The women who sought Thee came in tears to Thy tomb and
when they found Thee not, they lamented and imploring said:
"O Saviour of ours and Lord of all, how comes it that Thou hast been stolen away? And what place can hold Thy life-bearing body?" An angel then stood before them and replied:
"Weep not, but proclaim the good tidings that the Lord is risen, and grants us joy because He alone is compassionate."

Glory be to the Father... from the Menalon if there is one, if not:

Glory be to the Father... Both now...

Look down, O all-pure Virgin, upon the supplications of Thy servants; Thou dost crush the savage assaults that beset us and dost calm all our distress. Thou art the only steadfast support that we know: suffer us not, our Lady, to be put to shame, we who in Thee have found an intercessor and who call upon Thee. Make speed to hearken to the entreaties of those who in faith cry unto Thee: Hail! O Our Lady, Thou art the succour and the joy, the protection and the salvation of our souls.

Then Lord, now lettest Thou Thy servant depart...

Sunday Troparia

The women disciples of the Lord learnt from the angel the joyous tidings of the Resurrection and casting aside the ancestral curse with pride they announced to the apostles: "Death is despoiled, Christ our God is risen and He bestows upon the world His great mercy."

Glory be to the Father... Both now...

The mystery hidden from all ages and unknown to the angels was made manifest to those on earth through Thee, O Theotokos: God took flesh in a union without confusion and for our sakes willingly accepted the Cross; and thereby He raised the first formed man and saved our souls from death.

If there is a Vigil these troparia are replaced by:

Hail! Theotokos Virgin, Mary full of grace... (3 times).
Then: Blessed be the Name of the Lord... (3 times).
And the Priest gives the Blessing.
TONE FOUR
SATURDAY
Small Compline
CANON TO THE MOST HOLY THEOTOKOS
(by Theoktistos, monk of the Studite Monastery)
CANTICLE ONE

Irmos: Israel, having in times past, walked dry foot across
the red sea deep put the might of Amalek to flight
in the wilderness by Moses keeping his hands uplifted
in the form of a Cross.

Lighten me with the light of Thine intercessions, O divine
Begetter, who hast been undefiled Mother of the Light that
never sets and pray for me to be granted the light of knowledge.

O undefiled Mother of God, as Thou art a light, illuminate
me in darkness by Thy shining intercessions and vouchsafe me,
O pure Virgin, to walk along the paths of the divine light.

O all-Pure, enlighten the night of my thoughts by Thy light
and, Gate of Light, make my soul luminous that I may behold the
light of our Giver of light and God.

Drive away the darkness of my passions, divine Mother and
Maid who hast borne the Light, O utterly undefiled and all-
blessed who hast brought forth the Light and dost clearly sur-
pass in splendour the light of the sun.

CANTICLE THREE

Irmos: Thy Church, O Christ, makes glad in Thee, and cries
aloud: Thou, Lord, art my strength, my refuge and my
firm support.

O Undefiled, I ask of Thy shining intercessions forgive-
ness. Do Thou who hast conceived Life from Light compassionate-
ly give it me.

Enlighten with Thy radiant brightness my darkened under-
standing. For Thou, who art pure, hast born by a dread birth
the brightness of the Father.

There is no man on earth more sinful than I, O all-pure
Virgin. Therefore I cry aloud: O Gate of the Light, illumin-
ate my heart.

Thou hast truly been the shining dwelling of the Nature

Heb. 1:3
beyond light. Grant me, O Thou who art undefiled, divine light and a ray of illumination.

CANTICLE FOUR

Irmos: Beholding Thee hanging upon the Cross, Thou Sun of righteousness, the Church in Her order stood, crying as is meet: Glory to Thy might, O Lord.

O all-pure Bearer of the Light who hast borne Christ, the Sun of Righteousness, I have been defiled by lusts from my childhood up. Do Thou now enlighten with Thy light my darkened heart.

O Bearer of God whom all men sing, light-bearing tabernacle of the Word who art an illuminated physician, enlighten my darkened heart, making me dwell in light without matter.

I am in all manner of ways subject to evil but I now, in my darkness, flee to Thee. O Gate of light: enlighten me and deliver me from gehenna and fill me with light without matter.

O Thou who hast borne the Bestower of the law and the Giver of light, drive out the grievous darkness of my mind by Thine intercessions before the Light and do Thou, without stain, save me that am soiled.

CANTICLE FIVE

Irmos: O Lord, Thou art my light, that into the world hath come: holy Light turning from the darkness of ignorance those who sing with faith Thy praise.

Beyond words, Thou hast conceived the light from light. Give me light to turn back from dark ignorance singing Thy praises with faith.

As Thou all-undefiled Theotokos art higher than cherubim and seraphim, enlighten my soul with Thy light, O Conceiver of the Light.

O Theotokos light excelling, who is able to understand the immensity of Thy light, for Thou hast with dread given birth to one of the Trinity.

O Thou all-undefiled who hast borne past speech the Word, the Son equal to the Father and the Spirit, enlighten me with His light.

1Mal. 4:2
CANTICLE SIX

Irmos: The Church, cleansed of blood offered to devils by the blood flowing in mercy from Thy side, cries aloud to Thee: A sacrifice of praise will I offer Thee, Lord.

Do Thou whom all men sing turn my sorrow into joy and transform the darkness of disease and the rough sea of all passions into calm and perfect health.

As being compassionate, as being most pure, take pity on me that am unclean and do Thou, undefiled Brilliance of the sun, fill my heart with Thy divine light.

O Virgin, by behests full of light guide my wretched darkened self to the light of Thy Son that never sets and kindle once more the quenched torch of my soul.

We acknowledge Thee alone, 0 most Pure, as greater in honour than the cherubim as Thou, 0 Theotokos, hast borne the Light, Whom do Thou now entreat for me to dwell before the Light that never sets.

Kyrie eleison (3 times). Glory... Both now...

Sessional Hymn: TONE FOUR

Do Thou, who art pure, give me strength joyfully to tread the oppressive, narrow and rough path of virtue and repentance. Make my narrow heart grow wide by affliction; enrich my soul by the practise of good things, and lead it out from the strait place of passions to the wide space of impassibility.

CANTICLE SEVEN

Irmos: The children of Abraham in the Persian furnace, consumed by a burning love of godliness greater than the flame cried out: Blessed art Thou, 0 Lord, in the temple of Thy glory.

O all-pure Virgin, I have truly exceeded in iniquity all those before the law, and do Thou who hast conceived under the law the Light that no man can approach, do away with the darkness of my offences.

O Mother Virgin, Maid who hast borne the true light that lighted all men, Thou dost renew the world grown corrupt. Therefore I pray, enlighten now me and the eyes of my soul.

O fairest Bearer of the Lord, who dost brim with light, perfect my soul. And do Thou who hast conceived in dread the brightness of the Father, fill me with everlasting light.

O Mary heal the broken eyes of my soul, and give me light to make my way at all times towards the light of Thy...
Son that I may behold the light that knows no evening.

CANTICLE EIGHT

Irmos: Daniel stretching his hands out in the den stopped the lions' jaws while the Children girded with virtue quenched the force of the fire. And they, loving godliness, cried: O bless ye the Lord all ye works of the Lord.

I behold the light of Thine intercessions, O Undefiled, who hast conceived for mortal men the ineffable Light and, they illuminate the feelings of my soul. And they take away the grievous darkness of ignorance that I may cry: Hail! O Conceiver without spot of the Light.

O all-pure Mary, radiant living cloud, by Thy prayer that is full of light enlighten my soul, Thou Virgin Mother, and make my mind shine that, saved, I may raise my cry: Hail! Conceiver without blemish of the Light.

Intercessor all undefiled, Thou hast appeared as blessed and full of light, making all the ends of the world bright, making the hearts of the faithful shine as they cry aloud, O Thou whom all men sing: Hail! Conceiver without stain of the Light.

No man is worthy to offer Thee hymns, O Maid full of light, for Thou, undefiled, hast borne the Giver of Light past understanding, Christ the Lord Who enlightens the souls of those crying aloud: Hail! Conceiver of the Light, Thou Queen of all.

CANTICLE NINE

Irmos: From Thee, a mountain unhewn, O Virgin, was quarried Christ, corner stone not cut by man Who joined in Himself the separate natures. We therefore rejoicing magnify Thee, O Theotokos.

O Maid undefiled and full of light, by Thine intercession full of light, enlighten the cores of my mind and all the feelings of my body. That I may see the Light of the Giver of Light, my Saviour.

O Virgin, I alone have surpassed every nature of man born on earth in spendthrift ways and I appear as more senseless than dumb beasts. But I entreat Thee, by Thine intercessions guide me to the light.

O Virgin, I have sinned exceedingly poor wretch! But do
Thou enlighten me and deliver me from eternal darkness and guide me with light towards the Life that never changes and the heavenly joy.

Hail! 0 Bride without blemish: Hail! unwedded Virgin:
Hail! Glory of angels and boast of the Apostles: Hail!
Crown of martyrs and great joy of saints.

We then sing: It is meet, in truth, to bless Thee...
followed by the rest of the order of the office, and the Dismissal. (see TONE ONE)

+ TONE FOUR +

Thou enlighten me and deliver me from eternal darkness and guide me with light towards the Life that never changes and the heavenly joy.

Hail! 0 Bride without blemish: Hail! unwedded Virgin:
Hail! Glory of angels and boast of the Apostles: Hail!
Crown of martyrs and great joy of saints.

We then sing: It is meet, in truth, to bless Thee...
followed by the rest of the order of the office, and the Dismissal. (see TONE ONE)

TONE FOUR
SUNDAY
The Midnight Office

CANON TO THE HOLY TRINITY

CANTICLE ONE

Irmos: Israel, having in times past, walked dry foot across the red sea deep put the might of Amalek to flight in the wilderness by Moses keeping his hands uplifted in the form of a Cross.

Let us glorify the rule of God in Trinity, by Persons Three yet by nature one, co-eternal with one throne Whom we entreat and say: Save those who glorify Thee in faith.

The Son has been anointed by the Father with the Spirit of exceeding joy by divinely-working oil and He has entered into the flesh and taught us the One Godhead in the Three Persons.

Glory be to the Father...

The seraphim cannot bear to see the beauty of Thine unapproachable glory, 0 One in threefold Suns, and they hide themselves under their wings and unceasingly glorify Thee in thrice-holy songs.

Both now...

Thou hast ineffably borne the Maker of the whole, 0 all Pure, and delivered mortal men from the ancient curse and the corruption of death and through Thee we know the One God in Three Persons.

CANTICLE THREE

Irmos: Let us not boast of wisdom and power and wealth but of Thee, 0 Christ Wisdom in Person, for none is holy save Thee 0 Thou Who lovest mankind.
O Christ Thou hast formerly by the Father sent to Thy holy Apostles strength from on high, that is the Comforter, and Thou hast subsisted in one nature, threefold sun.

Once Thou, 0 Three in One, hast appeared to the patriarch Abraham in human form and showed the precise similarity of Thy goodness and dominion.

0 God, acknowledged in threefold features plainly uncircumscribed, incomprehensible to all, do Thou deliver our souls from every affliction.

Theotokion

Instructed in elementary things by the wise teaching of Thy Son, we glorify the Rule of God, single and in threefold lights and we bless Thee, the Ever-Virgin.

Kyrie eleison (3 times).

Sessional Hymn: TONE FOUR

Threefold Sun, uncreated and One in essence, Thou One in Three Persons, Incomprehensible, take pity on Thy servants. As merciful God save them from danger. For we have obtained, 0 Lord, one deliverer and master and we cry: Be merciful to us.

Glory be to the Father... Both now...

Surrounded, 0 Virgin, by many circumstances and happenings and ever falling into despair we have Thee alone as salvation and hope and wall, 0 Theotokos, and to Thee as is due we now run in faith: save Thy servants.

CANTICLE FOUR

Irmos: He Who sits in glory amidst the clouds of the air on the throne of the Godhead even Jesus the Most High came with strong hand to save those who cry aloud: Glory to Thy power, 0 Christ.

Thou Trinity above being of the Godhead in One, sole and supreme Lordship, we join the seraphim to glorify Thee as undivided nature, not confused, equal in glory, 0 God Who cannot be comprehended.

We sing Thy praises, Thou divided into the Persons of the Godhead past speech and united in the One dominion, the One infinite, uncircumscribed Maker of all creation.

We proclaim the Word, the Mind without beginning, who past speech has been born, and the divine Spirit Who proceeded and whose strength is equal and through Him the Trinity One essence, God the Master of all.
Theotokion

To those who stumbled in the past, the Word declared in figures this incarnation from Thee, 0 Virgin. But after birth has He appeared to men and made manifest the true Three Persons, One Sovereignty.

CANTICLE FIVE

Irmos: The entire world was amazed at Thy divine glory for Thou, 0 Virgin who never knewest a man, didst hold in Thy womb the God of all and gavest birth to an eternal Son Who rewards with peace those who sing Thy praises.

Bearing in mind through faith the one unapproachable essence of the all creative Godhead, Three Persons naturally united, origin of life, we honour the Father, Son and Holy Spirit Who are co-eternal.

0 brightness in Three Suns shine upon me Thine essential radiance, Thou one Godhead, 0 uncreated nature, light-working fount of every light-giving gleam.

Knowing Thee to be truly the one Creator, Artificer and all wise pilot of the whole world and guide of life, we cry aloud to Thee in faith: 0 Lord, Threefold Sun, guard those who sing Thy praise.

Theotokion

Wishing to make man who was formerly corrupt, like God, He Who has framed and shown the image of the divine form, 0 Virgin, has been born man of Thee, and has proclaimed the One divine Sovereignty Three in number.

CANTICLE SIX

Irmos: The prophet Jonah in the belly of the whale prefiguring Thy burial for three days cried aloud and prayed: from corruption do Thou deliver me 0 Jesus King of hosts.

The Father has said as He spoke of the Sonhood and the Spirit, it is visible in Christ baptised. Therefore we glorify the triune divine Sovereignty.

0 high Master in Three Persons, transform our hearts and show forth Thy servants that they may behold the shining beauty of Thy glory.

Isaiah as he saw Thee praised by the sound of "Holy, holy, holy" and seated on the high throne, knew Thee to be the
Trinitarian Personality of the One divine Sovereignty.

Theotokion

As He loves mankind, the Son of God thought fit to take form plainly from a Virgin and He made men partakers of the divine glory.

Kyrie eleison (3 times).

Sessional Hymn: TONE FOUR

In fear we proclaim the Father unbegotten, the Son begotten and the Holy Spirit proceeding from the Father: a Kingdom without beginning and a single Godhead, Whom we glorify with one accord as we cry aloud: O God, Thou Trinity in one essence, save us.

Glory be to the Father... Both now...

O Undeformed, Thou hast conceived in time above nature in the flesh He Who is beyond time and before the ages as God and man. Therefore we all truly sing Thy praises indeed as Theotokos and earnestly cry aloud: Make us all worthy of that eternal glory.

CANTICLE SEVEN

Irmos: The children of Abraham in the Persian furnace, were consumed by a burning love of godliness greater than the flame and they cried out in the destructive fire: Blessed art Thou, O Lord, in the Temple of Thy glory.

We all born on earth imitating exactly in right glory the established heavenly Natures and Intelligences glorify One Godhead in Three Persons equal in operation. (Twice)

In a declaration of the holy prophets in days of old hast Thou disclosed as One the Creator of all ages, inexpressible God and Lord, Sovereign Rule in Three Persons.

Theotokion

The Word and Maker of all Who after His essence is not to be seen appeared to men as man of the pure Mother of God and called man to a participation in His divinity.

CANTICLE EIGHT

Irmos: In the den Daniel stretched forth his hands and stopped the mouths of the lions while, girded with virtue the young men who loved to worship quenched the mighty fire as they cried: O all ye works of the Lord bless ye the Lord.
One sovereign Light, threefold radiance, O Essence without beginning, O irresistible beauty, come and dwell in my heart and flamelike show me as pure temple of the Godhead, as I cry: O all ye works of the Lord, bless ye the Lord.

Deliver me O undivided Trinity, One without confusion, from diverse passions and from the darkness of faults and by Thy divine rays give me light that I may imagine Thy glory and sing of the Lord of glory.

Theotokion

The unbegotten Father, the Mind and the Word, same form and the Spirit, same throne, essence, might, existence above being, past speech, great in Thy works, Three in One, guard Thy flock by the prayers of the Theotokos as by nature Thou lovest mankind.

CANTICLE NINE

Irmos: Let every mortal born on earth, carrying his torch, in spirit leap for joy; and let the order of the angelic powers celebrate and honour the holy feast of the Mother of God, and let them cry: Hail, all-blessed Theotokos, pure and ever-Virgin.

I move my whole heart and understanding and the disposition of my whole soul and body towards Thee, my Fashioner and deliverer, Sovereign in Three Lights, and I cry aloud to Thee, save Thy servant from every kind of temptation and affliction. (Twice)

Do Thou lift up our minds and understandings towards Thee, the Most High. Enlighten us by Thine undefiled radiance, O Father, O Word and Comforter, Light of the living that no man can approach, O Sun of glory, Lord of light, for us to glorify Thee at all times, Thou One sovereign God in Three Persons.

Theotokion

O Lord, save them that believe in Thee and declare the One essence eternal, without beginning, Three Persons, One divine Rule same form of Dominion and make us worthy of the divine glory by the prayers of the pure Mother of God.

Then we sing Hymns to the Holy Trinity in the Tone of the Week: It is verily meet to laud the transcendent Trinity... and the rest of the order of the office.
The Women who carried myrrh looked at the entrance of the tomb and, unable to bear the sight of the flaming angel, they trembled with wonder and said: "Can it be that He Who opened Paradise to the thief has been stolen away? Or has He, Who before His passion proclaimed His Resurrection, risen?" Yea, Christ is risen indeed, and He grants those in hell, life and resurrection.

\[\text{Aris, 0 Lord my God, lift up Thine hand: forget not Thy poor for ever.}\]

Of Thine own will, 0 Saviour, Thou hast suffered the Cross, and mortal man laid Thee, Who founded the ends of the world with Thy word, in a new tomb. The stranger was thereby held in bond and death despoiled without mercy, and all those in hell at Thy life-bringing Resurrection cried out: Christ, the Giver of life, is risen and shall remain for ever.

\[\text{Glory be to the Father... Both now...}\]

The sight past nature of Thy conceiving without seed, 0 Theotokos, struck Joseph with wonder and brought to mind the fleece wet with dew, the bush on fire, but not consumed, and the rod of Aaron that put forth flower. And in witness to these things, Thy spouse and guardian cried to the priests: "A Virgin bears child and after childbirth remains for ever Virgin."

After the second reading from the Psalter, sessional hymn:

\[\text{Risen, 0 Saviour from the dead as immortal Thou hast raised up the world in Thyself by Thy Resurrection, 0 Christ our God. Thou hast broken in pieces the dominion of death and shown the Resurrection unto all, 0 Merciful; and we, therefore, glorify Thee, Who alone lovest mankind.}\]

\[\text{I will praise Thee, 0 Lord, with my whole heart,}\]
\[\text{I will speak of all Thy marvellous works.}\]

Gabriel came down from the heights above and approached the stone where lay the Stone of Life, and he, all in white,
cried aloud to the mourners: "Cease your weeping and wailing now that you have mercy with you for ever. Be bold for He whom you seek in tears is truly awake. Call out then to the apostles that the Lord is risen."

Glory be to the Father... Both now...

All the choirs of angels were struck with wonder at the mystery of Thy fearful conceiving, O pure Virgin. How was it that He, who through one movement of His hand holds all things fast, was held as a mortal man in Thine arms and that He, the One who was before the ages, took birth, and He who feeds all that hath breath was fed on milk? And they, as they praised Him, glorify Thee, as being truly the Mother of God.

After the Evlogitaria of the Resurrection:

YPAKOÉ

The women who carried myrrh hastened to proclaim to the apostles the glad tidings of Thine all-glorious Resurrection, and they announced that Thou wast risen as God, O Christ, and that Thou hadst granted the world Thy great mercy.

Hymn of Degrees

Antiphon One

From my youth up many passions have made war against me; but do Thou help and save me, O my Saviour.

Ye that hate Zion, ye shall be put to shame by the Lord; as grass in the fire shall ye be withered up.

Glory be to the Father... Both now...

By the Holy Spirit is every soul filled with life; by purification it is raised on high and made bright by the three-fold Unity in a holy mystery.

Antiphon Two

Out of the depths of my soul I have earnestly cried unto Thee, O Lord; may Thy divine ears hearken unto me.

Every man whose hope is in the Lord is upraised above all those that mourn.

Glory be to the Father... Both now...

Streams of grace are made to flow by the Holy Spirit and they water the whole creation that it may live.

Antiphon Three

Let my heart be lifted towards Thee, O Word, and may none of the pleasures of the earth entice me towards the ground.
If a man have a tender feeling for his mother, how much warmer should be our love towards the Lord.

Glory be to the Father... Both now...

In the Holy Spirit is the wealth of the knowledge of God, and contemplation and wisdom. For in Him the Word reveals all the teachings that come from the Father.

Prokimenon:

Arise, O Lord, help us and redeem us for Thy Name's sake.

We have heard with our ears, O God; our fathers have told us what work Thou didst in their days, in the times of old.

Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the Resurrection, Psalm 50 and the rest of the order of the Office.

CANON OF THE RESURRECTION

CANTICLE ONE

Irmos: Israel, having in times past, walked dry foot across the red sea deep put the might of Amalek to flight in the wilderness by Moses keeping his hands uplifted in the form of a Cross.

Thou hast ascended upon the immaculate Wood of the Cross, setting us up from our fall and healing by the Wood utter destruction, as Thou art good and almighty, O Master.

In the tomb with the flesh and in hell with the soul, as God, while in paradise with the thief and upon the throne with the Father and the Spirit, wast Thou, O Christ, filling all things, O Thou uncircumscribed.

Theotokion

Without seed, by the will of the Father, Thou hast conceived of the Holy Spirit the Son of God, and hast brought forth in the flesh Him begotten by a Father without mother and Who, for our sakes, came forth from Thee without a Father.

Another Canon to the Cross and the Resurrection

Irmos: He Who was born of a Virgin...

Thou hast cured the affliction of mankind, O Lord, renewing it by Thy divine blood, and Thou hast crushed with power the might that crushed in times past the work of Thy hands.

The resurrection of the dead has come to pass through death: for the power of death has been taken away by its having
associated with the eternal Life, the incarnate God, the Lord of all.

**Theotokion**

Far fairer than the heavenly powers has Thy divine and living dwelling been, She who carried Thee in her womb, the Virgin, Holy Mountain of Thee, our God.

**Another Canon to the Most Holy Theotokos**

Irmos: I shall open my mouth...

The peoples were shaken, the gentiles were troubled, while powerful kings bowed before Thee who art pure, from fear of Thine Offspring. For my King came and laid the tyrant low and delivered the world from corruption.

Christ Who dwells in the heights and came down to mortal man sanctified Thee as His Tabernacle and showed Thee forth unshaken. For only Thou, having borne the Creator, hast remained a treasure of virginity after childbirth.

**CANTICLE THREE**

Irmos: Thy Church, O Christ, makes glad in Thee, and cries aloud: “Thou, Lord, art my strength, my refuge and my firm support.”

The Tree of life, the true and spiritual Vine, hung upon the Cross, has poured forth ambrosia to all.

As mighty, as fearful, as He Who lays low the arrogance of hell, has He now risen in the flesh as God immortal.

**Theotokion**

Having been the Mother of God, Thou alone among those on earth hast been the means of good things past nature. Therefore we offer Thee the salutation.

**Another Canon to the Cross and the Resurrection**

Irmos: O Mother of God, Thou living and plentiful fount...

The serpent pierced me with teeth that held poison for me, O Saviour, and Thou hast broken them by the nails that pierced Thy hands, O Almighty Master: for none is Holy of Holies, save Thee, O Lover of mankind.

Thou, Who lovest mankind, wast seen of Thine own will, dead in the tomb, O Creator of Life, and Thou hast opened wide the gates of hell for those souls lying there from all eternity. For none is Holy of Holies, save Thee, O Lover of mankind.
Thou hast been seen as untilled land bearing the living ear of wheat, the Ambassador Who makes all participate in immortality, the Holy One Who rests in holiness among the Saints.

Another Canon to the Most Holy Theotokos

Irmos: Thou hast come down from on high...

Through Thine association with unbearable and divine Fire the substance of mortal man has been cleansed and in Thee, O pure Virgin, has it been baked into a mystical Bread while the fire has kept Thee without blemish.

Who is She, this familiar of God who surpasses all the orders of angels? She alone, in the beauty of virginity, has shone forth the Almighty as His Mother.

CANTICLE FOUR

Irmos: Beholding Thee hanging upon the Cross, Thou Sun of righteousness, the Church in Her order stood, crying as is meet: Glory to Thy might, O Lord.

Thou hast mounted upon the Cross, healing my passions by the Passion of Thine undefiled flesh that Thou hast put on of Thine own will. We therefore cry unto Thee: Glory to Thy might, O Lord.

Death having tasted Thy sinless, quickening body, as befitted, O Master, died. Therefore we cry aloud to Thee: Glory to Thy might, O Lord.

Theotokion

O Virgin, Thou hast conceived without knowing wedlock and in childbirth hast Thou appeared virgin again. Therefore with never-silent voices, in undoubting faith, we cry to Thee: Hail! to Thee, O Lady.

Another Canon to the Cross and the Resurrection

Irmos: O unsearchable Counsel of God...

Israel who had been given the law knew Thee not, O Christ, Thou God Who framed the law, but acting against the law, it nailed Thee as a law-breaker upon the Cross, proving itself unworthy of the law.

O Saviour after despoiling the treasuries of hell Thy divine soul raised with it the souls there from eternity while Thy quickening body gushed forth immortality for all.  

John 6:33
Theotokion

We all glorify Thee in truth the ever-virgin Theotokos whom the burning bush, unconsumed by fire\(^1\) prefigured to Moses who saw God.

Another Canon to the Most Holy Theotokos

Irmos: He Who sits in glory amidst the clouds...

He Who is invisible dwelt among men and became visible and He Whose form is that of the incomprehensible Godhead, took an alien form from Thee, O Maiden and thus does He save those who recognise Thee as the pure Mother of God.

The Virgin has harboured in the body Him Who is not of flesh and blood become a Babe from Her by a participation in matter. Therefore is He acknowledged as One, in two natures, God, in the flesh and mortal man, above Being.

The Word and God Who has taken Thee O Virgin for His abode and been born without seed, has preserved Thee Virgin after childbirth and kept Thee in childbirth Virgin as He is Master and Author of all creation.

CANTICLE FIVE

Irmos: O Lord, Thou art my Light, that into the world hath come; Holy Light turning from the darkness of ignorance those who sing with faith Thy praise.

In Thy compassion Thou hast come down to earth, O Lord; and hung upon the Wood of the Cross Thou hast exalted the fallen nature of man.

Thou, O Christ, hast taken upon Thyself the reproach of my transgressions: Thou, O Merciful, hast destroyed the pangs of death by Thy divine Resurrection.

Theotokion

We thrust Thee at the enemy as a weapon that cannot break: and we have obtained Thee, O Bride of God as anchor and hope of our salvation.

Another Canon to the Cross and the Resurrection

Irmos: The whole world was amazed....

Foolish hell took Thine whole self in its jaws, for having observed Thee nailed to the Tree, Thy side pierced by the spear, Thyself without breath, it counted Thee, the Living God, as a defenceless mortal, but it knew the strength of Thy divinity when it was challenged.

\(^1\)Ex.3:24
The temple of Thy body being destroyed, O Thou Who lovest mankind, the tomb and hell divided it among themselves and both of them were constrained to pay a penalty: for the one sent forth the souls of Thy saints while the other sent forth their bodies, O Immortal God.

Behold, the foresayings of the Prophet have now been fulfilled. For Thou, O Virgin, who hast not known wedlock, hast held in Thy womb God Who is over all and Thou hast borne the timeless Son Who rewards with salvation all who sing Thy praises.

Another Canon to the Most Holy Theotokos

Irmos: Now shall I arise...

O pure Virgin, the Son of God went to dwell in Thee and made Thee into a House of Glory, a holy Mountain of God, a Bride, a bridal chamber, a Temple of sanctification and a Paradise of everlasting joy for us.

From virgin blood hast Thou, O Christ, taken flesh, undefiled, without seed, with substance, with reason, mind and soul, with a will and the power to act, self-governing and free.

A virgin womb put to shame the design of the tyrant, for the sucking child thrust his hand into the den of the soul-destroying cockatrice and, having laid the false rebel low, He put him into subjection under the feet of the faithful.

CANTICLE SIX

Irmos: The Church, cleansed of blood offered to devils by the blood flowing in mercy from Thy side, cries aloud to Thee: A sacrifice of praise will I offer Thee, Lord.

Girded with strength, Thou hast mounted upon the Cross, and wrestled with the torturer and, as God, hast Thou cast him down from the heights and raised Adam with Thine unconquerable hand.

In a lightning flash of beauty hast Thou risen from the tomb, O Christ, and hast driven all enemies away by Thy divine might, and as God, Thou hast filled the whole world with gladness.

Theotokion

O Wonder newer than all wonders! That a Virgin without knowing a man after having conceived in her womb Him that

\[Zech.8:9 \quad Is.11:8\]
compasseth the whole world should not have confined Him.

Another Canon to the Cross and the Resurrection

Irmos: I have reached the depths of the sea...

Hell opened his mouth and swallowed me and the fool enlarged himself; but Christ descended and led my life up again because He loves mankind.

Death was overcome by death: for He Who was dead rose granting me incorruption and He, the Immortal, appeared to the women foretelling them joy.

Theotokion

O Theotokos, Thy pure womb has been shown forth as the abode of the incomprehensible Godhead Whom the ranks of hell and heaven were unable to behold.

Another Canon to the Most Holy Theotokos

Irmos: I have reached the depths of the sea...

In past times the serpent trampled me and put me to death through our mother Eve: while now He Who fashioned me, has, through Thee, O pure Virgin, called me up from corruption.

A depth of compassion showed Thee ineffably forth as a chosen deep of wonders, O Maiden: for from Thee Christ the Pearl, shone forth in the lightning of the Godhead.

Kontakion, TONE FOUR

My Saviour and Deliverer, as God has raised from their bonds those born on earth, and broken in pieces the gates of hell, and is risen on the third day as Master.

Ikos

Let all of us born on earth sing the praises of Christ, the Giver of life, rising from the dead, and coming forth from the tomb on the third day and Who today has crushed by His might the gates of death and set free Adam and Eve and put hell to death and destroyed the sting of death, and let us cry aloud in thanksgiving: For He is risen on the third day as Master.

CANTICLE SEVEN

Irmos: The children of Abraham in the Persian furnace, consumed by a burning love of godliness greater than the flame cried out: Blessed art Thou, O Lord, in the temple of Thy glory.

Mankind called to incorruption by being divinely washed

1Is.5:14 lit. his soul
in the blood of Christ, sings in thanksgiving: Blessed art Thou, O Lord, in the temple of Thy glory.

As light-bearing and verily more beautiful than Paradise, as more radiant than any royal chamber, has Thy tomb, Fount of our Resurrection, been shown forth, O Christ.

Theotokion

Hail! sanctified and divine Tabernacle of the Most High. For through Thee, O Theotokos, has joy been given to those who sing: Blessed art Thou among women, O Lady without blemish.

Another Canon to the Cross and the Resurrection

Irmos: The Holy Children bravely trampled upon the threatening fire...

Hung upon the Tree, Thou, O highly praised, hast humbled the proud eye, cast to the ground the threatening eyebrow, and saved mankind: Blessed art Thou, O Lord God of our fathers.

By Thy might, Thou hast exalted the horn of those who, like us, serve Thee, O Master Who hast risen from the tomb and emptied hell filled till then by a wealth of men: Blessed art Thou, O Master, Lord God of our fathers.

To the Holy Trinity

Following divine sayings we glorify One Godhead in Three Lights, not fused, not sundered, the Brightness that knows no evening and enlightens the whole creation as it sings: Blessed art Thou, O God.

Another Canon to the Most Holy Theotokos

Irmos: The three Children in Babylon...

The fire of pure love in my heart draws me to sing and cry aloud to the Mother and Virgin: Blessed art Thou; the Lord of Hosts is with Thee.

By bearing the Maker and Lord, Thou dost appear higher than the creation: I therefore cry aloud to Thee, O Theotokos: Blessed art Thou; the Lord of Hosts is with Thee.

Glory to Thee, our God, Most Holy Trinity.

Honouring Thee, One undivided Godhead in holy Trinity, I praise one Nature in three Persons, crying to Thee: Blessed art Thou that dost direct all things.

CANTICLE EIGHT

Irmos: In the den, Daniel stretched forth his hands and stopped the gaping mouths of the lions while, girded with virtue the young men, lovers of godliness
quenched the mighty fire as they cried: O all ye works of the Lord bless ye the Lord.

Thou hast stretched out Thine hands upon the Cross and gathered to Thyself all the nations and hast shown one Church praising Thee, O Master; with those on earth and in heaven singing together: O all ye works of the Lord, bless ye the Lord.

The angel, shining like lightning and as white as snow, was seen by the women in the unapproachable light of the Resurrection. "Why seek ye the living in the tomb as dead?" cried he: "Christ is truly risen and unto Him do we sing: O all ye works of the Lord, bless ye the Lord."

**Theotokion**

O undefiled Virgin, Thou alone among all women hast been shown forth as Mother of God: Thou, utterly without blemish, hast been the dwelling place of the Godhead without being burnt by the fire of the Light no man can approach. We all therefore bless Thee, Mary, Bride of God.

**Another Canon to the Cross and the Resurrection**

*Irmos:* The Offspring of the Theotokos saved the Holy Children...

Beholding Thine unjust slaughter, the creation grieved and lamented: for the earth was troubled and the sun wrapped itself in darkness as in a garment. While we sing without ceasing Thy praises, O Christ, and exalt Thee above all for ever.

Thou Who hast descended for me even unto hell and made the Resurrection into a path for all, hast come down again and taking me upon Thy shoulder, Thou hast led me back to the Father. I therefore cry unto Thee: O all ye works praise the Lord and exalt Him above all for ever.

**To the Holy Trinity**

We glorify the original Mind and First Cause of all, the One and Only unoriginate Father, and the Word without beginning and the Spirit, the Comforter, One God and Lord and Maker of all, worshipping and exalting the Trinity, One Essence above all for ever.

**Another Canon to the Most Holy Theotokos**

*Irmos:* All powerful Deliverer of all...

He Who formed Thee from the rib of Adam, and was made

---

1 Tim. 6:16
2 Luke 15:11
flesh of Thy Virgin side, He it is Whose praises we sing, crying aloud: O all ye works of the Lord, bless ye the Lord, and praise and exalt Him above all for ever.

Abraham saw in the Tabernacle the mystery that was to take place in Thee, O Theotokos: for Thy Son without flesh hast Thou received and hast sung: O all ye works of the Lord bless ye and praise ye the Lord.

Equal in number to the Trinity, the children trampling down the flames with their very bodies and being saved, were a forefigure of Thy virginity, O Maiden, as they cried aloud: Bless ye and praise ye the Lord.

CANTICLE NINE

Irmos: From Thee, O mountain unhewn, O Virgin, was quarried Christ, corner stone not cut by man Who joined in Himself the separate natures. We therefore rejoicing, magnify Thee, O Theotokos.

Having entirely assumed my whole self in a union without confusion, Thou dost give it salvation through Thy Passion on the Cross that Thou hast endured in the body, O my God, on account of Thy bountiful compassion.

Thy disciples looking at Thine open tomb and the God-bearing grave clothes, that had been made empty by Thy Resurrection, said with the Angel: The Lord is risen indeed.

To the Holy Trinity

All we faithful worship One divine Nature but a Trinity of Persons, the Persons being unconfused, equal in power, same in honour, Whom we, filled with reverence, magnify.

Another Canon to the Cross and the Resurrection

Irmos: Let every mortal born on earth...

By craft the serpent took me captive in Eden while Thou, O almighty Lord, hast dashed him to pieces like a child upon the strong rock of Golgotha: And through the Wood of the Cross, Thou hast again opened wide unto me the entrance to joy.

Thou hast brought all the powerful strongholds of the enemy to desolation and with Thine all-powerful arm hast Thou stolen away all his wealth, O Christ Who hast raised me with Thyself from the waste places of hell and Who hast made him whose boasting in times past knew no bounds into a laughing-stock.
Come and visiting the affliction of Thy poor people, by Thy kindness and Thy mighty arm, make Orthodox Christians strong over blasphemous enemies who seek to take away Thy chosen inheritance, O Christ Who loveth mankind.

Another Canon to the Most Holy Theotokos

Irmos: The divine and ineffable secret...

We look at Thee as at a rose robed in the purple of the divine Spirit, shedding light in the midst of the thorns and filling with a sweet fragrance those who magnify Thee in singleness of heart and mind.

Taking from Thine incorruptible womb mortal nature subject to change, the incorruptible Lord has through compassion, shown Himself forth unchanged. We therefore magnify Thee as Theotokos.

Do Thou who art Queen over all creation, grant Thy people trophies of victory making the enemy offer the Church a truce that we may magnify Thee as Theotokos.

After Holy is the Lord our God...

Exapostilarion of the Sunday followed by ten stichera on Lauds:

We glorify Thy Resurrection, O all-powerful Lord, Who hast suffered the Cross and death and art risen from the dead.

By Thy Cross hast Thou set us free from the ancient curse and by Thy death hast Thou laid low the devil who tormented our nature, while all things have been filled with joy by Thy Resurrection; therefore, we cry unto Thee: Glory be unto Thee, O Lord risen from the dead.

By Thy Cross instruct us in Thy truth, O Christ our Saviour, and deliver us from the wiles of the adversary; O Thou, Who art risen from the dead, raise us up, fallen through sin. By the prayers of Thy saints stretch out to us Thine arm, O Lord, Who loveth mankind.

Thou hast taken upon Thyself death in the flesh and hast mediated that we might be immortal and Thou hast dwelt in the tomb that we might be free from hell, and suffering as man, Thou hast risen as God, having raised us with Thyself. Therefore, we cry unto Thee: Glory be unto Thee, O Lord, Giver of life, Who alone loveth mankind.

Without parting from the bosom of the Father, O only-begotten Son of God, Thou hast in Thy love for mankind...
descended to earth and become man in truth and impassible in Thy Divinity hast Thou suffered the Cross and death in the flesh and Thou hast risen from the dead and granted mankind immortality because Thou alone art Almighty.

The stones fell on Golgotha when Thy Cross was set up, O Saviour, and the gatekeepers of hell were afraid when Thou wast laid in the tomb as dead. For Thou hast destroyed the power of death by Thy Resurrection, and hast granted all the dead incorruption, O Saviour: Glory be unto Thee, Lord and Giver of Life.

The women wished to behold Thy Resurrection, O Christ our God, and Mary Magdalene went before them and found the stone rolled back from the tomb, and an angel sitting there who said: Why do ye seek the living among the dead? He is risen as God, so as to save the world.

Where is Jesus Whom you thought you had under watch? Tell us, O Jews, where is He Who was laid in the tomb upon which seals were put? Give up the dead, O ye who rejected the Life. Yield up the body or believe in Him risen. If ye keep silence about His rising, the stone rolled back from the tomb will itself cry aloud. Great is Thy mercy, great the mystery of Thy dispensation: Glory be to Thee, O Saviour.

Glory be to the Father...: The Gospel sticheron. Both now...: Most blessed art Thou, O Virgin Theotokos... Great Doxology, followed by the Sunday Troparion, Litanies and Dismissal.

At the Liturgy: Verses between the Beatitudes:

Through a tree, Adam was deprived of his home in Paradise; while through the wood of the Cross, the thief went there to dwell. For the one by tasting set aside the commandment of the Maker, while the other, crucified with Him, confessed the hidden God crying aloud: Remember me, in Thy Kingdom.

Lifted upon the Cross, Thou O Lord as God, hast both destroyed the power of death and blotted out the handwriting against us. Do Thou Who alone lovest mankind, grant us the repentance of the thief as we serve Thee with faith, O Christ our God, and cry to Thee: Remember us also in Thy Kingdom.

Crucified and rising from the tomb in power on the third day, with Thyself hast Thou, only Immortal, raised
Adam, the first-formed man. Make me also worthy, O Lord, to turn to repentance from my whole heart and with warm faith ever to cry to Thee: Remember me, O Saviour, in Thy Kingdom.

Thou hast torn to pieces on the Cross, the handwriting against us and counted among the dead, Thou hast bound yonder tyrant, delivering all from the bonds of hell by Thy Resurrection. Through it we have been enlightened and cry aloud to Thee, Lord Who lovest mankind: Remember us also in Thy Kingdom.

For our sake He Who is without passion, became a suffering man and nailed upon the Cross of His own will, He raised us with Himself. Therefore with the Cross we glorify the Passion and the Resurrection through which we have both been made anew and through which we have been saved, crying: Remember us also in Thy Kingdom.

Let us entreat with faith Him rising from the dead despoiling the power of hell, Who was seen by the women bearing myrrh and said to them: Hail!, for our souls always to be delivered from corruption, crying at all times to Him with the gracious voice of the thief: Remember us also in Thy Kingdom.

Glory be to the Father...

O ye faithful let us all pray with one Mind for us rightly to glorify the Father, Son and Holy Spirit, a Single Godhead being in Three Persons remaining unconfused, simple, undivided and that no man can approach, through Whom we are delivered from the fire of gehenna.

Both now...

O Christ, Master of many mercies, we bring Thee Thy Mother who has borne Thee without seed, in the flesh and remained truly incorruptible Virgin after childbirth. Give at all times forgiveness of sins to those crying aloud to Thee: Remember us also in Thy Kingdom.

END OF TONE FOUR
THE OCTOECHOS
TONE FIVE
SATURDAY
Great Vespers

On Lord, I have cried... we sing ten stichera:

Thou hast tamed the devil with Thy precious Cross, O Christ, and hast blunted the sting of sin by Thy Resurrection. Thou hast saved us from the gates of death. Thou, O only-begotten Son, we glorify Thee.

He Who granted mankind the Resurrection was led like a lamb to the slaughter; the princes of hell trembled before Him, the gates of tears were lifted up; for Christ the King of glory entered in, declaring to those in bonds: "Go forth" and to those in darkness: "Shew yourselves".

What a mighty wonder; in His love for mankind, the Maker of things invisible suffered in the flesh and He Who was immortal rose. Come and worship Him, ye kindreds of the nations; let us, delivered indeed from beguilement by His compassion, learn to sing the praises of the only God in three Persons.

We offer up to Thee our evening worship, O uncreated light, who art to all eternity. For through the flesh as in a glass, Thou hast shone upon the world, descending even unto hell, setting free those in darkness there and showing forth to the nations the light of the Resurrection: Glory unto Thee, O Lord, Giver of light.

Let us glorify Christ, the author of our salvation, for by His rising from the dead the world is saved from beguilement; the choir of angels rejoices, the error of demons takes flight; fallen Adam is raised; the devil is laid low.

The guards were thus instructed by the evil doers: Keep hid the Resurrection of Christ; take the pieces of silver and say: as we were sleeping, the body was stolen from the tomb. Who has ever heard or seen that a body especially a body anointed and unclothed was stolen from a tomb and the grave clothes left lying? Be not led astray, O Jews. Get to know

\[1\text{Ps.23:7}; \quad 2\text{Is.49:9}; \quad 3\text{Ps.22:27}\]
the sayings of the prophets, and come to believe that He verily is the Redeemer of the world and the Almighty.

O Lord, Thou hast despoiled hell and Thou, our Saviour, hast trampled death, and enlightened the world through Thy precious Cross. Have mercy upon us.

Then three stichera from the Menaion.

Glory be to the Father... Both now...

Dogmatikon

In times past, the image of the unwedded Bride was inscribed in the Red Sea: there Moses parted the waters; here, Gabriel was the servant of the wonder. Then, Israel rode dry-shod through the deep; while, now, the Virgin hath without seed given birth to Christ. After the passing of Israel, the sea was as ever impassable. After the birth of Emmanuel, the Virgin without reproach, remains uncorrupt. Thou, O God, Who art now, hast for ever been and hast appeared as man, have mercy upon us.

Entrance. O joyful light...

Prokimenon of the day: The Lord is King...

Aposticha;

We lift up our voices in song to magnify Thee, O Saviour, Christ incarnate yet never parted from heaven, for Thou Lord Who loveth mankind, hast suffered the Cross and death for the sake of our kind and casting down the gates of hell, Thou hast risen on the third day and thereby saved our souls.

The Lord is King, and hath put on glorious apparel.

O Giver of Life, Thy pierced side poured streams of remission, life and salvation upon us all. By taking upon Thyself death in the flesh, Thou hast granted us immortality, and taking up Thy abode in the tomb, Thou hast set us all free, and as God Thou hast raised us up with Thee in glory. Therefore, we cry aloud: Glory unto Thee, O Lord, Who loveth mankind.

He hath made the world so sure that it cannot be moved.

O Thou Who loveth mankind strange are Thy crucifixion and Thy descent into hell. For after despoiling it, and raising up with Thyself as God in glory, those who were in times of old held captive there, Thou hast opened Paradise and vouchsafed that it let man enter. Cleanse us, therefore,
from sin, who glorify Thy Resurrection on the third day and vouchsafe that we too may dwell in Eden: for Thou alone art merciful.

"Holiness becometh Thine house, O Lord, for ever."

O Thou, Who for our sakes hast accepted suffering in the flesh and hast risen on the third day from the dead, heal the passions of our flesh and raise us from our grievous iniquities and save us: for Thou alone lovest mankind.

Glory be to the Father... from the Menaslon if there is one, if not:

Glory be to the Father... Both now...

All-hallowed Virgin, Thou art the Temple and the Gate, the Palace and the Throne of kings. Christ the Lord Who is my deliverer, appeared through Thee to those asleep in darkness, because He, the Sun of Righteousness, wished to give light to the work of His hands fashioned in His own image: as Thou hast the boldness of a mother towards Thy Son, we entreat Thee whom all men sing, beg Him to save our souls.

Then Lord, now lettest Thou Thy servant depart... and after Our Father...

Sunday Troparia

O ye faithful, let us laud and worship the Word, Who with the Father and the Spirit is without beginning, and Who for our salvation was born of a virgin. For it was His good pleasure to ascend upon the Cross in the flesh, and to endure death and to raise the dead, by His glorious Resurrection.

Glory be to the Father... Both now...

Hail! Thou impassable gateway of the Lord; Hail! Thou wall and protection of those who take refuge in Thee; Hail! Thou haven untroubled by storms; Hail! Thou who hast not known wedlock and who hast borne Thy Son and Maker and God in the flesh. Fail not in Thy intercession on behalf of those who sing the praises of and worship Thy Son.

If there is a Vigil these troparia are replaced by: Hail! Theotokos Virgin, Mary full of grace... (3 times). Then: Blessed be the Name of the Lord... (3 times), and the Priest gives the Blessing.
SATURDAY
Small Compline

CANON TO THE MOST HOLY THEOTOKOS
(by Ignatius, Patriarch of Constantinople)

CANTICLE ONE

Irmos: Christ breaking the battle with His high arm shook horse and rider into the Red Sea while He saved Israel singing a triumphal song.

I ask to draw the grace of the Holy Spirit in opening my humble mouth, O Virgin, for the gift of a word to be granted me that I may praise Thee who brought forth the Word.

Thou hast given good cheer to my heart, O divine mountain flowing with milk, cloud dripping with water, Thy memory as dew ever filling me with gladness of heart and joy, O Lady.

Make me sober ever darkened by the drunkenness of lust and senseless, by giving me to drink of the wine of compunction, O Theotokos who hast made flower the ripe grape of immortality.

O filled with divine grace, Thou Maid, hast made lamentation in hell cease by bearing without pain Him Who is incomprehensible. Entreat Him for me to be delivered from all unhappy evil.

CANTICLE THREE

Irmos: By Thine ordinance hast Thou set the earth up on nothing and hast hung it while its weight ungovernably drags it down. Do Thou establish Thy Church upon the unshaken rock of Thy commandments, O Christ, Thou Who alone art good and loveth mankind.

O Virgin, having borne the Maker and Creator Thou, O Pure, hast become higher than all created things and greater in honour than the cherubim and seraphim. Therefore we, all generations as was foretold, call Thee blessed.

Protector, hope and defender of Christians, O Virgin, deliver me, trusting and taking refuge in Thee, from offences and passions and afflictions, and from the enemies that fight me, that I may glorify Thee with thanksgiving.
O Bride of God, grant me streams of tears and acknowledgment of my sins and cleanse my offences that I may magnify Thee, girded by Thy protection and guarded through all things.

O pure Virgin, I have defiled the nobleness of my soul and the divine dignity of the image. Woe is me, what shall I further become? Press forward, 0 Theotokos. Before the end give me a way of salvation and worthy repentance.

CANTICLE FOUR

Irmos: Having understood Thy divine emptying, 0 Christ, Habakkuk with foreseeing eyes cried unto Thee in fear: Unto the salvation of Thy people hast Thou come to save Thine anointed.

Thy womb has unsearchably been the holy pavilion of the King and God. And by His having dwelt therein, 0 Virgin, Thou hast made us His temples.

Waves of passion, the rough seas of thought and the contrary winds of lust hold me fast and toss me with their storms. They drown me, 0 Maid, but stretch out Thy hand and save me.

O Lady, Thou hast been my strength and my song for Thou hast clearly borne Christ for me and my salvation and the salvation of the world, Him my deliverer and Saviour.

I entreat Thee who art pure, heal the diseases of my flesh and soul, 0 Thou who hast conceived the Physician. And by Thy holy intercessions for souls and bodies also save me.

CANTICLE FIVE

Irmos: Unto Thee, clad in light as in a garment I come right early in the morning and I cry unto Thee: Enlighten my darkened soul, 0 Christ, as Thou alone art compassionate.

O Saviour, by the prayer of Thy Mother take pity on me lying wounded in a depth of transgressions and held fast by every kind of ignorance.

Thou hast borne in time the Pre-eternal circumscribed by flesh; He Who is by nature uncircumscribed. Entreat Him for me Thy servant.

O heavenly Gate open to me the gates of repentance, Thou Mother of God who hast opened the gates of Paradise,
and deliver me from the gates of hell.

The hosts of angels sing of Thy childbirth, 0 Mother of God, through whom the error of idolatry has ceased and the radiance of truth has shone exceedingly.

CANTICLE SIX

Irmas: Still, 0 Master Christ, the sea of the passions raging with rough water that destroys the soul and lead me up from corruption as Thou art compassionate.

Killed by the passion of sin, take heed, and make us live again, 0 Lady, by Thine intercessions, Thou who hast conceived the destroyer of corruption.

0 pure Lady, ask for the remission of sins and deliverance from passions for Thy servants who at all times praise Thee from their souls.

In the sorrows of those born on earth Thou, 0 Pure, dost at all times stand as their champion and making their difficulties easy, Thou hast kept Thy ministers unhurt.

Cleansing for the fallen and healing for the sick art Thou, 0 honoured Virgin, and Christ granted Thee as joy for the afflicted and pride for those who praise Thee.

Kyrie eleison (3 times). Glory... Both now...

Sessional Hymn: TONE FIVE

0 Mary, Virgin Mother, we believe in the grace of Thy compassion beyond compare and in the divine strength of Thy might. Pluck me, Thy servant, earnestly crying to Thee from every affliction. And fill me with desire that I may praise Thee whom all men sing.

CANTICLE SEVEN

Irmas: The Most High Lord of our fathers put out the flame and sprinkled the Children with dew as they sang with one accord: Blessed art Thou, 0 God.

Boast and propitiation of all the world, pray Thy compassionate Son to grant me remission of sins and life eternal.

0 Thou whom all men sing, give me rivers of tears as if I were quelling the dread and everlasting punishment that I may sing to Thy Son: 0 God, blessed art Thou.

0 Thou who art pure, having accepted the words of my lips and the streams of my tears, change the affliction of my soul into the gladness of Thy Son indeed.
So Thou, 0 Pure, who hast borne for us God, the Giver of good, by Thy motherly supplication make Him show mercy and take pity on those who boast in Thee.

CANTICLE EIGHT

Irmos: The Children in the furnace weaving a song of praise for Thee, the Creator of all, sang: O all ye works of the Lord praise ye the Lord and exalt Him above all for ever.

Behold, 0 gracious all-pure Virgin, the badness of my humble soul and make speed to change the despondency of grief that I may glorify Thee for ever.

Thou art earth and shalt as earthborn go to earth, and I shall no more be heard for Thou dost lead me up from earth to heaven as Thou, 0 Undefiled, hast borne from earth the Fashioner and Founder of our kind.

The night of passions and distress holds me fast and stops the brightness of the mind, but do Thou who art un­defiled and hast born the Son of glory make me shine with the radiance of joy and impassibility.

CANTICLE NINE

Irmos: Be of good cheer, 0 Isaiah, the Virgin has held in her womb and borne a son Emmanuel Who is both God and man and Orient is His Name: Magnifying Him, we call Thee blessed.

0 pure Lady, Thou hast ineffably borne God. Earnestly pray Him for us to be delivered from danger and affliction and from the dread judgement to come and for Him to vouchsafe us the splendour of His holy things.

We sinners acknowledge Thee pure Virgin to be an abyss of healing and a sea of grace. Therefore we entreat Thee, pluck from all difficulties those who magnify and honour Thee whom all men sing.

0 my consolation and refuge, make speed to comfort my mourning heart full of sorrows that I may by Thy supplications cry out the gladness of my soul, 0 Thou whom all men sing.

Drowsy and heedless of the end, I have freely devoted my whole life to dark practices and wasted the best of life. Do Thou having overtaken the perfect light of the East, illuminate me, I pray.

We then sing: It is meet, in truth, to bless Thee... followed by the rest of the order of the office and Dismissal.
TONE FIVE
SUNDAY
The Midnight Office

CANON TO THE HOLY TRINITY
CANTICLE ONE

Irmos: Christ breaking the battle with His high arm shook horse and rider into the Red Sea while He saved Israel singing a triumphal song. Praising the power of the single form -- threefold Sun -- we sing aloud: O all powerful God, enlighten our minds and translate them, O Master, towards Thine ineffable glory.

The ordered intelligences of the angels on high in thrice-holy songs that are never still sing of the One, Three in number and the Trinity same in form, above being, all powerful.

O Three in One, Thou origin of light, grant my soul the sweet light-giving nectar of Thy love and the divine compunction that purifies, O most merciful Master of the whole creation.

Theotokion

O Virgin, the divine rain descended from heaven upon Thy womb without sound as upon the fleece and saved the whole withered nature of man, O Thou who art undefiled.

CANTICLE THREE

Irmos: By Thine Ordinance hast Thou set the earth up on nothing and hast hung it while its weight un-governably drags it down. Do Thou establish Thy Church upon the unshaken rock of Thy commandments, O Christ, Thou Who alone art good and lovest mankind.

O God, threefold light Who hast created all, Thou hast founded the intelligent, spiritual nature to sing without ceasing of Thy Godhead. Accept then, as Thou art compassionate, the prayers and supplications of those born on earth and made of clay.

Do Thou Who according to nature dost admit no manner of change, give to us who are changeable and sing of the un-searchable fount of Thy kindness, forgiveness of faults and
salvation as Thou art compassionate.

We glorify the Father and the Son and the Spirit in the unalterable form of the Godhead, Thee the single Lord of all in threefold light as the prophets and apostles have been taught by Thee.

Theotokion

By the will of the Almighty, Thou hast appeared to Moses as an angel in the bush and hast disclosed, O Word of God, Thine incarnation from a Virgin, whereby Thou hast transformed us and made us mount to heaven.

Kyrie eleison (3 times).

Sessional Hymn: TONE FIVE

Thou art merciful, O undivided Trinity: for all powerful and full of pity, compassionate and exceeding merciful, Thou takest pity upon all. Therefore we, burdened by many sins, flee to Thee and cry: Cleanse Thy servants and deliver them from every punishment.

Glory be to the Father... Both now...

O most holy Virgin have mercy upon us who flee with faith to Thy compassion and who now beseech Thy warm defense. For since Thou art good, Thou art able as being the Mother of the High God to save all ever making supplication by Thy motherly intercessions, O Thou who art full of divine grace.

CANTICLE FOUR

Irmos: Having understood Thy divine emptying, O Christ, Habakkuk with foreseeing eyes cried unto Thee in fear: Unto the salvation of Thy people hast Thou come to save Thine appointed.

Daniel was initiated into the mystery of the One Godhead, threefold Light and he saw Christ the Judge going towards the Father and the Spirit made this vision manifest.

Make those who with mouths of clay sing of the God above being, Three Persons and One by nature, worthy of the glory of the angels.

*Theotokion

Wooded and shady mountain that Habakkuk formerly saw, from Thee the Holy One proceeded and revealed the Offspring hard to see conceived by Thee, O Virgin.

*Slav text has an additional tropeion
CANTICLE FIVE

**Irmos:** Unto Thee, clad in light as in a garment I come right early in the morning and I cry unto Thee: Enlighten my darkened soul, O Christ, as Thou alone art compassionate.

Do Thou Who through goodness hast created man and made him after Thine image, come and dwell in me, O God, threefold Light, as Thou art good and compassionate.

O Unity, threefold Sun, lead me towards divine paths of salvation and fill me with Thy radiance as by nature Thou art the all powerful God.

Thou undivided light of the One nature; divided into characters, threefold brightness that knows no evening, make my heart shine by Thy glow.

**Theotokion**

As in days of old, the Interpreter beheld Thee, O pure and utterly undefiled, Gate looking to the Light that never sets, he straightway discerned Thee to be the dwelling place of God.

CANTICLE SIX

**Irmos:** Still, O Master Christ the sea of the passions raging with rough water that destroys the soul and lead me up from corruption as Thou art compassionate.

O divine Sovereignty, threefold radiance, in person Thou hast appeared as One, same in form, equal in operation, both after the essence and after the will.

The Prophet singing to the Father: "In Thy Light shall we see by the Spirit the Light that is the Son" disclosed One God, threefold Sun.

**Theotokion**

O Master God, One and threefold Light, send down by the intercessions of the Mother of God deliverance from faults and dangers on those who praise Thee.

Kyrie eleison (3 times).

**Sessional Hymn:** TONE FIVE

Let us glorify the brightness threefold Sun and let us now worship the single Trinity, that He may enlighten us and have mercy on the whole of mankind and pluck it from corruption: He Who delivered the world from the error of idols

1Ezekiel the prophet
2Ps.36:9
and granted us the Kingdom.

Glory be to the Father... Both now...

Those deprived of all things flee to Thee, the Hope of all and the refuge of sinners and the lowly, crying: We have sinned but remain in our badness, unfeeling wretches. Have mercy upon us and turn us before the end and deliver us, unworthy, from every punishment.

CANTICLE SEVEN

Irmos: The Most High Lord of our fathers put out the flame and sprinkled the Children with dew as they sang with one accord: Blessed art Thou, O God.

O Lord, as Thou art an abyss and boundless ocean of mercies, do Thou Who art compassionate have mercy upon those who sing of Thee as One God of all, threefold Light.

We sing Thy praises, Thou incomprehensible single God, threefold Light, and we cry aloud to Thee: Grant Thy servants cleansing of their sins.*

Theotokion

Thou hast put forth a young shoot, as the Father without beginning, a flower of the Godhead, a co-eternal Bud Who has given life to all men, O Virgin.

CANTICLE EIGHT

Irmos: The Children in the furnace weaving a song of praise for Thee, the Creator of all, sang: O all ye works of the Lord praise ye the Lord and exalt Him above all for ever.

In days of old, O my God, that Thou mightest reveal the threefold Person of the One Godhead, Thou hast appeared in human form to Abraham who sang of Thy single power.

Count me worthy to look at Thy divinely working rays, O Light that no man can approach, merciful Father, Word and Spirit, that I may ever be well pleasing to Thee, O Lord of all.†

Theotokion

O all-blameless Virgin whom all men sing, Thou hast flashed forth for us One of the threefold shining glory,

Christ the Lord, Who has instructed all to sing the praises

*Slav text has an additional troparion
†1 Tim. 6:16
of the One Divine Sovereignty in Three Persons to all ages.

CANTICLE NINE

Irmos: Be of good cheer, O Isaiah, the Virgin held in Her womb and bore a son Emmanuel Who is both God and man and Orient is His Name. Magnifying Him we call Thee blessed.

Mortal speech has not the strength to sing of Thee as is meet, O One without beginning. Unless daring through faith we offer glory and praise to Thy power, O divine Sovereignty, O Trinity, One throne.

The cherubim and seraphim from undefiled mouths glorify Thee, with well-matched glory, One God, threefold Light. With them receive us sinners who magnify Thy power, O Lord.

Theotokion

As pure and without blemish and virgin, hast Thou borne the Son Who has delivered us from temptations, the changeless God. Then pray Him now for us to be given remission of our offences.

Then we sing Hymns to the Holy Trinity in the Tone of the Week: It is verily meet to laud the transcendent Trinity... and the rest of the order of the office.

TONE FIVE

SUNDAY

MATTINS

The Six Psalms.

On The Lord is God... the Troparion of the Resurrection (twice) and the Sunday Theotokion (once). (see p.142).

After the first reading from the Psalter, sessional hymn:

We praise the Cross of the Lord, we honour in song His sacred tomb, and we glorify the Resurrection, for, as God, He raised up the dead from the tomb, stripped death of its power and the devil of his strength, and shone forth light upon those in hell.

γ. Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever.

*Slav text has additional troparion
They called Thee dead, O Lord, Who hast put death to death: they laid Thee in the tomb, O Lord Who hast emptied the tomb. The watch were above guarding the sepulchre, while Thou wast below, raising up the dead of all ages; Glory unto Thee, O almighty Lord, Who cannot be comprehended.

Glory be to the Father... Both now...

Hail! Thou sacred mountain where God has walked: Hail! Thou living bush unconsumed by fire: Hail! Thou only bridge between the world and God, leading the dead into eternal life. Hail! O Maid undefiled, who hast borne without knowing a man, the salvation of our souls.

After the second reading from the Psalter, sessional hymn:

After Thy Resurrection on the third day and the act of worship of the Apostles, Peter called out unto Thee: "The women ventured, while I was afraid: the thief confessed God, while I denied Him. Wilt Thou continue to call me a disciple? Wilt Thou not make me again a fisher of the deep? Rather accept me repenting, O God, and save me."

I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works.

The transgressors have nailed Thee in the midst of the condemned, and pierced Thy side with a lance, O merciful Lord, and Thou hast accepted the tomb, destroying the gates of hell, and hast risen on the third day. The women ran to see Thee and announced Thy Resurrection to the Apostles. Unto Thee be glory, O Lord, Thou high-exalted Saviour, whose praises the angels sing.

Glory be to the Father... Both now...

0 Bride, who without knowing a man art the Mother of God: Thou, who hast turned the grief of Eve into joy! The faithful sing Thy praises and venerate Thee, because Thou hast led us away from the ancient curse. 0 far-famed and all-hallowed, pray now without ceasing that we may be saved.

After the Evlogitaria of the Resurrection:

After the Evlogitaria of the Resurrection:

The myrrh-bearing women, their minds dazzled by the sight of the angel and their souls enlightened by Thy divine Resurrection, preached the good tidings to the Apostles: "0 spread among the nations the news of the Resurrection of the
Lord, He, Who works wonders and grants us His great mercy.¹

Hymn of Degrees

Antiphon One

In mine affliction, like David, I sing unto Thee, my Saviour; deliver my soul from a deceitful tongue.²

Life is blessed for those in the wilderness as they fly upon the wings of divine love.

Glory be to the Father... Both now...

All is held fast in the Holy Spirit, both things invisible and visible. For He undoubtedly is a sovereign power, one Person of the Trinity.

Antiphon Two

Ascend into the mountain, O soul. Go thither from whence cometh Thy help.³

May Thy right hand, O Christ, touch me also that I may be preserved from all mischievous devices.

Glory be to the Father... Both now...


Antiphon Three

When they said to me, let us go into the courts of the Lord, I was filled with great joy,⁴ and I sent up my prayer. Fearful things shall be wrought upon the house of David, for a flame shall be there burning every shameful thought.

Glory be to the Father... Both now...

The property of making things live is due to the Holy Spirit, for every living thing takes breath of Him as of the Father and of the Son.

Prokimenon:

Arise, O Lord, my God, lift up Thine hand, for Thou shalt reign for ever.

I will confess to Thee, O Lord, with my whole heart, I will recount all Thy marvellous works.

Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the Resurrection, Psalm 50 and the rest of the order of the Office.

⁴Ps. 85:10
²Ps. 119:1,2
³Ps. 120:1
⁴Ps. 120:1
⁵Ps. 121:1
CANON OF THE RESURRECTION

CANTICLE ONE

Irmos: Christ breaking the battle with His high arm shook horse and rider into the Red Sea while He save Israel singing a triumphal song.

Not cherishing motherly affection towards Thee, their Benefactor, 0 Christ, the congregation of Jews bringing thorns crowned Thee Who delivered the first of our kind from the punishment of thistle and thorn.¹

Thou hast bent down without falling, 0 Giver of life, and hast raised me fallen in the pits and having endured my stinking corruption without tasting thereof Thou hast made me fragrant with the sweet-smelling oil of divine essence.

Theotokion

The curse has been set loose, the grief been made to cease; For She who is blessed and full of grace, has made joy shine unto the faithful, blossoming forth unto all the ends of the earth Christ, the Blessing.

Another Canon to the Cross and the Resurrection

Irmos: Through the Saviour...

We sing unto Him alone Who wished to be nailed in the flesh upon the Cross and Who set free from the original condemnation man fallen through the Wood, for He has been glorified.

We sing unto Christ alone Who made the dead rise from the tomb and raised up fallen man with Himself and adorned him by seating with the Father, for He has been glorified.

Theotokion

0 undefiled Mother of God, intercede without ceasing with God Who was made flesh of Thee without ever parting from the bosom of the Father, for Him to save those He has formed from every adversity.

Another Canon to the Most Holy Theotokos

Irmos: 0 Virgin, who hast borne Light enlighten Thou me...

Do Thou, all-undefiled, entreat Christ the Light Who went to dwell in Thee and enlightened the world with the lightning flashes of the Godhead, that all those who sing

¹Gen. 3:18
Thy praises as Mother and Virgin be given light.

0 full of grace, made fair with the comeliness of the virtues, Thou, Most Pure, hast received by the radiance of the Spirit, a majesty that creates beauty and has adorned all things.

0 Virgin, in days of old the bush in Sinai that was not consumed while consorting with fire, prefigured Thee. For past understanding Virgin hast Thou borne child and Virgin hast Thou remained, 0 Mother Virgin.

CANTICLE THREE

Irmos: By Thine Ordinance hast Thou set the earth up on nothing and hast hung it while its weight ungovernably drags it down. Do Thou establish Thy Church upon the unshaken rock of Thy commandments, 0 Christ, Thou Who alone art good and lovest mankind.

They who sucked honey from the rock in the wilderness at a miracle worked by Thee, brought Thee gall, 0 Christ, and the thankless children of Israel gave Thee vinegar in return for the manna with which Thou hast benefited them.

They who were protected in days of old by a cloud in the semblance of light, have put into the tomb Christ the Life, but He has risen by His own power granting all the faithful the radiance of the spirit secretly overshadowing them from above.

Theotokion

Thou, 0 Mother of God, hast without the pains of motherhood given birth to Him that shone forth from the perfect Father above: Therefore we in Orthodoxy proclaim Thee Theotokos for Thou hast conceived the Word made flesh.

Another Canon to the Cross and the Resurrection

Irmos: By the power of the Cross, 0 Christ...

Thou art risen from the tomb, having delivered from the corruption of death those who sing the praises of Thy voluntary Crucifixion, 0 Giver of Life.

The women bearing myrrh made haste to anoint Thy body, 0 Christ. Not finding it, they came back singing the praises of Thy Rising.

\(^{1}\)Numbers 10:34
\(^{2}\)Matt. 17:5
\(^{3}\)Luke 24:22
Theotokion

O pure Virgin, pray without ceasing, Him made flesh of Thy side for those who sing Thy praises to be delivered from the error of the devil.

Another Canon to the Most Holy Theotokos

Irmos: Do Thou Who hast by Thine ordinance...

Thou, O holy Virgin, hast now been seen by all to have plainly been the ladder on which the Most High descended unto us to amend our corrupt nature. For through Thee, He Who is supremely good was pleased to hold converse with the world.

The mystery that was foreseen in the past and foreknown before the ages by all-knowing God, O Virgin, has now been shown forth in the last times completed within Thy womb, O Thou who art utterly without blemish.

The sentence of the old curse is abolished by Thy mediation, O Virgin undefiled. For having appeared from Thee, O only Ornament of mortal men, the Lord gushed forth the blessing unto all because He is supremely good.

CANTICLE FOUR

Irmos: Having understood Thy divine emptying, O Christ, Habakkuk with foreseeing eyes cried unto Thee in fear: Unto the salvation of Thy people hast Thou come to save Thine anointed.

O good Lord, Thou hast sweetened through the wood the exceeding bitter waters of Marah, forefiguring in an image Thy immaculate Cross deadening the taste of sin.

O my Saviour, Thou hast received a Cross in exchange for the Tree of Knowledge and gall in exchange for sweetness: while Thy divine blood hast Thou shed for the corruption of death.

Theotokion

Without union hast Thou incorruptibly conceived in Thy womb and hast borne child without pain, and bearing God in the flesh, after childbirth hast Thou been kept Virgin.

Another Canon to the Cross and the Resurrection

Irmos: My ear has heard...

As Thy Cross was pitched on earth in the place of the
Skull, the eternal bars broke in pieces and the gatekeepers were crushed and cried aloud: Glory to Thy might, O Lord.

As the Saviour went down as mortal to those in bonds, they who were dead from all the ages rose up with Him and cried aloud: Glory to Thy might, O Lord.

Theotokion

The Virgin bore child and knew not the pains of motherhood. She is a Mother yet She remains Virgin. Singing Her praises we cry: Hail! O Theotokos.

Another Canon to the Most Holy Theotokos

Irmos: Having understood Thy divine emptying...

Most reverently confessing Thee with heart, mind, soul and mouth, to be truly the pure Theotokos I reap the fruit of salvation and by Thine intercessions am I saved, O Virgin.

He Who created the universe from nothingness was pleased as Benefactor to be created from Thee the pure Virgin unto the salvation of those who sing Thy praises in faith and love, O Thou who art without spot.

The choirs above the world sing hymns praising Thy bringing forth, O Thou who art without spot, and they rejoice in salvation knowing Thee to be Theotokos in truth.

Isaiah called Thee a rod from which a fair flower, Christ our God, blossomed forth for us unto the salvation of those running for refuge to Thy protection with faith and love.

CANTICLE FIVE

Irmos: Unto Thee, clad in light as in a garment I come right early in the morning and I cry unto Thee: Enlighten my darkened soul, O Christ, as Thou alone art compassionate.

The Lord of glory in inglorious form, dishonoured of His own will, hung upon the Wood ineffably taking thought in His providence of divine glory for me.

Thou, O Christ, hast made me change my garment for immortality, having tasted in the flesh the corruption of death without being affected by decay, and Thou hast risen on the third day shining forth from the tomb.

Theotokion

Thou, who without seed hast borne unto us Christ, our righteousness and redemption, hast set the nature of our
forefather free from the curse, O Theotokos.

Another Canon to the Cross and the Resurrection

Irmos: Early in the morning we cry aloud unto Thee, O Lord...
Thou hast spread Thy hands out upon the Wood, O our Saviour, calling all to Thyself as Thou lovest mankind.
Thou hast despoiled hell by Thy tomb, O our Saviour, and by Thy Resurrection hast Thou filled all things with joy.

Theotokion

We praise Thee, Virgin bearing child, O Theotokos. For Thou hast brought forth into the world the Word of God in the flesh.

Another Canon to the Most Holy Theotokos

Irmos: Unto Thee, clad in Light as in a garment...
All the prophets clearly announced beforehand that Thou wouldst be Mother of God, O most holy Theotokos. For Thou alone wast found, O Pure, to be completely without blemish.
We acknowledge Thee, O Holy, to be a shining cloud of the living water who hast rained upon us in our despair, Christ, the Rain of incorruption.
God loved Thee in purity as Thou wast close to Him, Thy whole self beautiful and without spot, sealed by virginity, and it is in Thee that He made His dwelling.

CANTICLE SIX

Irmos: Still, O Master Christ the sea of the passions raging with rough water that destroys the soul and lead me up from corruption as Thou art compassionate.
The first of our kind, slipped down into corruption by eating the food of disobedience and by Thy Passion was he led back again to life, O Master Christ.
The Life came down into hell O Master Christ and has become corruption to the corrupter and through corruption has He been the Fount of the Resurrection.

Theotokion

The Virgin has borne child and in bearing she has remained pure: as truly Virgin Mother She has held in her arms Him that holdeth all things.

Another Canon to the Cross and the Resurrection

Irmos: The abyss encompassed me...
As Thou lovest mankind, Thou, O Christ our God, hast
stretched Thine arms out, gathering the whole body of Thy far scattered nations by Thy life-bringing Cross.

Thou hast despoiled death and broken in pieces the gates of hell while Adam, the captive let loose, raised his cry unto Thee: Thy right hand has saved me, O Lord.

Theotokion

We rightly glorify Thee, Thou bush unconsumed and mountain and living ladder and Gate of Heaven, O Mary in glory, Thou Pride of the Orthodox.

Another Canon to the Most Holy Theotokos

Irmos: Still, 0 Master Christ...

He Who is the Author of all and grants all things their being had Thee as author when He took flesh like ours, 0 Mother of God without spot.

We know Thee, 0 Lady without spot as gushing forth a fount of healing that feeds the soul unto those who run for shelter to Thy famous protection.

Thou hast borne unto us the Author of Salvation, Who bestows eternal deliverance upon those who proclaim Thee to be in truth the Theotokos.

Kontakion, TONE FIVE

Thou, 0 Saviour, hast descended into hell, and hast broken the gates, and as Master, hast raised the dead with Thyself, and destroyed, 0 Christ, the sting of death, and loosed Adam from the curse, 0 Thou Who lovest mankind. Therefore do we all cry aloud to Thee: Save us, 0 Lord.

Iкос

The women hearing the words of the Angel, laid aside their lamenting, and becoming joyful and fearful saw the Resurrection. For behold, Christ came towards them saying: Hail! Make bold, I have conquered the world, and burst the bonds asunder. Hasten now to the Disciples announcing to them that I go before you to preach in the city of Galilee.

Therefore do we all cry aloud to Thee: Save us, 0 Lord.

CANTICLE SEVEN

Irmos: The most high Lord of our fathers put out the flame and sprinkled the Children with dew as they sang with one accord: Blessed art Thou, 0 God.

Surrounded by flesh like a baited trap, Thou hast drawn

\[ Is. IV.12, \]
\[ Ex. 15:6 \]
down the serpent by Thy divine might, leading up those who cried aloud: Blessed art Thou, O God.

He Who has brought the boundless compound of the earth into being and Whom no place can contain was hidden in the flesh in the Tomb. And of Him we all sing: Blessed art Thou, O God.

Theotokion

0 Thou without spot, hast borne God incarnate, One Person in Two Natures and of Him we all sing: Blessed art Thou, O God.

Another Canon to the Cross and the Resurrection

Irmos: The fire in the furnace...

He Who through the Wood of the Cross destroyed the error of idolatry is the blessed God of our fathers.

He Who rose from the dead and raised with Himself those in hell, is the blessed God of our fathers.

Theotokion

He Who was borne of a Virgin and hast shown Her to be the Theotokos is the blessed God of our fathers.

Another Canon to the Most Holy Theotokos

Irmos: The most high Lord of our fathers...

He Who is infinite, remaining unchanged, was, according to His Person united to flesh in Thee, the all-holy Virgin, because He is compassionate: He alone is blessed.

0 Lady Theotokos, we glorify Thee with one accord as Bride without spot and Throne of the Maker of Whom we all sing: Blessed art Thou, O God.

Thou 0 pure Virgin, purified by the Spirit, hast become Mother of the Lord of all Who created Thee and of Whom we all sing: Blessed art Thou, O God.

0 undefiled Virgin, the Lord Who clothed Himself in a garment of flesh taken from Thee, saved me and of Him do we all sing: Blessed art Thou, O God.

CANTICLE EIGHT

Irmos: The Children in the furnace weaving a song of praise for Thee, the Creator of all sang: 0 all ye works of the Lord praise ye the Lord and exalt Him above all for ever.

Thou hast prayed that the voluntary cup of the redeeming Passion be removed as if it were not voluntary; for Thou hast
borne two wills according to each of Thy two natures, 0 Thou Who art Christ for ever.

Hell mocked by Thy descent as Creator of all belched forth all those that had been killed by going astray in past times and they exalted Thee above all for ever.

Theotokion

0 Virgin, at a Word hast Thou borne past mind the Lord as God and man and hast continued to be Virgin whom all we works bless and exalt above all for ever.

Another Canon to the Cross and the Resurrection

Irmos: Before the ages from the Father...

Christ our God, Who of His own will has spread out His hands upon the Cross and has burst asunder the bonds of death, do ye priests praise and ye people exalt above all for ever.

Christ our God, Who has shone forth as a bridegroom from the tomb and appeared to the women bearing myrrh telling them of joy, do ye priests praise, and ye people exalt above all for ever.

Theotokion

Thou, O pure Theotokos, hast been shown forth higher than the cherubim, having carried in Thy womb Him that was borne upon them. We mortal men in common with the Bodiless Powers glorify Him for ever.

Another Canon to the Most Holy Theotokos

Irmos: The Children in the furnace...

The grief of the forefathers has now ceased as Thou, Mother of God, hast borne Thy joy. We therefore praise Thee without ceasing, 0 Virgin, and exalt Thee above all for ever.

The host of the Bodiless Powers joinus to sing the praise of Thine incomprehensible childbirth, 0 Virgin, and having made with love a single choir with it, we exalt it above all for ever.

From Thee, 0 Maiden, the Lord of all came forth—a shining stream of immortality—washing away the filth of those who sing Thy praises and exalt Thee above all for ever.

We acknowledge Thee, 0 Virgin, to be in truth the divine light-bearing Throne and the Table of Grace who hast received the Word of the Father Whom we exalt above all for ever.

1Septuagint: II Kings 22:11 (English Bible II Samuel 22:11)
CANTICLE NINE

Irmos: Be of good cheer, 0 Isaiah, the Virgin has held in her womb and borne a son Emmanuel Who is both God and man and Orient is His Name: Magnifying Him, we call Thee blessed.

0 Master Christ, from a virgin womb hast Thou taken upon Thyself fallen man and been entirely joined to him except that Thou alone hast had no share in sin, and by Thine immaculate Passion hast Thou set him utterly free from corruption.

0 Master Christ, by the emptying of Thy divinely stream­ing blood from Thine undefiled and life-giving side, sacrifice to idols has indeed ceased, while all the earth offers Thee up the sacrifice of praise.

Theotokion

The pure and holy Maid, brought forth not a God without body nor again a mere man but perfect man and in truth perfect God, Whom we magnify with the Father and with the Spirit.

Another Canon to the Cross and the Resurrection

Irmos: Thee past understanding...

We faithful magnify in Orthodoxy Thee, Who hast accepted the Passion by the Cross and hast broken in pieces by death the might of hell.

We faithful magnify with one mind Thee, Who hast risen from the tomb on the third day and despoiled hell and en­lightened the world.

Theotokion

Hail! Theotokos, Mother of Christ our God Whom Thou hast brought forth: ask that remission of their transgressions be given unto those who sing with faith Thy praises.

Another Canon to the Most Holy Theotokos

Irmos: Be of good cheer, 0 Isaiah...

From Thy pure blood, flesh with mind and soul was churned past nature, not from man and without seed, for the Creator of all, the only-begotten Son of the Father, 0 Theotokos, ever­Virgin.

Thou hast dispensed with and stopped the ungovernable impulse of death by truly giving, past understanding, birth in the flesh to the eternal Life. Hell attacking with bitter mouth was laid low, 0 most holy Mother Virgin.

\[\text{Isa.} \ 41:2\]
Seated upon a throne Thy Son clothing Thee royally in cloth of gold set Thee, O Pure, joyfully shining with divine virtues at His right hand, endowing Thee as His Mother with due honours, O Thou who art utterly without spot.

After Holy is the Lord our God... Exapostilarion of the Sunday followed by ten stichera on Lauds.

After the tomb was sealed by the evildoers, Thou, Lord, didst proceed from it, just as Thou didst come forth from the Virgin. Thy bodiless angels had no knowledge of the manner of Thine Incarnation; neither were the watch who guarded Thee aware of the moment of Thy Resurrection. For both the one and the other were concealed from those who questioned these things, but were made manifest as miracles to those who acclaimed with faith the Mystery. Grant us, who praise it, joy and great mercy.

After breaking the eternal chains and bursting the bonds asunder, Thou didst rise, O Lord, from the tomb, leaving Thy grave clothes behind Thee as witness to Thy having been truly buried for three days; and Thou, Who wast in the cave with a guard watching over Thee didst go forward into Galilee. Great is Thy mercy, O incomprehensible Saviour: Have mercy upon us.

The women, O Lord, hastened to the tomb, so as to see Thee, O Christ, Who suffered for us, and when they reached it they found an angel seated upon the stone, who cried out to them, as they started back with dread: The Lord is risen, tell the disciples that He is risen from the dead, saving our souls.

As Thou didst go forth from the sealed tomb, so didst Thou, O Lord, enter when the doors were closed and stand in the midst of Thy disciples showing them the marks of Thy Passion, O long-suffering Saviour. Born of the seed of David, having endured the stripes, Thou as Son of God hast set the world free. Great is Thy mercy, O ineffable Lord: Have mercy upon us.

O Lord, King of the ages and Maker of all, Thou didst accept for our sakes to be crucified and buried in the flesh, so as to free us all from hell. Thou art our God, none other do we know, but Thee.

Who shall declare Thy dazzling wonders, O Lord? Who shall proclaim Thy awful mystery? For it was Thy will to become incarnate for our sakes, Thou hast made manifest the height of Thy power; on the Cross Thou hast thrown open Paradise to the
thief; in Thy tomb, Thou hast torn apart the chains of hell.
And Thou hast enriched us all with Thy Resurrection. Glory
unto Thee, O compassionate Lord.

Right early in the morning the myrrh-bearing women
hastened to Thy tomb, so as to anoint Thee, immortal Word
and God. And the words of the angel having reached their
ears, they returned rejoicing, to make known to the Apostles
that the Life of all had risen, granting the world reconcilia-
tion and great mercy.\(^1\)

The guards of Thy divine tomb came to the Jews and said:
How foolish was your council. Ye tried in vain to guard Him
Whom nothing can confine; it was quite clear for all to see
that which ye wished to keep hidden -- the Resurrection of
the Crucified. How foolish is your assembly. Do ye again
advise people that which cannot be hid? Listen rather to us
and be prepared to believe the truth. An angel with light-
ning in his hand came down from heaven and rolled back the
stone, as we lay dead with fear, and he called to the myrrh-
bearing women, who were undismayed, and he said to them:
See ye not, the guards lying dead, the seal broken and hell
empty? Why seek ye among the dead, the Victor over hell and
the Destroyer of the sting of death? Make speed to proclaim
the Resurrection to the Apostles and cry boldly: The Lord,
Who has great mercy, is risen indeed.

Glory be to the Father.... The Gospel sticheron. Both
now.... Most blessed art Thou, O Virgin Theotokos....
Great Doxology, followed by the Sunday Troparion, Litanies
and Dismissal.

At the Liturgy: Verses between the Beatitudes:
The thief on the cross believing Thee to be God confessed
Thee earnestly from his heart, crying aloud: O Lord, remember
me in Thy Kingdom.

Let us with one accord praise as Saviour and Creator Him
Who made life flower for our kind by the wood of the Cross
and Who withered the curse coming from the tree.

By Thy death, O Christ, Thou hast destroyed the might of
death and hast raised with Thyself those dead from the ages
praising Thee as our true God and Saviour.

The holy women having come to Thy tomb, O Christ, sought
to anoint Thee, Giver of life, with myrrh and an angel appeared
to them crying aloud: The Lord is risen.

\(^1\)Rom. 5:11
Thou hast been crucified, O Christ, between two condemned thieves and one of them blaspheming Thee was rightly sentenced while the other, confessing Thee, went to dwell in Paradise.

The holy women coming to the choir of the apostles lifted their voices crying: Christ is risen. Worship ye Him as Master and Creator.

Glory be to the Father...

O Trinity without division One, all creating and almighty, O Father, Son and Holy Spirit, we hymn Thee, the true God and our Saviour.

Both now...

Hail! living temple of God, and unpassable gate. Hail! throne in the form of fire that is never consumed. Hail! Thou Mother of the Emmanuel Who is Christ our God.

END OF TONE FIVE
On Lord, I have cried... we sing ten stichera:

O Christ, triumphant over hell, Thou hast ascended upon the Cross, to raise up with Thyself those dwelling in the darkness of death. Free among the dead, Thou pourest forth life from Thine own light: O almighty Saviour, have mercy upon us.

Christ, having trampled upon death today, according to His word, rose up bestowing joy upon the world, that all of us shouting this hymn might say: O Fount of life, O Light that no man can approach, O almighty Saviour, have mercy upon us.

Whither shall we sinners fly from Thee, O Lord, who art everywhere in the creation? Into heaven? Thy abode is there. Into hell? Thou hast trampled upon death. Into the uttermost parts of the sea? Thy hand reaches thither, O Master. We run to Thee and falling before Thee we pray: O Thou, risen from the dead, have mercy upon us.

We exult in Thy Cross, O Christ, and we praise and glorify Thy Resurrection. For Thou art our God; we know no other Lord but Thee.

Ever blessing the Lord, we praise His Resurrection. For enduring the Cross, He destroyed death by death.

Glory be unto Thy might, O Lord, for Thou hast destroyed the power of death; and Thou hast renewed us through Thy Cross bestowing upon us life and incorruption.

Thy burial, O Christ, burst the bonds of hell asunder; Thy Resurrection from the dead gave light unto the world. Unto Thee, O Lord, be glory.

Then three stichera from the Menaion.
Glory be to the Father... Both now...

Dogmatikon

Who does not call Thee blessed, O all-hallowed Virgin? Who does not sing the praises of Thy giving birth, which was 

3Ps.138:8-9 2Tim.4:16 3Ps.138:8-9
not according to the laws of nature; for the only-begotten Son Himself, timelessly having shone out of the Father, came forth from Thee who art pure; and having been ineffably made flesh, He, Who by nature is God, for our sakes became also by nature man, not in two divided persons, but in two natures without confusion is He known. O Thou, honoured and greatly blessed, beseech Him to have mercy on our souls.

Entrance. O joyful light...

Prokimenon of the day: The Lord is King...

Aposticha:
Angels in heaven sing the praises of Thy Resurrection, O Christ our Saviour. Vouchsafe that we too on earth may from pure hearts give Thee glory.

ıy. The Lord is King, and hath put on glorious apparel.

After breaking in pieces the gates of brass and crushing the bolts and bars of hell, Thou, being almighty God, didst raise fallen men. Therefore, with one accord, we cry: Glory unto Thee, O Lord, risen from the dead.

ıy. He hath made the world so sure that it cannot be moved. Wishing to lift us out of the ancient corruption, Christ was nailed upon the Cross and laid in the tomb. As in tears the women bearing myrrh searched for Him, they said, lamenting: Woe are we, O Saviour of all: how comes it that Thou wast pleased to dwell in the tomb? How comes it, if that was Thy wish, that Thou hast now been stolen? How comes it that Thou hast been taken elsewhere? In what place have they laid Thy life-bearing Body? But, O Master, as Thou hast promised, appear to us and dry up the fountain of our tears. Upon which, as they wept, an angel came to them and cried: Cease your weeping and tell the apostles that the Lord is risen giving the world purification and great mercy.

ıy. Holiness becometh Thine house, O Lord, for ever.

Crucified according to Thy Will, O Christ, despoothing death by Thy entombment, Thou hast risen up on the third day as God in glory, granting the world life without end and great mercy.

Glory be to the Father... from the Menaion if there is one, if not:

Glory be to the Father... Both now...

O all-hallowed Virgin, Christ, the Maker and Deliverer and Lord proceeded from Thy womb, and clothing Himself in me, Ps. 106:15

-142-
set man free from the original curse of Adam. Wherefore, O all-pure Virgin, we sing without ceasing to Thee as Mother of God and Virgin in truly the greeting of the angel: Hail! O Lady, advocate and defender and salvation of our souls.

Then: Lord, now lettest Thou Thy servant depart... and after Our Father...

Sunday Troparia

The angelic powers were upon Thy tomb and those who watched Thee were as dead. And Mary stood in the tomb, seeking Thy most pure body: Thou hast despoiled hell without being tried by it. Thou hast come down to meet the Virgin, and thus granted life, O Lord, Who hast risen from the dead, glory be unto Thee.

Glory be to the Father... Both now...

He Who called Thee Mother and blessed went up of His own will to suffer, and wishing to search out Adam, He made light shine with the Cross, saying unto the angels:

Rejoice with me, for I have found the lost piece of silver. Glory unto Thee, O God, Who hast ordered all things wisely.

If there is a Vigil these troparia are replaced by: Hail! Theotokos Virgin, Mary full of grace... (3 times). Then:

Blessed be the Name of the Lord... (3 times), and the Priest gives the Blessing.

TONE SIX
SATURDAY
Small Compline

CANON TO THE MOST HOLY THEOTOKOS
(composed by Manuel the Great Rhetor.)

CANTICLE ONE

Irmos: The Children of the saved covered with earth Him Who by a sea wave in ancient times had covered the pursuing tyrant. But as the maidens let us cry unto the Lord: For He hath been greatly glorified.

O far-famed Mother of the living God, Thou hast seen the great sorrow of my heart. Therefore by Thy divine mercy clothe me with gladness that I may magnify Thee who art indeed most glorious.

O Mother of God, on Thee have I put all hope and expectation of salvation. Therefore in Thy compassion take pity that I may magnify Thee who art indeed most glorious.

Col. 2:14
Luk. 15:9
Ps. 103:1-4
Do Thou who art pure, O spiritual cloud of the radiance that never sets, incline Thine ear towards the sorely faint-hearted prayer of Thy servant. And do Thou who keepest me secure, put an end to it that I may magnify Thee who art indeed most glorious.

My life, O Maid, has grievously gone in an abundance of sorrow as David cried. Therefore do Thou who are blessed set me to right by Thy protection that I may magnify Thee who art indeed most glorious.

CANTICLE THREE
Irmos: When it beheld Thee Who hast hung the whole earth that held not together, out above the waters, hanging in the place of the Skull, the creation quaked with mighty fear crying: There is none save Thee, O Lord.

He Who burns up transgressions has burnt my wretched soul. And temptations have justly wasted my body. Therefore by Thy prayers, O pure Virgin, wash me and give me amendment of life.

O Theotokos Maid, vouchsafe me, Thy silent-hearted servant, to sing to Thee, for the greater part of my life has been corrupted by wickedness and therefore be Thou my helper and give me amendment of life.

Do Thou who hast borne the Most High draw me up from the pit of sins and make my feet stand upon the rock of Thy mercies. Direct my steps towards Thy glory and give me amendment of life.

I stretch my hand out towards Thee and in tears bend my knees, O Maid, and I warmly call upon Thy swift defense. O full of grace, transform that which is bad and give me amendment of life.

CANTICLE FOUR
Irmos: Habakkuk, foreseeing Thy divine emptying upon the Cross, cried as he marvelled: Thou, Who art good, hast cut short the might of the powerful, by associating as Almighty with those in hell.

Thou, flaming tongs, O all-pure Virgin, help of Christians, advocate and champion of the heavy-laden, be also by us now, plucking me from the danger of holding me fast.

Sinking in the storm of many grievous faults I now call upon Thy help, O Thou without blemish, appear and come plucking me from the danger holding me fast.

Is. 6:6
O Theotokos pure, cutting off the heads of the adversaries against me, be Thou now on my side, plucking me from the danger holding me fast.

Do Thou who art pure behold my moaning, behold my affliction, behold my faint-heartedness and show in me Thine abundant grace, plucking me from the danger holding me fast.

CANTICLE FIVE

Irmos: Isaiah, seeing the Light that knows no evening of Thy appearance as God, O Christ, that came to pass for us from tender feeling, cried aloud early out of the night: The dead men shall arise and they that dwell in the tomb awake and those born on the earth shall rejoice exceedingly.

The King of Kings and Lord of Lords, was incarnate of Thee through His goodness, O Virgin, and to Thee has He given the second place. Therefore, Thou dost save those running for refuge to Thy divine protection. Do Thou now guard me in Thy mercy.

A cloud of thoughts that are never still has fallen upon my wretched soul and darkness and affliction sorely toss me and hold me fast, O Thou whom all men sing. But do Thou, who hast conceived Christ, the Sun, put an end to it, and in Thine own compassion keep me safe, O Maid.

O Maid, Thou sweetness of my soul, Thou deliverer from dangers, deliver me from every ill. A multitude of offences now invisibly approaching has taken possession of my soul and do Thou ever guard me from on high from every kind of harm.

Do Thou who art good despise me not, Thy servant fallen into temptation through the multitude of my transgressions. For if I have surpassed all men in my offences, I have not gone away from Thee, the Mother of life indeed. Therefore guard me on all sides by Thy might.

CANTICLE SIX

Irmos: Jonah was compassed but not held in the bowels of the whale; for, being a figure of Thyself, Who hast suffered and given Thyself up to burial, he went forth from the monster as from a chamber and he called out to the watch: O ye keeping guard vainly and senselessly, ye have forsaken Him Who is mercy itself.

Behold, O pure Lady, how I, poor wretch, have fallen into the trough of a tempest beyond words and am storm-bound

-145-
by a multitude of evils. Therefore from the depths I raise
the cry of my heart to Thee: Draw near and show, O Virgin,
the things from on high and by Thy divine protection guard
me on all sides from the evil and the harm coming from the
enemy.

In Thy compassion, behold, O Maid, the judgement
awarded me in the midst of those awaiting unjustly my con-
demnation and make speed to stretch Thy hand out to me, and
deliver me at all times from danger, from the purpose of
the wily one, from envy and disorder and guard me on all
sides by Thy divine protection.

Do Thou who art blessed beckon and give my soul by
Thy mediations love and fear towards God. And do Thou who
hast given Him birth pluck out from earthly diseases and
soul-corrupting works and words those who flee to Thee, and
guard them on all sides by Thy divine protection.

Kyrie eleison (3 times). Glory... Both now...

Sessional Hymn: TONE SIX

My mind, falling into a depth of contrary thoughts
has now grown weak. And there is no remission for me.
Hearken to me in the time of temptation and give me refresh-
ment as Thou, who hast given birth to God, art good. Let
me not become food for the evil one, O blessed Maid.

CANTICLE SEVEN

Irmos: Wonder past speech! He Who delivered the Holy
Children in the furnace is put as dead and without
breath into the tomb unto the salvation of our-
selves who sing: Blessed art Thou, O God, Thou
Deliverer.

Hail! Hope and defense of the despairing for, having
received the groan of my soul, Thou hast saved me from
grievous things that I may never silent sing and cry aloud
to Thee: Hail! Maid higher than the angels.

Hail! Bridge that carries the faithful over from
death to divine life. Hail! Lamp lighting all men to sing
and never silent cry aloud to Thee. Hail! Maid higher than
the angels.

Hail! Cloud who hast rained down the drink of life;
Hail! Beam of Christ our God, the spiritual Light, Who shone
forth for the salvation of those singing to Thee with love:
Hail! Maid higher than the angels.
Hail! Rod that hast put Christ forth past speech for the world, strange fruit of the gladness of life, for the salvation of those crying aloud to Thee with faith: Hail! Maid higher than the angels.

CANTICLE EIGHT

Irmos: Be ye astonished, 0 ye heavens, be ye horribly afraid; and let the foundations of the earth be shaken. For, lo, He Who dwelleth in the height is numbered among the dead and received for a while as guest in a small tomb. Him, do ye children bless, ye priests praise and ye people exalt above all for ever.


Hail! Thou whom all men sing and who hast mystically conceived Christ, the fragrant Rose. Hail! Thou all-golden Jar of the Manna of life who hast filled all. Hail! Vessel of divine grace. Hail! Thou whose proper name is Maid and who art the protector of monks. Hail! Glory and gladness of my soul.

In the mountain, Daniel foresaw Thee full of honour from whom Christ, the stone of life, ineffably proceeded and the strength of the Godhead cast down the altars of idols. Hail! Height of knowledge. Hail! Depth of wisdom. Hail! Glory and gladness of my soul.

O all ye assembly of the faithful come ye and praise our Lady who ineffably at a word gave flesh to the Maker of all things crying: Hail! refuge of all and hope of our salvation! Hail! Glory and gladness of my soul.

CANTICLE NINE

Irmos: Weep not for me, 0 Mother as Thou beholdest in the tomb the Son Whom without seed Thou hast conceived in Thy womb. For I shall rise and be glorified. And as God, shall I exalt in glory those who magnify Thee unceasingly with faith and love.

Hail! Chariot of David. Hail! Rod of Aaron. Hail! Thou hast been all-wonderful to David and all-wonderful to Solomon. O honoured Mother of God, Thou hast ineffably compassed the lightning nature of the Godhead. O Maid divinely glorified we magnify Thee.
Hail! Treasury of life. Hail! Roll encompassing Christ the Word of God. Hail! divinely written table of Moses. Hail! 0 honoured Mother, joy of the world, O Maid divinely glorified we magnify Thee.

Hail! Light that never sets, God is in Thy midst and He has preserved Thee from all things for Thee spiritually to shine. Hail! honoured Mother of God, Lady above the things of heaven and earth, O Maid divinely glorified we magnify Thee.

Thy grace bounteously gushes forth for all those faithfully approaching Thee, who art pure and without stain. Therefore fill us Thy servants with grace that we may do so with love, O honoured Mother. O Maid divinely glorified we magnify Thee.

We then sing: It is meet, in truth, to bless Thee... followed by the rest of the order of the office and Dismissal.

TONE SIX
SUNDAY
The Midnight Office

CANON TO THE HOLY TRINITY

CANTICLE ONE

Irmos: Crossing the deep on foot as if it were dry land, Israel looked upon pursuing Pharaoh as he drowned and cried aloud: "Let us sing a song of victory to God."

Let us praise the Divine Ruler, God in Three Persons, One single nature, Form without change: He is good and loves mankind, and grants us cleansing from our offences.

0 Single Lord, transcendent Essence, threefold Light, in Godhead One: give us understanding and vouchsafe us Thy divine radiance.

Paul adorned the church of the Gentiles as a bride and he taught her to worship Thee, the One God in Three Persons, from Whom, by Whom, and in Whom all things have their being.¹

¹Acts 17:28
Theotokion

The Spiritual Sun came forth from Thy womb, 0 Theotokos, and He has shone upon us with the threefold Light of the Godhead. Singing His praises with reverence, we call Thee blessed.

CANTICLE THREE

Irmos: 0 Lord my God, none is holy save Thee Who in Thy goodness hast raised up the horn of Thy faithful, and established us upon the rock of Thy confession.

0 God, threefold Light, Who hast adorned the ranks of heaven and appointed them to sing to Thee the thrice-holy hymn, with them accept us too who sing the praises of Thy goodness.

As we sing the praises of the Divine Sovereign, the One Who alone is unchangeably Three, single in form, we fervently entreat Thee to send down upon us, who have greatly sinned, Thy forgiveness.

0 Father, Mind without beginning, 0 Word of God identical in form, and Holy Spirit, good and right, watch over those who sing in faith the praises of Thy power, for Thou art merciful.

Theotokion

Becoming man in substance within Thy womb, 0 pure Lady, my God has destroyed the pastures of corruption, and He alone has set free from their former condemnation the first members of mankind.

Kyrie eleison (3 times).

Sessional Hymn: TONE SIX

0 Master and God, look down from heaven and behold our lowliness, for Thou art merciful; and, 0 most Good, in Thy love for mankind show Thy tender mercy. For we have no hope at all of receiving forgiveness for all the sins we have committed. Therefore be Thou with us and there shall be none against us.

Glory be to the Father... Both now...

0 pure Lady, look down: behold our painful wounds, and show Thy tender mercy, 0 undefiled Theotokos. Heal the fever of our conscience, refreshing it with Thy compassion, and cry aloud to Thy servants: "I am with you and there shall be none against you."
CANTICLE FOUR
Irmos: Christ is my strength, my God and my Lord, sings
the Holy Church in reverent piety, raising her voice
with a pure mind and keeping feast in the Lord.

Raise up our thoughts, 0 Unity of threefold Light, and
be swift to uplift the souls and hearts of those who sing
Thy praise, and make them worthy of Thy enlightenment and
Thy radiance.

Transform me and transfigure me from every wickedness
to virtue, and make me bright with Thy radiance, 0 Trinity
Who alone art without form and changeless.

0 Thou Who of old hast conceived in Thy mind and estab­
lished in Thy wisdom the hosts of angels that minister to
Thee in Thy goodness, accept my praise with theirs, 0 Unity
in Three Persons.

Theotokion
He Who by nature is the uncreated and everlasting God,
accepted the created nature of man and took form in Thy holy
womb, 0 ever-virgin Theotokos.

CANTICLE FIVE
Irmos: I entreat Thee in Thy goodness illumine with Thy
divine Light the souls of those who seek Thee early
with love, that they may know Thee, 0 Word of God,
to be God indeed, Who calleth them back from the
deep gloom of transgression.

Meditating upon the divine and sovereign Nature that in
its providence upholds all, 0 Master, we seek Thee early,
0 One in threefold Light, and ask forgiveness of our offences.

God, Father without beginning, Son co-eternal and Holy
Spirit, Thou Sovereign Trinity, confirm those who praise Thee
and deliver them from every abuse and oppression.

0 Sun of glory Who dost train and ever guide me with
beams of divine energy towards things pleasing to Thine own
Godhead in Three Persons, make me a sharer in Thy divine
Kingdom.

Theotokion
0 unchanging Word of God Who dost support and preserve
all things by Thine all-powerful hand, at the intercessions
of the Mother of God who bore Thee, guard and preserve those
who glorify Thee.
CANTICLE SIX

Irmos: Looking upon the upswelling sea of life with its rough waters of temptation, hastening towards Thy calm haven I cry aloud to Thee: Lead my life out of corruption, 0 Thou of many mercies.

Give wisdom and understanding to Thy singers, 0 Sovereign Godhead in threefold Light, and in Thy goodness be pleased to enlighten all men by the fair rays of Thy bright energy. (Twice)

0 Light, undivided in essence, threefold Sun, unapproachable, almighty, enlighten the hearts of those who truly praise Thy power, and lift them up towards divine love.

Theotokion

In Thee, 0 ever-Virgin, did the Maintainer and Lord of all come to dwell: He taught men to worship the one Form in threefold Light of the Godhead.

Kyrie eleison (3 times).

Sessional Hymn: TONE SIX

0 Father, Son and Holy Spirit, look upon us creatures of clay, who with the ministering spirits of fire worship Thee in faith and glorify Thy might, 0 compassionate God. For we know none other than Thee: and do Thou cry aloud to us who praise Thee: I am with you and there shall be none against you.

Glory be to the Father... Both now...

0 far-famed Theotokos, look upon us: fill our darkened hearts with light and shine upon Thy flock, 0 undefiled Lady: for as Mother of Thy Creator, all that Thou wishest, Thou canst do. And cry aloud to those who petition Thee: I am with you and there shall be none against you.

CANTICLE SEVEN

Irmos: An angel made the furnace moist with dew for the Holy Children; but the commandment of God consumed the Chaldeans with fire and made the tyrant to cry aloud: Blessed art Thou, 0 God of our fathers.

Bestow upon me a steadfast understanding, 0 Unity in threefold Light, that I may guard and keep Thy divine commandments and at all times sing to Thee with faith: Blessed art Thou, 0 God of our fathers.

0 God, ineffably One, Who art praised in unity of nature, yet Who in persons dost bear the number of the Trinity, keep us from manifold temptations and difficulties.
0 Trinity, we glorify Thee as God, single in nature, co-eternal, one in essence; the difference between Thy three Persons is preserved in simplicity without confusion, while Thy form remains plainly identical in each.

Theotokion

In His love for mankind, the transcendent God plainly received from Thy pure womb our substance, 0 undefiled Lady, and He has taught all to cry aloud: Blessed art Thou, 0 God of our fathers.

CANTICLE EIGHT

Irmos: Thou hast poured dew out of the flames upon the Holy Children, and Thou hast burnt up the water that was poured upon the sacrifice of Thy righteous servant 1 for Thou, 0 Christ, doest all things by the power of Thy will alone, and we exalt Thee above all for ever.

Be swift to grant me cleansing of my offences and delivery from my manifold passions, 0 Trinity, One in form and Unity in Three Persons, that I may glorify Thee unto all ages.

Thou Who art acknowledged to be a God that loveth mercy, in Thy compassion, 0 Unity in threefold Light and Trinity supreme in goodness, have mercy upon all who glorify Thy excellence.

In faith we glorify the Word that was born of the Father, co-eternal Light from the Light eternal, together with the Light that proceeds forth, even the Spirit; and we praise them above all for ever.

Theotokion

0 Undefiled, Thou hast born a physician for mankind, the all-powerful Word, Christ the Lord, Who cures from the ancestral wound all those who praise Him above all for ever.

CANTICLE NINE

Irmos: No man is able to see God upon Whom the orders of angels dare not gaze; yet through Thee, 0 all-Pure, the Word made flesh was seen by men. Joining the armies of Heaven to magnify Him, we call Thee blessed.

Unable to gaze upon the glory of Thy Beauty, 0 Master, the hierarchy of the cherubim cover themselves with their wings and ceaselessly cry aloud the thrice-holy hymn, glorifying

1Elijah: III (1)Kings 18:33-38

-152-
the sovereign might of Thy Godhead, One in Three Persons.

0 Sun that never sets, grant Thy radiance to the hearts of Thy servants; give light to their souls and deliver them from manifold sins, 0 Thou Who alone art full of compassion, One God in Three Persons, and vouchsafe us Thine incorruptible life.

0 God Who art the Light, threefold Sun, equal in honour, Whose energy is light, enlighten those who sing to Thee in faith; deliver them from dark evildoing, and in Thy great goodness count them worthy of Thy radiant mansions.

Theotokion

Thy Son, 0 Virgin, in His wisdom created man of old; and when man fell, He restored him once again through Thee whom all men sing. He has filled with the brightness of the divine Light that never sets all those who in faith glorify Thee as the true Theotokos.

Then we sing Hymns to the Holy Trinity in the Tone of the Week: It is verily meet to laud the transcendent Trinity... and the rest of the order of the office (see TONE ONE).

**TONE SIX**

**SUNDAY**

**Mattins**

The Six Psalms.

On The Lord is God... the Troparion of the Resurrection (twice) and the Sunday Theotokion (once). (see p.43).

After the first reading from the Psalter, sessional hymn:

The tomb open and hell lamenting, Mary cried out to the Apostles in hiding: Come out, ye workers of the vineyard: proclaim the word of the Resurrection. The Lord is risen, granting the world great mercy.

Ἡ ἄρει, ὦ Λόρδε ὁ θεός, ἐφένει τὰς χεῖρας σου: μὴ ἀφεῖς τὸν φυλακτὸν τοῦ ἄνθρωπον καὶ τὸν θρόνον σου κατεφέρῃς.

Mary Magdalene stood by Thy tomb, and as she took Thee for the gardener, with loud laments, she said: "Where has the eternal Life been hid? Where has He Who sits upon the throne of the cherubim been laid?" For those who were guarding Him are dead with fright. Give me my Lord, or call out with Ps.98:1
me: Glory unto Thee, Who being among the dead, hast made the dead to rise.

Glory be to the Father... Both now...

O Mother of God, Gideon foreshadows Thy conceiving, and David the manner of Thy bearing child. For the word descended into Thy womb like rain upon the fleece. And Thou hast put forth without seed the flower that is Christ our God, the salvation of the world, O blessed Virgin.

After the second reading from the Psalter, sessional hymn:

The Life lay in the tomb and the seal lay upon the stone. The watch guarded Christ like a sleeping king. And having invisibly struck His enemies, the Lord arose.

I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works.

Jonah forefigures Thy burial, and Simeon foretells Thy divine Resurrection, O Immortal Lord. For Thou hast gone down as dead into the tomb, breaking in pieces the gates of hell. And without seeing corruption, Thou hast risen as Master unto the salvation of the world, O Christ our God, Who hast enlightened those in darkness.

Glory be to the Father... Both now...

O Virgin, Theotokos, pray Thy Son, Who of His own will was nailed upon the Cross Christ our Lord Who rose from the dead, to save our souls.

After the Evlogitaria of the Resurrection:

YPAKOE

By Thy voluntary and quickening death, O Christ, Thou; as God, hast broken in pieces the gates of hell, opened unto us the paradise of old and by rising from the dead hast delivered our lives from corruption.

Hymn of Degrees

Antiphon One

Unto Thee, O Word, Who art in heaven, I lift up mine eyes. Have pity on me that I may live in Thee.

Have mercy upon us who are filled with contempt, O Lord, mending Thy vessels and making them meet for use again.

Glory be to the Father... Both now...

The cause of all preservation lieth in the Holy Spirit.

If He think fit to blow upon a man, He taketh him up above

Judges 6:27
Ps. 15:10
Psa 122:1
the things of the earth, maketh Him grow, and setteth him on high.

Antiphon Two

Not one of us could have withstood in the contest with the enemy if it had not been that the Lord were among us. For that is why those that triumph are exalted.

May my soul not be taken as a sparrow for their teeth, O Word, woe is me, how shall I, loving sin, be delivered from the enemy.¹

Glory be to the Father... Both now...

In the Holy Spirit lies for all the means of partaking in the divine nature and goodwill, understanding and peace and blessing. For the manner of His working is equal to that of the Father and the Word.

Antiphon Three

They that trust in the Lord shall be fearful in the eyes of their enemies and wonderful in the eyes of all men. For they shall look on high.

Having Thee, O Saviour, to protect their lot, the righteous will not stretch forth their hands to iniquity.

Glory be to the Father... Both now...

The dominion of the Holy Spirit is over all; the armies on high join with all that hath breath below to worship Him.

Prokimenon:

O Lord, stir up Thy strength and come among us.

Give ear, O Shepherd of Israel, that leadest Joseph like a flock.⁴

Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the Resurrection, Psalm 50 and the rest of the order of the Office.

CANON OF THE RESURRECTION

CANTICLE ONE

Irmos: Crossing the deep on foot as if it were dry land, Israel looked upon pursuing Pharaoh as he drowned and cried aloud: "Let us sing a song of victory to God."

Jesus the Good, by Thine arms outspread upon the Cross, Thou hast filled all things with the good pleasure of the Father. Therefore shall we all sing Thee a triumphal song.

¹Ps.123:6-7
²Ps.125:1
³Ps.125:3
⁴Ps.79:2-3
For fear of Thee, the end that is death became like a servant and was ordered to approach the Master of Life, whereby He awarded us life without end and the Resurrection.

**Theotokion**

By receiving Thine own Maker as He Himself wished, made flesh past thought from Thy womb without seed, Thou, 0 Pure, hast in truth been shown forth as Queen of created beings.

**Another Canon to the Cross and the Resurrection**

_Irmos:_ The children of the saved...

Thou hast spread Thy divine hands on Thine undefiled and life-bearing Cross, 0 Saviour, and thereby led all nations unto knowledge of Thee, Master, as they worship, 0 Lord, Thy glorious Crucifixion.

The Judge willingly condemned to a lawless sentence stands before the judgement seat of Pilate, and God Whom the earth and heavens fear is buffeted in the face by the hands of injustice.

**Theotokion**

The blameless Virgin stood by Thy Cross, 0 Saviour, letting a fount of tears fall as She looked down at the drops of blood from Thy side and She glorified Thy compassion past compare, 0 Christ.

**Another Canon to the Most Holy Theotokos**

_Irmos:_ Crossing the deep on foot...

Eve partaking of the forbidden fruit of the garden brought in the curse. But Thou, 0 Pure, hast loosed it by bearing Christ, first-fruit of blessing.

0 pure Virgin, who hast borne Christ the pearl from the divine lightning, do Thou disperse by the light of Thine own brightness the gloom of my passions and the tumult of my faults.

Jacob secretly foresaw with the eyes of the mind, God, the hope of the Gentiles, made flesh of Thee and delivering us at Thine intercession.

There being no further princes of the Tribe of Judah, 0 all-pure Virgin, Thy Son and God coming forth as Ruler, is now verily King over the ends of the earth.

**CANTICLE THREE**

_Irmos:_ 0 Lord my God, none is holy save Thee Who in Thy goodness hast raised up the horn of Thy faithful, and established us upon the rock of Thy confession.

1Gen.49:1
The creation, looking upon God crucified in the flesh was dissolved by fear but was strongly held together by the firm hand of Him Who was crucified for us. Death having been destroyed by death, the wretch lay lifeless; for, not able to bear the divine assault, he who was strong was put to death and the Resurrection was bestowed upon all.

Theotokion

The wonder of Thy divine childbirth is beyond all natural order, 0 pure Lady. For, past nature, hast Thou conceived God in Thy womb and having borne Him, hast Thou remained ever Virgin.

Another Canon to the Cross and the Resurrection

Irmos: When it beheld Thee Who hast hung the whole earth...

Having lain in the tomb for three days, Thou hast raised by Thy life-bearing Rising those who had been put to death in former times and who, loosed from their sentence, greatly rejoiced in sweet accord, crying: Behold the deliverance has come, 0 Lord.

Glory to Thy Rising, 0 our Saviour, for as all-powerful, hast Thou plucked us from hell and the corruption of death, and we say as we sing: There is none holy save Thee, 0 Lord, Who loveth mankind.

Theotokion

O most holy Lady without spot, as Thou sawest Him borne of Thee wounded by the spear, Thou wast wounded in heart, and struck with amazement hast Thou said: What reward have the iniquitous crowd given Thee, 0 my child!

Another Canon to the Most Holy Theotokos

Irmos: O Lord my God, none is holy save Thee...

Ineffably taking upon Himself my changing and mortal flesh from Thee, 0 all-pure Mother of God, He Who is Good, after making it incorruptible, joined it eternally to Himself. Looking at God, made flesh from Thee, 0 Virgin, the choirs of angels were stricken with fear and wonder and they honour Thee as Mother of God in hymns that are never still.

The prophet Daniel was stricken with amazement on beholding Thee, Thou living Mountain, from which a stone was cut without hand of man and broke with its might the altars of devils, 0 Mother of God.

1 Cor. 15:22
2 Sam. 22:2
Neither word nor tongue of mortal man can praise Thee worthily, O Virgin. For from Thee, all-Pure, Christ, the Giver of life was pleased without seed to be made flesh.

CANTICLE FOUR

Irmos: Christ is my strength, my God and my Lord, sings the Holy Church in reverent piety, raising her voice with a pure mind and keeping feast in the Lord.

The Wood made life truly flower, O Christ. For the Cross set up and watered by the Blood and Water from Thy spotless side, put forth life for us.

The serpent no more whispers falsely to me that I should be God; for Christ, the divine Maker of the nature of man has now unfolded unto me, without hindrance, the path of Life.

Theotokion

O Theotokos, Thy conceiving appeared an untold and unattainable mystery indeed to those both in heaven and on earth, Thou ever-Virgin.

Another Canon to the Cross and the Resurrection

Irmos: Habakkuk, foreseeing Thy divine emptying upon the Cross.

We honour Thy precious Cross, O Christ, and the nails and the sacred lance with the reed and the crown of thorns through which we have been plucked from the corruption of hell.

The tomb, O Saviour, received Thee Who of Thine own will hast appeared dead for us. But in no wise could it hold Thee fast, O Word, for as God hast Thou risen, saving our kind.

Theotokion

O ever-Virgin, Mother of God, who hast borne Christ the Saviour for mortal men, deliver from danger and torment those who run to Thy protection with faith.

Another Canon to the Most Holy Theotokos

Irmos: Christ is my strength...

We praise Thee, undefiled and without blemish, through whom we have been saved and singing with reverence we cry: Blessed art Thou, O ever-Virgin, who hast given birth to God.

Thou, O most blessed Virgin, hast borne the Light that never sets, who shone through the flesh unto those in the darkness of life and Thou hast poured forth joy unto those who sing Thy praises, O ever-Virgin.

Through Thee, All-holy, grace flowered and the law has

1Gen: 3:15
has ceased to be. For Thou, O Pure, hast borne the Lord
Who has granted us remission, O ever-Virgin.

CANTICLE FIVE

Irmos: I entreat Thee in Thy goodness illumine with Thy
divine Light the souls of those who seek Thee early
with love, that they may know Thee, O Word of God,
to be God indeed, Who callest them back from the
deep gloom of transgression.

The cherubim now withdraws from me and the flaming sword
turns its back on me,\(^1\) O Master, after beholding Thee, O Word
of God Who art God indeed, making the thief a way in Paradise.

I shall no more fear my return to the earth, O Master
Christ, for through much compassion hast Thou by Thy
Resurrection led me, forgotten, from the earth to the height
of immortality.

Theotokion

O Queen of the world, save those who confess Thee from
their souls to be the Theotokos. For we have obtained in
Thee who art the Mother of God indeed an unconquerable
Advocate.

Another Canon to the Cross and the Resurrection

Irmos: Isaiah, seeing the Light that knows no evening...

Enticed by eating of the tree in Eden, the founder of our
kind slipped into corruption, after disobeying Thy command,
O most good Lord, but Thou hast led him back again to his
primal beauty through the Cross by being obedient to the
Father, O Saviour.

O Good One, by Thy death, the power of death was wiped
out and the fountain of life gushed forth for us and immor­
tality was bestowed upon us. We therefore venerate in faith
Thy tomb and Thy Resurrection, whereby Thou, as God, hast
enlightened the world.

To the Cross and the Theotokos

The Lord and Maker of all things Who dwells in heaven,
dwelt past speech in Thy womb, O Thou Who art utterly without
spot and He has ineffably glorified Thee that art far higher
than the heavens and far more holy than the spiritual hosts:
we on earth therefore now bless Thee.

Another Canon to the Most Holy Theotokos

Irmos: I entreat Thee in Thy goodness...

\(^1\)Gen.3:23
Shining radiantly with purity, Thou, whom all men sing, hast become the divine dwelling-place of the Master. For only Thou hast been shown forth as Mother indeed of God, and hast carried Him as a babe in Thine arms.

Wearing the spiritual beauty of Thy most fair soul, Thou hast become the Bride of God, sealed with holy virginity and shining upon the world the joyful light of purity.

Let the congregation of the ungodly who proclaim Thee not expressly Mother of God lament; for Thou hast been shown forth to us as the gateway of God, Who has dispersed the deep gloom of sin.

CANTICLE SIX

Irmos: Looking upon the upswelling sea of life with its rough waters of temptation, hastening towards Thy calm haven I cry aloud unto Thee: Lead my life out of corruption, 0 Thou of many mercies.

0 Master, crucified with nails, Thou hast wiped out the curse against us while pierced in Thy side by the lance, Thou hast torn up the handwriting against Adam and set the world free.

Tripped up by the heel through beguilement, Adam has been led down towards the pit of hell. But God Who is compassionate by nature, descended to seek him and carrying him on His shoulders, He raised him up with Himself.⁴

Theotokion

Do Thou, 0 all-pure Lady, who hast borne unto mortal man the Pilot Christ, still the never-resting and grievous tumult of my passions and grant my heart calm.

Another Canon to the Cross and the Resurrection

Irmos: Jonah was compassed but not held...

The multitude of the Hebrews were slayers of Christ and of the Prophets for as they were not afraid in times of old to kill prophets who were secret rays of truth, so have they now pushed forward by jealousy, killed the Lord Whom these same Prophets then proclaimed. But His being put to death has been life for us.

Thou wast compassed but not held by the tomb, 0 Saviour. For although Thou hast willingly tasted death, 0 Word, yet art Thou risen as immortal God, having raised up with Thyself those held in bondage by hell and given the Women joy in exchange for the grief that was theirs before.⁴Luke 15:5

-160-
Theotokion

Thy fleshly form at the time of the Passion appeared despised and rejected of men for it was the property of the Godhead that was shown to David as lovely with beauty. "But having broken the strength of the enemy with the sceptre of Thy Kingdom, be raised from the tomb, O my Son and God" said the pure Virgin.

Another Canon to the Most Holy Theotokos

Irmos: Looking upon the upswelling sea of life...

Moses, great among the Prophets, wrote proclaiming Thee beforehand as being a Tabernacle and Table, and Candlestick and Jar, symbolically signifying the Incarnation of the Most High from Thee, O Mother Virgin.

Death is put to death and the corruption from the condemnation of Adam is abolished by its coming into conflict with Thy Fruit, O Lady, for Thou hast given birth to the Life Who delivers from corruption all those who sing Thy praises, O Mother Virgin.

The law failed and the shadow passed away when the grace past thought and understanding of the birth of our God and Saviour from Thee, O far-famed Virgin, was revealed to me.

Kontakion, TONE SIX

Raising up all the dead from the dark valley below with a life sustaining hand, Christ our God, the Giver of life decided to bestow the Resurrection upon this our mortal lump. For He is the Saviour of all, the Resurrection and the Life and the God of the whole world.

Ikos

Let us faithful praise and venerate the Tomb of the Giver of life for Thou, O Immortal, as almighty God, hast bound hell and raised up the dead with Thyself and broken the gates of hell and laid death low. We dwellers on earth therefore glorify with love Thee risen, Who hast destroyed the power of the all-destroying enemy and raised all those that have put their faith in Thee, and delivered the world from the darts of the serpent: and Who as Thou only art mighty, hast also saved us from the error of the enemy. Therefore we reverently sing the praises of Thy Resurrection through which Thou hast saved us as God of the whole world.
CANTICLE SEVEN

Irmos: An angel made the furnace moist with dew for the Holy Children; but the commandment of God consumed the Chaldeans with fire and made the tyrant cry aloud: Blessed art Thou, O God of our fathers.

The sun, lamenting at Thy Passion, was wrapped in gloom, and on that day, O Master, the light was darkened over the whole earth, that cried aloud: Blessed art Thou, the God of our fathers.

At Thy descent, O Christ, the lowest parts of the earth put on light: while our forefather, appeared singing full of joy and he danced crying aloud: Blessed art Thou, the God of our fathers.

Theotokion

Through Thee, O Mother Virgin, a bright Light rose up for the whole inhabited earth. For Thou hast borne God, Creator of all things. Beg Him, O Most Pure, for great mercy to be sent down unto us faithful.

Another Canon to the Cross and the Resurrection

Irmos: Wonder past speech...

O strange thing! He Who delivered Israel from the bondage to Pharaoh, is willingly crucified by him and loosens the cords of error. Unto Him do we sing in faith: O Redeemer, God, blessed art Thou.

The godless children of transgressors crucified Thee on Golgotha, O Saviour, Who hast broken the gates of brass and the chains unto the salvation of us who sing: O Redeemer God, blessed art Thou.

Theotokion

O pure Virgin, by conceiving, Thou hast set Adam loose from the ancient curse of Eve. Therefore in common with the angels we praise Thee with Thy Son and we cry aloud: O Redeemer God, blessed art Thou.

Another Canon to the Most Holy Theotokos

Irmos: An angel made the furnace moist with dew...

The furnace that burnt not the three Children was the prefigure of Thy giving birth. For the divine fire went to dwell in Thee without consuming Thee and taught all to cry aloud: Blessed art Thou, the God of our fathers.

The ends of the earth enlightened by the beams of Thy...
brightness call Thee blessed as Thou hast foretold, 0 pure Mother, and filled with grace they sing aloud crying: Blessed art Thou, the God of our fathers.

The serpent, most evil, pierced me with his deadly fangs, but Thy Son, 0 Mother of God, broke them while He gave me the strength to cry aloud: Blessed art Thou, 0 God of our fathers.

0 only-Blessed of God, Thou hast shown Thyself to be the cleansing place of the nature of man. For God Who sits upon the shoulders of the cherubim hast Thou carried in Thine arms crying aloud: Blessed art Thou, the God of our fathers.

CANTICLE EIGHT

Irmos: Thou hast poured dew out of the flames upon the Holy Children, and Thou hast burnt up the water that was poured upon the sacrifice of Thy righteous servant: for Thou, 0 Christ, doest all things by the power of Thy will alone, and we exalt Thee above all for ever.

Envy has now made the people of the Jews who killed the Prophets in past times into killers of God, since they hung Thee upon the Cross, 0 Word of God Whom we exalt above all for ever.

Without forsaking the vaults of Heaven, Thou hast gone down into hell, and hast raised up with Thyself, 0 Christ, man entire who lay in decay and who exalts Thee above all for ever.

Thetokion

Thou hast conceived from light the light-giving Word and having ineffably borne Him Thou hast been glorified. For the divine Spirit went to dwell in Thee. We therefore sing Thy praises for ever.

Another Canon to the Cross and the Resurrection

Irmos: Be ye astonished, 0 ye heavens...

Every ear was afraid when the Most High came upon earth willingly to master the strength of hell through the Cross and the tomb and to raise all men to cry: 0 ye children, bless Him, 0 ye priests praise Him, 0 ye people exalt Him above all for ever.
The tyranny of hell has ceased and the rest of his royal power been set at naught. For God Who is over all having pitched the Cross on earth, put down his might. O ye children bless Him, O ye priests praise Him, O ye people exalt Him above all for ever.

Ineffable is Thy love for man, O Christ, and past telling are Thy benefits! For looking upon me perishing in the prison of hell, Thou hast rescued me by enduring the Passion. We therefore bless Thee, the Master of all things and exalt Thee above all for ever.

Another Canon to the Most Holy Theotokos

Irmos: Thou hast poured dew out of the flames...

O Most Pure, Thy Son, having made Thee shine by the brightness of the spirit, set Thee at His right hand, clothed as a Queen in garments of gold, and we exalt Him above all for ever.

He Who by His will alone set up the world was lent flesh of Thy pure womb, wishing to form it anew from above. We exalt Him above all for ever.

From the Union of the Word with me that is man, Thou, O Most Pure, hast appeared as a divine dwelling-place, making the brightness of virginity plainly shine. We therefore praise Thee for ever.

The golden Candlestick prefigured Thee ineffably receiving the Light that never sets, and who by the knowledge of Himself has illuminated the whole world. We therefore praise Thee, O Pure, for ever.

CANTICLE NINE

Irmos: No man is able to see God upon Whom the orders of angels dare not gaze: yet through Thee, O all-Pure, the Word made flesh was seen by men. Joining the armies of Heaven to magnify Him, we call Thee blessed.

Having associated in the flesh with passion, Thou hast remained without participation in passion. And Thou, O our Saviour, dost set man loose from passion by having made the passions suffer. For Thou only art impassible and almighty.

Having accepted the corruption of death, Thou hast kept Thy body from tasting corruption: while Thy life-giving and divine soul, O Master, has not been left in hell, but Thou, risen as from sleep, hast made us rise with Thyself.

1Ps:44

-164-
To the Trinity

All we mortal men glorify with pure lips God the Father, and The Son, Who with Him has no beginning, and we honour the power of the ineffable and most glorious and all-holy Spirit. For Thou art the One, all-powerful, undivided Trinity.

Another Canon to the Cross and the Resurrection

Irmos: Weep not for me, O Mother...

Though Thou hast gone down into the tomb as mortal, O Giver of Life, yet hast Thou destroyed the power of hell and raised with Thyself the dead whom it had swallowed and granted, as God, all those who magnify Thee with love the Resurrection.

Let the Creation rejoice greatly and flower like the lily. For Christ as God has been raised from the dead. We cry: "Death where is now thy sting? hell where is thy victory? He Who has raised our horn has thrust thee down to earth because He is compassionate."

To the Cross and the Theotokos

O Lady, undefiled, Thou hast carried Him Who carries all things and hast held in Thine arms Him Who delivered us from the arms of the enemy fighting us. And Thou hast seen, lifted upon the Cross, Him Who has lifted us from the pit of wickedness:

Another Canon to the Most Holy Theotokos

Irmos: No man is able to see God...

Through Thee, O all-Pure, a Star, illuminating with the brightness of the Godhead, has now risen from the line of Jacob unto those held fast by deep gloom -- even Christ, God the Word made flesh, and enlightened by Him in common with the armies of Heaven we bless Thee.

Made strong by the might of Thy grace I have dedicated a song to Thee from my whole heart. Accept this same, O pure Virgin, giving from Thy stainless treasures, O Blessed of God.

O Virgin, Thou hast plainly been shown forth as the loom of Divinity whereby the Word wove the garment of the body making godlike my form in which He clothed Himself and saved all those who magnify Thee from a pure mind.

O all-pure Theotokos, Resurrection has now been given to the dead through Thine ineffable conceiving past telling. For Life embraced flesh from Thee and shone unto all and plainly released them from the decrepitude of death.

1 Tim. 2:5; 1 Cor. 15:52-53
After Holy is the Lord our God...
Exapostilarion of the Sunday followed by ten stichera on Lauds:

Thy Cross, 0 Lord, is the life and resurrection of Thy people and assured of this, we sing unto Thee our risen God: Have mercy upon us.

Thy burial, 0 Master, opened Paradise for mankind, and we delivered from corruption, sing unto Thee our risen God: Have mercy upon us.

Let us praise Christ with the Father and the Spirit; let us cry aloud unto Him risen from the dead: Thou art our life and resurrection: Have mercy on us.

Special melody:

0 Christ, on the third day, Thou hast risen from the tomb according to the Scriptures, having raised our forefather with Thyself; therefore, mankind glorifies Thee and praises Thy Resurrection.

0 Lord, mighty and dreadful is the mystery of Thy Resurrection. For Thou hast come forth from the tomb as a bridegroom from his chamber, after destroying death by death that Adam might be set free. Therefore, the angels in heaven make glad and men on earth give glory to Thy compassion that Thou hast shown towards us, 0 Thou, Who loveth mankind.

0 wicked Jews, where are the seal and the pieces of silver that ye gave to the guards? The treasure was not stolen, but rose up according to His power; and ye were yourselves put to shame by denying Christ, the Lord of glory, Who suffered and was buried and rose from the dead; Him let us worship.

The tomb sealed, the guard set and the stamps attached: how was He stolen, 0 ye Jews? Through the closed door the King proceeded: either show Him dead or worship Him as God, and sing with us: Glory, Lord, to Thy Cross and Thy Resurrection.

The women bearing sweet-smelling ointments came in tears to Thy tomb that held life, 0 Lord, and carried with them spices wherewith they sought to anoint Thine all-pure Body. But seated on the stone they found a shining angel, who called out to them and said: "Why do ye weep for Him from Whose side flows life unto the world? Why do ye seek Him Who is immortal

Matt.26:12-15
as dead in the tomb? Go rather and announce to His disciples
the good tidings of His Resurrection, joy of all the world." Having also enlightened us by it, O Saviour, mayest Thou grant us cleansing and great mercy.

Glory be to the Father...: The Gospel sticheron. Both now...: Most blessed art Thou, O Virgin, Theotokos...

Great Doxology, followed by the Sunday Troparion, Litaniess and Dismissal.

At the Liturgy: Verses between the Beatitudes:
Remember me, my God and Saviour, when Thou comest into Thy Kingdom and save me as Thou alone lovest mankind.

Through the wood of the Cross Thou hast saved again Adam who was beguiled by the tree and the thief as he cried aloud: Remember me, O Lord, in Thy Kingdom.

O Giver of life, having broken the gates and chains of hell, Thou, Saviour, hast made all men rise crying aloud: Glory to Thy Resurrection.

Do Thou Who hast by Thy burial and Thy Resurrection despoiled death, and filled all things with joy, remember me as Thou art compassionate.

When the women bearing myrrh came to the tomb they heard an angel crying: Christ is risen filling the whole world with light.

Let us all praise with one accord Christ nailed to the wood of the Cross thus delivering the world from error.

Glory be to the Father...
We glorify the Father and the Son and the Holy Spirit, saying: O Holy Trinity save our souls.

Both now...

O Virgin who hast past speech in the last times conceived and borne Thine own Creator save those who magnify Thee.

END OF TONE SIX
On Lord, I have cried... we sing ten stichera:

0 come let us rejoice in the Lord Who destroyed the power of death and enlightened mankind, and let us cry aloud with the angels: Glory to Thee, our Creator and our Saviour.

On our account Thou hast endured the Cross and the tomb: and as God Thou hast by death also put death to death: Therefore, we worship Thy Resurrection on the third day: Glory to Thee, O Lord.

On beholding the Resurrection of the Creator, the Apostles, marvelling, sang an angelic song of praise: Here is the glory of the Church, here the richness of the Kingdom: Glory be to Thee, O Lord, Who hast suffered death for us.

0 Christ, though Thou hast been taken captive by wicked men, Thou art my God and I am not shamed; I deny not that Thy back was scourged; I keep not hid that Thou wast nailed to the Cross. I boast of Thy Resurrection, for Thy death is my life; 0 almighty Lord, Who lovest mankind, to Thee be glory.

Christ, fulfilling the prophecy of David, revealed to His disciples the majesty of His habitation in Zion; and showed Himself forth as ever praised and glorified with the Father and the Holy Spirit, being first the Word without flesh that is without beginning and then incarnate for our sakes and slain as man and risen in power, as He loves mankind.

As God and Lord, O Christ, of Thine own Will, Thou hast descended into hell despoiling death; and the third day Thou hast risen again, raising with Thee Adam, held captive by the chains of hell and of corruption, who cried and said: Glory be to Thy Resurrection, O Thou, Who alone lovest mankind.

0 Lord, Thou wast laid in the tomb as if asleep and after three days Thou didst rise again in mighty strength, raising up with Thee Adam from the corruption of death, as Thou art almighty.

Then three stichera from the Menaion.
Glory be to the Father... Both now...

Dogmatikon

Thou, 0 Theotokos, hast been acknowledged to be a Mother above and beyond nature, yet withal remaining a Virgin. This is past words and understanding, and the wonder of Thy giving birth no tongue can tell. Most glorious, 0 pure Virgin, was Thy conceiving; and beyond the grasp of mind, the manner of Thy bearing child. For when God so wills, the order of nature is overthrown. Therefore, we all acknowledging Thee as the Mother of God, fervently beseech Thee: Make supplication for our souls to be saved.

Entrance. O joyful light...

Prokimenon of the day: The Lord is King...

Aposticha:

Rising from the tomb, 0 Saviour of the world, Thou hast, together with Thy flesh, raised up man: To Thee, 0 Lord, be glory.

The Lord is King, and hath put on glorious apparel.

Come, let us worship Him, Who rose from the tomb and gave light to all. For by His Resurrection on the third day He set us free from the tyranny of hell, granting us life and great mercy.

He hath made the world so sure that it cannot be moved.

0 Christ, the Lord, Who alone lovest mankind, Thou hast descended into hell, despoiling death and rising upon the third day, Thou hast raised us up with Thee glorifying Thine all-powerful Resurrection, 0 Thou Who lovest mankind.

Holiness becometh Thine house, 0 Lord, for ever.

0 Lord, what an awful sight it was to see Thee lying as if asleep in the tomb; yet Thou didst rise on the third day in might, raising up with Thee Adam, who cried: Glory to Thy Resurrection, 0 Thou, Who alone lovest mankind.

Glory be to the Father... from the Menaion if there is one, if not:

Glory be to the Father... Both now...

All we dwellers on earth, taking refuge under Thy protection, 0 Lady, cry aloud to Thee: Thou, 0 Theotokos, art our hope, deliver us from our countless sins and save us.

Then Lord, now lettest Thou Thy servant depart... and after Our Father...
Sunday Troparia

Destroying death by Thy Cross, Thou hast opened Paradise to the thief; Thou hast changed the lament of the women who brought myrrh into joy, and Thou hast urged them to proclaim unto the Apostles, that Thou, O Christ and God, wast risen, granting unto the world great mercy.

Glory be to the Father... Both now...

As Thou, who art sung by all the world, art the treasure house of our Resurrection, lead out of the pit and abyss of their offences, those who have put their faith in Thee. For Thou who before bearing child wast Virgin, and in childbirth and after childbirth hast remained Virgin, hast saved us by giving birth to our salvation.

If there is a Vigil these troparia are replaced by: Hail! Theotokos Virgin, Mary full of grace...(3 times). Then: Blessed be the Name of the Lord...(3 times), and the Priest gives the Blessing.

---

TONE SEVEN
SATURDAY
Small Compline

CANTICLE ONE

Irmos: At Thy behest, O Lord, the heretofore easily flowing nature of water was changed into its opposite and became like earth. Therefore, Israel walking dry-shod sings a triumphal song to Thee.

There is no spot in Thee, O Virgin, without blemish, for Thou, O Lady, art utterly fair and blameless. And Solomon, friend of Thy Creator clearly said so of old in song.¹

As a sweet-smelling rose and a lily most pure hast Thou been found in the midst of the hollows of the earth. For the Word Who has created the world went to dwell in Thee, O Theotokos.

He was wrapped in a divinely-woven garment made of scarlet and royal purple from Thy undefiled blood. At a word, Song of Solomon: 4:7
0 Mary whom all men sing, the Master of all became flesh with a breathing soul.

Having received Thy Creator in Thy womb, Thou hast borne without corruption God become an infant. This is a strange wonder; the handmaiden has become the unwedded Mother of the Master.

CANTICLE THREE

Irmos: O Lord and Saviour Who hast founded at the beginning the heavens by Thine almighty Word and every power thereof by Thy divine and all-creating Spirit, establish Thou me on the unshaken rock of Thy confession.

Once upon a time the divinely inspired Prophet foresaw the roll on which the Word was written by the finger of the Father. Therefore, I pray Thee to write me down in the book of life, tearing up the evil record of my transgressions.

Daniel the marvellous, foresaw Thee, the Mountain from which Christ the stone was to be cut, breaking the carved images of the devils. Therefore delivered by Thy conceiving we sing Thy praise as fairest of all, O pure Virgin.

The King of all has woven the purple of His flesh from Thine undefiled blood, and having worn it without corruption He Who is by nature God and mortal man and Whose Kingdom has no end, proceeded from Thee, O Virgin.

I entreat Thee who hast borne God without pain and passion, visit with Thy divine visitation the sorrow of my most passionate heart for Thou art the visitor of the world, its protector and defender, O Lady.

CANTICLE FOUR

Irmos: Without leaving the bosom of the Father Thou, O Christ our God, hast come down upon earth. I have heard the mystery of Thy dispensation and have glorified Thee Who alone loveth mankind.

As beloved Son sitting in the spiritual bosom of the Father, He has also been seated, O all-pure Virgin, in Thy bosom as Thine only-begotten and first-born Son.

O Virgin whom all men sing, Thou hast appeared as a meadow with many flowers, as a sweet-smelling and blossoming
garden of Paradise, blowing upon the stink of the world with the fragrant scent of Thy gifts of grace.

0 Lady of a royal root and tribe and of the same line as King David, Thou hast planted, 0 Queen, and put forth as flower Christ the King.

We joyfully raise our cry to Thee full of honour singing a song of David: Hail! holy Mountain flowing with milk, Hail! golden Ark of the immaterial and venerated sanctuary.

CANTICLE FIVE

Irmos: Night is dark for those without faith, 0 Christ, while light for the faithful lies in the delight of Thy words. Therefore, early in the morning do I come to Thee and sing the praises of Thy divinity.

Isaiah saw Thee, 0 Virgin, bearing God the Word Who has no beginning, law set down by the finger of God the Father without beginning, writing us down in the Book of Life.

Thou, 0 all-Pure, art the rod that hast put forth without watering Christ the flower of immortality. Cleanse my heart from the sprouting of decay and from thoughts that cause destruction.

0 living gate that God broke through, give me the gate of repentance, setting for me the straight and narrow path for me to pass along it joyfully with wide open heart.

Raise me from my bed sleeping because of sin. Put to sleep, 0 Lady, by Thine unsleeping intercession, the movement of my passions and waken me from heavy slumber.

CANTICLE SIX

Irmos: Tossing upon a sea of worldly cares, sinking with a boatload of sins and thrown to a monster that destroys the soul, as Jonah I cry aloud to Thee, 0 Christ: Lead me up out of the deadly deep.

The mouth of the orator has not the strength to put into words the wonder of Thy childbirth, 0 Theotokos, for this wonder is immense even for the powers on high. Thou alone, 0 all-Pure, hast ineffably conceived and born of the Holy Spirit.

0 Theotokos Virgin, Thou dost pour forth streams of healing and dost make diseases cease and grant the faithful who sing Thy praises gladness. Therefore do Thou who art good cure my soul sick from sins and save me.
Beholding the multitude of Thy mercies, I fall before Thee, O Virgin and cry: Do Thou who makest every life prosper, be to me rest and deliverance on my release from the tabernacle of the body.

*Kyrie eleison (3 times)*. Glory... Both now...

Sessional Hymn: TONE SEVEN

O Lady, Thy Son is provoked by the supplications of sinners. For we make the Master wax angry but do Thou, O Pure, divert this wrath to mercy; O Mother of God be compassionate; make the merciful God take pity by Thy self-moved intercessions and rescue us prisoners.

CANTICLE SEVEN

Irmos: In past times the children showed a flaming furnace dropping with dew, as they sang the praises of the One God, saying: The God of our fathers is exalted above all and exceedingly glorified.

O strange, dread mystery! O most unwonted report! That God has become the son of a woman. By deed and not by symbol has He made me by adoption the Son of God.

O Lady, the splendour of Thy childbirth exceeded the height and depth, the length and breadth of the visible creation. For Thou hast past word made the Creator flesh.

Who has seen and heard of a Virgin Maid being with child, conceiving and bearing without knowing a man? In Thee only, O Lady, has the unheard been heard and accomplished.

The great mountain from the holy mounts has been above the heavenly spiritual powers in sanctity. Do Thou who art pure seek me astray in the mountain of perdition and save me.

CANTICLE EIGHT

Irmos: In Sinai the bush unburnt by fire, communing with Moses, made God known to him hard of hearing and slow in speech, while their zeal for God showed forth the three Children as singers not open to assault by the fire crying: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

O Theotokos, Thou hast been shown forth as a new heaven.
a living Paradise, a holy honoured Temple with a soul, a
pure Pavilion, the glorious shrine of the Master Jesus. Him
hast Thou narrowly compassed in Thy womb, 0 Virgin, more
spacious than the heavens.

Come, O ye people, and justly wonder, and cry aloud
all the truly wondrous works of God. For the Babe heaven
could not contain is held in the arms of the Virgin, in His
wish to pluck mortal men, the work of His own hands, from
the tormentor's hand by an almighty arm.

Thou dost appear as a pure tabernacle, a sweet-smelling
box, a spiritual sanctuary, elect and greatly honoured. And
the myrrh that is prepared is not of man's devising and skill.
By the will of the Father and the coming upon Thee of the
Holy Spirit, hast Thou alone given Him a worthy dwelling.

O honoured Maid whom all men sing, Thou hast borne the
fire and been kept unconsumed. Therefore pray with the choirs
of angels and saints Him Thou hast borne for the faithful to
be saved who sing: 0 all ye works of the Lord, praise ye the
Lord.

CANTICLE NINE

Irmos: Without tasting corruption, Thou hast conceived and
sent flesh to the Word, Who is Artificer of all,
0 Mother who knew not a man, 0 Virgin Theotokos,
vessel of Him Who cannot be contained, dwelling-
place of Thine infinite Creator: we magnify Thee.

0 Mother of God who dost save those putting their hope
in Thee, show now towards me the miracle of Thy mercy and
guard me as the apple of the eye, protecting me from opposing
devils and from my own passions under the shadow of Thy wings.

0 Mother of God who at a command hast given birth to the
Word Who beareth all things, incline His behests to withdraw
me at all times inclined to the things below, bowing to the
passions of the flesh and yielding to the crafty behests of
the wily one.

0 divinely-Glorified, no man running to Thy protection
has gone away confounded and participating in sorrow. There-
fore, 0 Virgin, my Expectation, have mercy upon me who run to
Thy mercies, that I may ever glorify Thee with love.

Bowed down by infinite mercy, He Who desires mercy, has
not cast us, fallen into the nethermost pit of hell, aside. And made man from Thee in His love for mankind, He has called back our despairing selves.

We then sing: It is meet, in truth, to bless Thee,... followed by the rest of the order of the office and Dismissal.

TONE SEVEN
SUNDAY
THE MIDNIGHT OFFICE

CANON TO THE HOLY TRINITY

CANTICLE ONE

Irmos: At Thy behest, O Lord, the heretofore easily flowing nature of water was changed into its opposite and became like earth. Therefore, Israel walking dry-shod sings a triumphal song to Thee.

Open the spiritual mouth of my heart and my lips of clay for Thy praise, O One Godhead of all, threefold Light, to sing a song of thanksgiving to Thee, Thou Creator of Light.

To show the exceeding abundance of Thy goodness, Thou, O infinitely powerful Trinity, hast only formed man as a clay image of Thine own sovereign Lordship, O Artificer.

The Mind that has no beginning having begotten the co-eternal Word and shone forth the Spirit, also without beginning, has made us worthy to worship One God according to essence, conformed to us, in three Persons.

Theotokion

O Word of God, Thou hast appeared above the bush to Moses as a cleansing fire without burning it in any way, thus pre-figuring Thine incarnation from a Virgin through which Thou hast fashioned man anew.

CANTICLE THREE

Irmos: O Lord and Saviour Who hast founded at the beginning the heavens by Thine almighty Word and every power thereof by Thy divine and all-creating Spirit, establish Thou me on the unshaken rock of Thy confession.

Singing the praises of Thee, the Master, single and threefold Light, Creator of all, we beg for deliverance of sins and
temptations, O infinitely powerful God. Despise not those who glorify in faith Thy goodness.

Thou, God the Word, hast appeared from the Father, as a branch from the root that has no beginning, and Thou art equal in strength to the Divine Spirit united to Thee by nature. And therefore, we faithful glorify one Lordship in three Persons.

Equal in glory and by nature One all we faithful glorify Thee, Sole and supreme Sovereign Trinity, nature in three Persons indivisible and divided, and worshipping Thee we beg for the forgiveness of our faults.

Theotokion

0 Word of God, Thou hast changelessly been like in all things to mortal men, and hast plainly come forth from a pure Maiden and hast shown to all the Divine Sovereignty, threefold Light, being by essence one of the precisely similar Persons.

Kyrie eleison (3 times).

Sessional Hymn: TONE SEVEN

0 Holy Trinity have mercy upon Thy servants who have sinned. Receive them repenting before Thee, O Thou Who art compassionate. And make them worthy of forgiveness.

Glory be to the Father... Both now...

All-holy Theotokos, do Thou make good our souls grown bad by sins. And deliver from their offences, those who sing Thy praises, O Bride of God.

CANTICLE FOUR

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

0 One Threefold Light, maintaining, divinely ruling, and saving all, now watch over Thy singers and save them from afflictions and passions and every evil.

At a loss for words to express the meaning of Thine incomprehensible thrice-radiant Godhead, we praise Thee, O Lord, and glorify Thy might.

With the choirs of bodiless angels on earth as in heaven we divide Thee without division, 0 One and Three, and we glorify Thee with love as being Master of all things that have being.
Without forsaking the glory of the Father, of Thine own will, Thou hast descended to our lowest estate and He Who is above all essence was made flesh. And Thou hast lifted all of us toward the divine glory 0 Thou Who art compassionate.

CANTICLE FIVE
Irmos: Night is dark for those without faith, 0 Christ, while light for the faithful lies in the delight of Thy words. Therefore, early in the morning do I come to Thee and sing the praises of Thy divinity. 0 nature of the arch-Light, Trinity in character, and One in counsel and glory and honour, strengthen us in Thy love.

Glorifying the Mind, Word and Spirit, the one divine Sovereignty, the nature threefold Sun, we beg to be delivered from temptations and every kind of affliction.

Theotokion
0 Word of God, having been given the form of man's nature from a holy Virgin, Thou hast taught us to praise the Three in One, identical in form and throne.

CANTICLE SIX
Irmos: Tossing upon a sea of worldly cares, sinking with a boat load of sins and thrown to a monster that destroys the soul, as Jonah I cry aloud to Thee, 0 Christ: Lead me up out of the deadly deep.

The single and supreme divine Sovereignty in Three Persons with identically glorious power do we in precisely the same way glorify with each other, their only difference being in the specific nature of each one of them.

The intelligent hosts of angelic arrays praise Thee, 0 One supreme Sovereign, threefold Light. And with them we with mouths of clay sing Thy praises as Maker of all and glorify Thee with faith.

Theotokion
At an ineffable word, the Word was begotten from the Sun who is the Father; another Sun before all ages shone forth latterly from the Virgin, and He taught the one God in three Persons who passeth the understanding.

Kyrie eleison (2 times).
Sessional Hymn: TONE SEVEN

0 Trinity, one essence, 0 One in three Persons, have mercy upon those Thou hast formed, Thou Who art immortal, burning up the evil of those who stumble, and enlightening the hearts of those who sing the praises of Thy compassion. Glory, our God, to Thee.

Glory be to the Father... Both now...

Brightest fire of a most brilliant light, the mercy of Thy grace, 0 Lady, has burnt up the sins of men and poured dew on the understandings of those who praise Thy greatness, 0 Theotokos without spot.

CANTICLE SEVEN

Irmos: In past times the Children showed a flaming furnace dropping with dew, as they sang the praises of the One God, saying: The God of our fathers is exalted above all and exceedingly glorified.

Obeying the saying of the divine prophets we glorify Thee, only One God of all, in three Persons, crying aloud to Thee: Blessed art Thou, 0 Lord God of our fathers.

With lips of dust, we together with the immaterial hosts praise Thee by singing hymns, 0 Holy Trinity, and raising our cry to Thee Who art in essence One: Blessed art Thou, 0 Lord God of our fathers.

Theotokion

That He Who formed Adam might fashion Him anew, He was plainly made man from Thee who art without spot, making men godlike as they thus cried: Blessed, 0 All-Pure, is the fruit of Thy womb.

CANTICLE EIGHT

Irmos: In Sinai the bush unburnt by fire, communing with Moses, made God known to him hard of hearing and slow in speech, while their zeal for God showed forth the three Children as singers not open to assault by the fire crying: 0 all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

Thou dost maintain all, 0 Sovereign Lordship, three in One, without beginning, and Thou dost administer heaven and order the earth. Therefore ever drawn by the spell of Thy love, preserve me to sing to Thee: 0 all the works of the Lord praise the Lord and exalt Him above all for ever.

*Slav text has additional troparion
Make the hearts of those who sing of Thee worthy to be enlightened by the light-creating rays of the threefold Sun; and let them now behold Thine own beauty as far as is possible, O Trinity in One, Who giveth at all times to all that which is fitting for their faith as they praise Thy majesty unto all ages.

Theotokion

The divinely sovereign Light rose brightly from Thy womb, O undefiled Virgin Mother. And He made the whole world shine with a threefold Light and showed the earth as another heaven singing: O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.

CANTICLE NINE

Irmos: Without tasting corruption, Thou hast conceived and lent flesh to the Word, Who is Artificer of all, O Mother who knew not a man, O Virgin Theotokos, vessel of Him Who cannot be contained, dwelling-place of Thine infinite Creator: we magnify Thee.

To speak of Thee in sublime words and praise Thee whom the seraphim extol without ceasing in the heights, is something we creatures of clay cannot do. Yet we make bold as Thou art Master of all, and we magnify the God Who so greatly loves mankind.

Deliver Thy faithful singers from bodily pain and the passions of the soul, O One and only undivided Trinity. And vouchsafe them to be preserved unharmed from all the temptations of this life.

O equally strong and all-powerful, all-excelling divine Sovereign, threefold Light, Thou precisely similar power of the essential goodness, give Thy servants deliverance from their faults and freedom from temptations and passions.

Theotokion

O Theotokos, taking mind and soul and the substance of the flesh from Thine undefiled womb, God the Word in truth appeared as man and He plainly showed man to be a sharer in divine being.

Then we sing Hymns to the Holy Trinity in the Tone of the Week: It is verily meet to laud the transcendent Trinity... and the rest of the order of the office.
TONE SEVEN
SUNDAY
Mattins

The Six Psalms.

On The Lord is God... the Troparion of the Resurrection (twice) and the Sunday Theotokion (once). (see p.170)

After the first reading from the Psalter, sessional hymn:

After the Life had been laid in the tomb and the seals had been set upon the stone, the soldiers watched Christ as if He were a sleeping King, and the angels glorified Him as God immortal, while the women cried aloud: The Lord is risen, granting the world great mercy.

γ. Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever.

By being for three days in the tomb Thou hast despoiled death, and by Thy life-bearing Resurrection Thou hast raised man in his corruption, O Christ, our God, as Thou lovest mankind, glory be to Thee.

Glory be to the Father... Both now...

0 Virgin, Mother of God, do Thou make ceaseless supplications unto Christ our God that He may save our souls: for He was crucified and rose for us, thus laying low the power of death.

After the second reading from the Psalter, sessional hymn:

When the sepulchre was sealed, Thou the Life, O Christ our God, didst rise from the tomb, and when the doors were closed, Thou, the Resurrection of all didst come amidst Thy disciples, renewing through them a right spirit in us according to Thy great mercy.

γ. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works.

The women ran to the tomb in tears bearing spices, and while the soldiers were keeping watch over Thee, the King of all, they said within themselves: "Who will roll away the stone for us? The Angel of Great Counsel is risen, trampling death". Glory unto Thee, O almighty Lord.

Glory be to the Father... Both now...

Hail! O Theotokos, Virgin full of grace, Thou haven and mediator of mankind. For of Thee was the Deliverer of the
world made flesh. Thou only art Mother, as well as Virgin, ever blessed and glorified. Intercede with Christ, our God, that He bestow peace upon all the inhabited earth.

After the Evlogitaria of the Resurrection:

YPAKOŚ

Because Thou lovest mankind, O Christ our God, Who hast put on our human form and in the flesh suffered the Cross, save me by Thy Resurrection.

Hymn of Degrees

Antiphon One

O Saviour Who hast turned Zion from the captivity of error, make me live by plucking me from the bondage of passions. They that sow in the south in tribulation with fasting and tears, shall reap the joyful sheaves that bear the fruits of everlasting life.

Glory be to the Father... Both now...

In the Holy Spirit is the fount of all divine treasures. Of Him are wisdom, understanding and fear. Unto Him be praise, glory, honour and power.

Antiphon Two

Except the Lord build the house of the soul, we labour in vain. For neither deed nor word is made perfect save in Him. The saints from the fruit of the womb moved by the Spirit put forth teachings from the Father concerning our adoption into Sonship.

Glory be to the Father... Both now...

All things have their being in the Holy Spirit. For, God of all, His dominion is the universe, He is unapproachable light and life of all.

Antiphon Three

They that fear the Lord have found the ways of life and are blessed now and ever by pure glory. Beholding as a crowning root, Thy offspring around Thy table, rejoice and make glad, leading them unto Christ, the Chief Shepherd.

Glory be to the Father... Both now...

In the Holy Spirit lies a depth of grace, a wealth of glory, a great profundity of judgement. For He is to be served with the same glory as the Father and the Son.
Proklimenon:

Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever.

γ. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works.

Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the Resurrection, Psalm 50 and the rest of the order of the Office.

CANON OF THE RESURRECTION

CANTICLE ONE

Irmos: At Thy behest, O Lord, the heretofore easily flowing nature of water was changed into its opposite and became like earth. Therefore, Israel walking dry-shod sings a triumphal song to Thee.

The tyranny of death has been condemned through the Wood, by Thy having been condemned to an unjust death, O Lord. Therefore, since the Prince of darkness has not defeated Thee, he has been rightly cast out.

Hell came near Thee and not having the strength to crush Thy body with his teeth, his jaws were broken. Therefore, having destroyed the pains of death, Thou art risen upon the third day, O Saviour.

Theotokion

The pains of our mother Eve have been destroyed. For escaping pain, Thou hast without knowing wedlock borne child. Therefore, as we know Thee to be clearly Mother of God, O Most Pure, we glorify Thee.⁴

Another Canon to the Cross and the Resurrection

Irmos: Thou hast covered Pharaoh and his chariots with the sea.

By the Cross, the Saviour poured out unto us two life-bearing fountains from His pierced side.² We sing unto Him for He has been glorified.

Having dwelt in the tomb and risen on the third day, Christ granted mortal men the expectation of incorruption. We sing unto Him for He has been glorified.

Theotokion

Thou alone hast been shown forth Virgin even after childbirth. For Thou hast borne made flesh the Creator of the world. Therefore we all cry unto Thee: Hail!⁵

⁴Luke 1:34.
²John 19:34.
Another Canon to the Most Holy Theotokos

Irmos: At Thy behest, O Lord...

0 Virgin, who hast borne a depth of mercies, make my soul shine with Thy light-bearing radiance that I may sing with love the praises of the abyss of Thine own miracles.

Beholding us wounded by the darts of sin, the Word in His kindness took pity on us. Therefore, the Most High God ineffably united Himself to the flesh from Thee, O Virgin.

The corrupt and mortal nature of man was swallowed up by death, O Virgin: and by Thy having conceived Life, Thou hast led it back again from corruption to life.

CANTICLE THREE

Irmos: O Lord and Saviour Who hast founded at the beginning the heavens by Thine almighty Word and every power thereof by Thy divine and all-creating Spirit, establish Thou me on the unshaken rock of Thy confession.

Ascending upon the Wood, Thou hast, of Thine will, suffered pain for us, O compassionate Saviour, and hast endured stripes, means of peace and salvation for the faithful. And thereby, O Merciful, have we all been reconciled to Thine own Father.

Thou hast cleansed me of the wound from which my soul suffered at the bite of the serpent, O Christ, and Thou hast shown light unto me who in times past lay in darkness and corruption. For, having descended into hell, by the Cross Thou hast raised me with Thyself.

Theotokion

At the prayers of Thy Mother, who knew not a man, decide on peace for the world, O Saviour, and give victory to Orthodox Christians over their barbarian adversaries and count them worthy to glorify Thine ineffable glory.

Another Canon to the Cross and the Resurrection

Irmos: Having established the heavens by the Word...

Do Thou, Who as Benefactor and God hast endured the Passion on the Cross and hast opened Paradise to the thief, establish my mind according to Thy will, O Thou Who alone lovest mankind.

Do Thou Who hast risen from the tomb on the third day
and Who, as Giver of Life and God, hast made life shine upon the world, establish my mind according to Thy will, O Thou Who alone lovest mankind.

Theotokion

O Virgin Mother Mary, who hast conceived God without seed and destroyed the curse of Eve, entreat the God Who was made flesh of Thee, to save Thy flock.

Another Canon to the Most Holy Theotokos

Irmos: O Lord and Saviour...

The serpent having crawled out of Eden and beguiled me with a desire to be God, dragged me down to earth. But He Who is tenderhearted and compassionate by nature took pity, and by a divine mystery going to dwell in Thy womb, O Mother Virgin, He became like unto me.

Blessed is the fruit of Thy womb, O Virgin Theotokos, Joy of all. For Thou hast borne unto the whole world joy and gladness that verily disperse the grief of sin, O Bride of God.

O Virgin, Mother of God, Thou hast borne unto us eternal life and light and peace, appeasing by faith and by a confession of grace the old battle of man against God the Father.

CANTICLE FOUR

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

After He Who was made flesh of the Virgin had given His own back to scourging, the servant having sinned, the innocent Master was tortured, taking away my reproach.

After standing as a man on trial at the judgment seat of transgressing judges, He was punished; and He Who formed man and righteously judges the earth as God was buffeted by a hand of dust.

Theotokion

As Thou art Mother of God indeed, pray Thy Maker and Son to guide me to the redeeming haven of His glorious will, O Thou who art all-blameless.

1Gen.3
2Matt.26:67
3Gen.2:7
4Jen.1:20
5Mark14:65
Another Canon to the Cross and the Resurrection

Irmos: The foreseeing Prophet...
Not having known sin, O Lord, Thou hast, because of it, become that which Thou wast not, taking form and accepting something alien to Thee, in order to save the world and to kill the tyrant after beguiling him.

Hung upon the Cross Thou hast destroyed the sin of our forefather Adam, and filled with joy our mother Eve; for Thou hast come to save all Thine anointed.

Theotokion
Thou born of a Virgin, hast died and brought to life Adam whose understanding had gone astray for death feared Thy strength, because Thou hast come to save all those in corruption.

Another Canon to the Most Holy Theotokos
Irmos: Without leaving the bosom of the Father...
Showing Thyself to God, wholly elect and beautiful past all creation, do Thou whom all men laud, make bright with Thine outpouring light those that sing Thy praises.
Unto mortal men hast Thou who art pure borne from Thy pure blood God who delivers from many sins those who honour Thee with love and sing Thy praises, O Mother Virgin.
Reasonable nature, having now been instructed in the ineffable mystery of Thy conceiving, O All-Blessed, ministers as priest to Him Who shone forth from Thee, O Virgin.

CANTICLE FIVE
Irmos: Night is dark for those without faith, O Christ, while light for the faithful lies in the delight of Thy words. Therefore, early in the morning do I come to Thee and sing the praises of Thy divinity.

For Thy servants hast Thou been sold, and buffet ing hast Thou endured, O Christ, means of freedom for those who sing to Thee: "Early in the morning do I come to Thee and sing the praises of Thy divinity."

By Thy divine strength, O Christ, hast Thou, through the weakness in the flesh, cast down the strong one and through the Resurrection, hast Thou shown me forth as victor over death, O Saviour.

Hab. 3:12
Rom. 8:21
Theotokion

Pure Mother, Thou hast given birth to God made flesh from Thee, as was divinely fitting, since Thou, whom all men sing, hast not known a man, but hast conceived of the Holy Spirit.

Another Canon to the Cross and the Resurrection

Irmos: O Lord, my God...

When Thou, numbered with the transgressors, wast raised up on Golgotha, the lights hid themselves and the earth quaked, and the veil of the Temple was rent in twain, revealing the falling away of the Jews.

We glorify Thee, in song, O Thou Who hast brought to an end all the might of the tyrant by the power of Thine incomprehensible Godhead and hast raised the dead by Thy Resurrection.

Theotokion

O far-famed Theotokos, Mother of the King and God, by Thy prayers send down cleansing of their sins to the faithful who ever sing Thy praises with faith and love.

Another Canon to the Most Holy Theotokos

Irmos: Night is dark...

Jacob having seen the ladder fixed and reaching the heights, learnt that it was the image of Thyself who knew not wedlock. For through Thee, O all-pure Lady, God consorted with men.

Having found eternal deliverance through Thee, O Virgin, we eagerly cry aloud to Thee: "Hail! O Bride of God," and having rejoiced in Thy light we praise Thee in hymns, O Thou whose praises all men sing.

The Bridegroom finding Thee, only lily among the thorns, shining forth with the brightness of purity and the light of chastity, O Virgin, took Thee, to be His bride, O Thou who art without spot.

CANTICLE SIX

Irmos: Tossing upon a sea of worldly cares, sinking with a boat-load of sins and thrown to a monster that destroys the soul, as Jonah I cry aloud to Thee, O Christ:

Lead me up out of the deadly deep.

1Is. 53:12
2Matt. 27:51
3Gen. 22:12
The souls of the righteous imprisoned in hell and that remained there, remembered Thee, and prayed to Thee for salvation. And Thou hast granted it through Thy Cross, O Christ, going down into the nethermost parts of the earth because Thou art compassionate.

Looking towards Thy living Temple not made by hand of man, destroyed by the Passion, the choir of apostles again lost hope, but having worshipped beyond hope they everywhere proclaimed Thee risen.

**Theotokion**

0 Virgin, Bride of God, what man shall be able to tell of the ineffable manner of Thy bearing child for our sake? For God the Word, Who cannot be circumscribed, having been united to Thee, became flesh from Thee.

**Another Canon to the Cross and the Resurrection**

Irmos: From the womb, Jonah...

0 Saviour, Thou hast taken the dominion of the enemy captive, having been raised up of Thine own will upon the Cross, and hast nailed to it the handwriting of our sins, O Thou Who art good.

0 Saviour, rising in power from the dead Thou hast raised up mankind with Thyself, bestowing upon us life and immortality, because Thou lovest mankind.

**Theotokion**

Entreat without ceasing our God, Whom Thou hast unsearchably borne, 0 Theotokos, that those who sing Thy praises be saved from peril, 0 pure and ever-Virgin.

**Another Canon to the Most Holy Theotokos**

Irmos: Tossing upon a sea...

Figures of the law and predictions of the Prophets plainly foretold that by Thee, pure Virgin, would be borne the Benefactor of all creation, Who in many ways and diverse manners has benefited the faithful who sing Thy praises.

Adam, the first-formed man, who was banished in past times from the divine joy of Paradise by the will and intent of the murderer, hast Thou who hast not known wedlock led back again by bearing Him Who has delivered us from transgression.

He, Who by divine purpose and power to create, has set all things up from nothingness, proceeded from Thy womb, 0 Pure, and

\[\text{Rom. 6:9}\]
\[\text{Col. 2:14}\]
shone upon those in the darkness of death with the lightning pertaining to the sovereignty of God.

Kontakion, TONE SEVEN

The power of death is no longer strong enough to hold fast mortal men. For Christ has descended, breaking to pieces and destroying its power. Hell is now in bonds, and the Prophets with one accord rejoice exceedingly, saying: "The Saviour is come: go forth unto the Resurrection, 0 ye faithful."

Ikos

The nethermost parts of the world, that are, hell and death, tremble today, before One of the Trinity: the earth shakes and the gatekeepers of hell are struck with fear beholding Thee: While all the creation rejoicing in common with the prophets, sings a triumphal song to Thee, our Deliverer and God, Who hast now destroyed the might of death. Let us shout and cry aloud to Adam and those sprung from him: "The Cross has brought him in again: go forth unto the Resurrection, 0 ye faithful."

CANTICLE SEVEN

Irmos: In past times the Children showed a flaming furnace dropping with dew, as they sang the praises of the One God, saying: The God of our fathers is exalted above all and exceedingly glorified.

Adam, by being voluntarily disobedient was put to death through a tree, while he has been restored again by the obedience of Christ, for the exceedingly glorious Son of God was crucified for me.

The whole congregation sang the praises of Thy rising from the tomb, 0 Christ. For Thou hast flowered forth life for those in hell; Resurrection for the dead; exceedingly glorious Light for those in darkness.

Theotokion

Hail! Daughter of corruptible Adam! Hail! Only Bride of God. Hail! Thou, through whom, by conceiving God, corruption has been driven out. Entreat Him, 0 Pure, that all our souls be saved.

Another Canon to the Cross and the Resurrection

Irmos: Those cast into the fiery...

\[1] John 11:25
\[2] Is.9:2; Matt.4:16
Thou art He that deadened the sting of sin and destroyed by the spear in His side the handwriting of the transgression of Adam. Blessed art Thou, 0 Lord, God of our fathers.

Thou art He Whose side was pierced, and Who has cleansed by the sprinkling of His divine blood the earth, defiled by the blood sacrificed to devilish idols. Blessed art Thou, 0 Lord, God of our fathers.

Theotokion

0 Mother of God, Thou hast made Christ shine upon the world. Light that was before the sun, Who has delivered from darkness and enlightened by the knowledge of God all who cry: Blessed art Thou, 0 Lord, God of our fathers.

Another Canon to the Most Holy Theotokos

Irmos: In past times the Children...

Having Thee in His possession, golden ornament finely wrought, Thy Creator and Lord loved Thee, He the greatly exalted and exceedingly glorious God of our fathers.

In days of old, Isaiah was purified after receiving the coal of fire and he saw in it the symbol of Thy childbirth, 0 Maiden, the greatly exalted and exceedingly glorious God of our fathers.

Divine prophets beholding in days of old the marvellous symbols of Thy divine childbirth sang Thy praise in sweet accord and cried aloud: greatly exalted and exceedingly glorious God of our fathers.

CANTICLE EIGHT

Irmos: In Sinai the bush unburnt by fire, communing with Moses, made God known to him hard of hearing and slow in speech, while their zeal for God showed forth the three Children as singers not open to assault by the fire crying: 0 all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

The Lamb, reasonable and undefiled, having been slaughtered for the world, made the offerings according to the law cease, cleansing as God without sin, this same world that ever cries: 0 all ye works of the Lord, sing the praises of the Lord and exalt Him above all for ever.

Our flesh, not being incorruptible before the Passion, when assumed by the Maker has been put out of reach of corruption

1Cor. 15:55
2Is.66:7
after the Passion and the Resurrection, and this has renewed mortal men, who cry aloud: O all ye works of the Lord, sing the praises of the Lord and exalt Him above all for ever.

_Theotokion_

Thy purity and utter blamelessness, O Virgin, cleansed the filth and vileness of the inhabited earth, and having been, O Most Pure, the cause of our reconciliation with God, all men bless Thee, Virgin, and exalt Thee above all for ever.

_Another Canon to the Cross and the Resurrection_

_Irmos:_ The only King without beginning...

Him Who endured the Passion of His own will and was voluntarily nailed upon the Cross, and destroyed the powers of hell, do ye priests praise and ye people exalt above all for ever.

Him Who laid low the dominion of death and rose from the tomb in glory and saved mankind, do ye priests praise, and ye people exalt above all for ever.

_Theotokion_

The only compassionate and pre-eternal Word born in the last times of the Virgin, and Who destroyed the original curse, do ye priests praise and ye people exalt above all for ever.

_Another Canon to the Most Holy Theotokos_

_Irmos:_ In Sinai the bush unburnt by fire...

O Mother of God, Thou hast strangely enlightened the inhabited earth by the brightness of Thy childbirth. For Thou hast carried in Thine arms God indeed, enlightening the faithful who at all times cry: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

O Pure, we sing with reverence the praises of Thy womb in which God dwelt, taking flesh and giving the light of divine knowledge to all the faithful who at all times cry: O all ye works of the Lord, bless ye the Lord and exalt Him above all for ever.

O pure Theotokos. Thou Mother of God, by the sparkling of Thy light Thou hast made those who sing Thy praises luminous. For Thou hast appeared as the tabernacle of Light, making bright with joy those who at all times cry: O all ye works of the Lord, praise ye the Lord and exalt Him above all for ever.
CANTICLE NINE

Irmos: Without tasting corruption, Thou hast conceived and lent flesh to the Word, Who is Artificer of all, O Mother who knew not a man, O Virgin Theotokos, vessel of Him Who cannot be contained, dwelling-place of Thine infinite Creator: we magnify Thee.

Let your mouths be stopped, O all ye whose minds have gone astray, and who attribute suffering to the Godhead. For we magnify as One in two natures the Lord of glory crucified in the flesh, but not crucified in His divine nature.

O ye who deny the resurrection of the body, be ye instructed by coming to the tomb of Christ. For the flesh of the Giver of life has been put to death and is risen again, unto the assurance of the last Resurrection, for which we hope.

To the Trinity

Honouring not a trinity of Godheads, but of Persons, not one Person but One Godhead, we cut off those dividing it and we again confound those daring to confound this Same whom we magnify.

Another Canon to the Cross and the Resurrection

Irmos: O Mother of God and Virgin...

Christ, Light of Light, brightness of the glory of the Father, shining timelessly, has made light shine unto the lives of mankind lying in darkness and driven out pestilential gloom: It is He Whom we faithful magnify without ceasing.

Myrrh is for the dead, song for the living: since tears are for the dying, bring ye, O women, a song for the Life of all, whose rising the messenger proclaimed, announcing the good tidings of the Resurrection of Christ.

Theotokion

"I know no God save Thee", cries the Church aloud to Thee, "Thou hast chosen me from the unbelieving nations to be Thy Bride." Give, then, O Word, as Thou art compassionate, salvation to the faithful by the intercession of Her that brought Thee forth.

Another Canon to the Most Holy Theotokos

Irmos: O Mother of God and Virgin...

O ever-virgin Maiden, Thou art shown forth unto us as a means of joy eternal and gladness, Thou who by the Holy Spirit
hast in truth brought forth the Redeemer Who has delivered all those who honour Him as God.

David Thine ancestor, singing of Thee, O Most Pure, called Thee the tabernacle of the divine sanctuary, having past nature contained God Who sitteth in the bosom of the Father, Whom we honour without ceasing.

O Maiden Thou art in truth far higher than all creation. For Thou hast bodily borne unto us the Creator of all things. Therefore, as Mother of the only Master, Thou art the first to carry off the victory over all.

After Holy is the Lord our God...

Exapostilarion of the Sunday followed by ten stichera on Lauds:

Christ is risen from the dead, bursting asunder the chains of death: proclaim, 0 ye earth, tidings of great joy: sing, 0 ye heaven, of the glory of God.

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

Let us never cease to hail the Resurrection of Christ Who has saved us from our transgressions. Holy is the Lord Jesus Who showed forth the Resurrection.

What shall we give Thee, 0 Lord, for all that Thou hast given us? For our sakes Thou, 0 God, hast lived among men; on account of our corrupt nature the Word became flesh and dwelt in us. He became the Benefactor of the thankless, the Liberator of those in captivity; He is the Sun of Righteousness for those sitting in darkness; He Who is impassible, endured the Cross; He is the light in hell; He is Life in death; He is the Resurrection of the fallen, and we cry unto Him: Glory unto Thee, our God.

0 Lord, by Thy mighty power, Thou hast broken in pieces the gates of hell and brought down the dominion of death, and as Master of the inhabited earth and almighty God, Thou, by Thy divine and glorious Resurrection hast raised up the dead lying from eternity in darkness.

Come, let us rejoice in the Lord, and make glad in His Resurrection, for with Himself He raised up the dead from the enduring bonds of hell, granting the world, because He is God, eternal life and great mercy.

1Ps.2:7
2Mal.4:2
3Is.42:7
An angel, shining like lightning, sat upon the stone of the tomb, that had held life, and he announced the good tidings to the women, saying: "As He said unto you, the Lord is risen. Announce to His disciples that He goeth before you into Galilee, and that He granteth the world eternal life and great mercy."

O iniquitous Jews! Why did ye reject the Cornerstone? He is the stone that God laid in Zion: He it is Who made water gush out of the rock in the wilderness, and Who pours forth from His side immortality unto us. He is the Stone that was cut from the Virgin Mountain without the will of man. He, as Daniel said, is the Son of Man coming upon the clouds of heaven going towards the Ancient of days and His Kingdom is everlasting.

Glory be to the Father...! The Gospel sticheron. Both now...! Most blessed art Thou, O Virgin, Theotokos... Great Doxology, followed by the Sunday Troparion, Litanies and Dismissal.

At the Liturgy: Verses between the Beatitudes:

Fair to look upon and good for food was the fruit that killed me; while Christ is the Tree of life. Eating Thereof I die not but cry aloud with the thief: Remember me, O Lord, in Thy Kingdom.

Lifted upon the Cross, Thou Who art compassionate, hast blotted out the handwriting of Adam's sin in days of old, and Thou hast saved from error all the whole line of mortal men. Therefore we sing Thy praises, O Benefactor and Lord.

Thou hast nailed our sins upon the Cross, O Christ Who art compassionate, and by Thy death hast Thou put death to death, raising the dead from the dead. Therefore we venerate Thy holy Resurrection.

The serpent once emptied his poison into the ears of Eve; while Christ on the wood of the Cross poured the sweetness of life unto the world. Remember me, O Lord, in Thy Kingdom.

In the tomb wast Thou laid as mortal, O Christ, the Life of all and Thou hast burst asunder the chains of hell and risen the third day in glory as mighty, Thou hast enlightened all. Glory to Thy Rising.

Ps.117:22; 1Pe.2:6; Ephes.2:20
2Co.5:17
2Pe.3:18,19
Dan.7:15,27
The Lord rose from the dead on the third day and gave His own peace to the disciples. And He blessed them and sent them forth saying: Lead ye all men into my Kingdom.

Glory be to the Father...

The Father is Light, the Son and Word is Light, Light is the Holy Spirit. But the Light is One in Three for God is One in three Persons, one nature and sovereignty, being unsevered, unconfused and pre-eternal.

Both now...

As Thou Thyself knowest, Thou hast conceived on earth and in the flesh the Son and Word of the Father, 0 Theotokos. Therefore, 0 Virgin Mother, those who have been made godlike through Thee, cry to Thee: Hail! Thou Hope of Christians.

END OF TONE SEVEN
On Lord, I have cried... we sing ten stichera:

We offer up to Thee, O Christ, our evening hymn and reasonable service\(^1\) for it hath pleased Thee to have mercy upon us by Thy Resurrection.

Lord, Lord, cast us not away from Thy face, but be pleased to have mercy upon us by Thy Resurrection.

Rejoice, O holy Zion, Mother of Churches and dwelling-place of God, for Thou hast been the first to receive remission of sins by the Resurrection.

Begotten before all ages of God the Father, the Word, Who in the latter time willed to take flesh of a maid who knew not a man, endured the death of the Cross and by His own Resurrection saved man who in the past was made subject to death.

We glorify Thy Resurrection from the dead, O Christ, by which Thou hast set free the line of Adam from the torment of hell and as God hast granted the world eternal life and Thy great mercy.

Glory be unto Thee, O Christ, our Saviour, Only begotten Son of God Who wast nailed to the Cross and on the third day rose from the tomb.

We offer Thee glory, O Christ Who of Thine own will hast endured the Cross for our sake, and we worship Thee, O Saviour almighty, Who loveth mankind. Cast us not away from Thy face, but hearken unto us and save us by Thy Resurrection.

Then three stichera from the Menaion.

Glory be to the Father... Both now...

**Dogmatikon**

In His love for mankind, the King of Heaven appeared upon earth and dwelt among men.\(^2\) For He took flesh of a pure Virgin, and thus incarnate He came forth from Her. The only Son is He: twofold in nature, but not in person. In proclaiming Him perfect man and perfect God indeed, we confess Christ our God. Beseech Him, O Mother without wedlock to have mercy upon our souls.

\(^{1}\text{Rom. 12:1} \quad ^{2}\text{John 11:14}\)
Entrance. O joyful light...

Prokimenon of the day: The Lord is King...

Aposticha:

0 Jesus Who came down from heaven, Thou didst ascend upon the Cross and didst come to die, 0 Immortal Life, true Light for those sitting in darkness; and the Resurrection of all the fallen: Glory unto Thee, our Saviour, Who enlightens us.

¥. The Lord is King, and hath put on glorious apparel.

Let us glorify Christ risen from the dead, Who took upon Himself body and soul, and separated them one from another by His Passion: for His most pure soul went down to hell which He despoiled; and in the tomb the Holy Body of the Deliverer of our souls knew not corruption.

¥. He hath made the world so sure that it cannot be moved.

We glorify Thy Resurrection from the dead, 0 Christ, in psalms and song, for by it Thou hast freed us from the torments of hell, and hast, since Thou art God, granted eternal life and Thy great mercy.

¥. Holiness becometh Thine house, 0 Lord, for ever.

0 Lord of all, incomprehensible Maker of heaven and earth, through Thy passion on the Cross, Thou hast freed me from passions. After enduring burial, Thou hast risen in glory, raising up Adam with Thy mighty arm. Glory be to Thy Resurrection on the third day, by which Thou hast endowed us with eternal life and granted us the cleansing of our sins, for Thou alone art compassionate.

Glory be to the Father... from the Menaion if there is one, if not:

Glory be to the Father... Both now...

0 Virgin unwedded, 0 Mother of God on high, Thou hast ineffably conceived God in the flesh; and being beyond reproach, Thou hast granted us all purification of our transgressions. Accept the supplications of Thy servants, and do Thou, who now receivest our entreaties, pray for us all to be saved.

Then;  Lord, now lettest Thou Thy servant depart in peace...

Sunday Troparia

Compassionate, Thou hast descended from on high and

Is.9:1-2
accepted burial for three days so as to free us from the passions. Glory unto Thee, O Lord, our Life and Resurrection.

Glory be to the Father... Both now...

Thou, O good Lord, for our sakes wast born of a Virgin and hast endured crucifixion, despoothing death by death, and, as God, Thou hast shown forth the Resurrection. Despise not the work of Thine hands. Show Thy love for man, O merciful Lord. Accept the intercession made on our behalf by the Theotokos, who bore Thee, and, O our Saviour, save Thy despairing people.

If there is a Vigil these troparia are replaced by: Hail! Theotokos Virgin, Mary full of grace... (3 times). Then: Blessed be the Name of the Lord... (3 times), and the Priest gives the Blessing.

TONE EIGHT
S A T U R D A Y
S M A L L C O M P L I N E

CANON TO THE MOST HOLY THEOTOKOS
(composed by Nicholas of the Protection)

CANTICLE ONE

Irmos: The rod of Moses, working wonders in times past, marking the sea with a cross, struck it and parted it, and sank Pharaoh driving his chariot, while it saved Israel who fled across on foot, singing a song to God.

By divine forethought I have come into being after the image of God. Woe is me, I have defiled the understanding of my soul by orders given by the hand of the evil one but do Thou, O Virgin, deliver me from Gehenna and save me that I may glorify Thee with thanksgiving.

Defiled by hateful passions I am the bearer of a conscience and as a rotten tree I am weighed down by sin. O Lady, vouch-safe me to be a grafted tree by the shedding of my tears and make me bear the fruit of repentance.

O Excellency of Jacob make my soul beautiful with sights of beauty, Thou in whom God the Word went lovingly to dwell as being fair and without spot and take off me, through freedom Ps. 46:4

-197-
from passion, the unshapely garment of the ugly passions.

Show me to be a temple of the Holy Spirit, O Mother of God, pure and true, Thou, the most wonderful of all, for we have obtained in Thee an Advocate and a champion in all the calamities of this life and an unsleeping Intercessor with God.

CANTICLE THREE

Irmos: O Christ Who hast in the beginning established the heavens by Thine understanding and hast founded the earth upon the floods, confirm Thee upon the rock of Thy Church, for none is holy save Thee, Who alone lovest mankind.

Do Thou, who hast beyond nature conceived in Thy womb without seed and hast borne beyond words the Word, receive me who by nature have sinned in many things. And have mercy upon me become as the dumb beasts.

Thou alone, O pure Virgin, hast completely surpassed by Thy chastity those born on earth while I have excelled by my prodigality. Therefore do Thou who hast appeared greater in honour than the nature of angels save my prodigal self from the hands of devils.

If I have complete recourse in the den of miseries and the pit of ignorance to Thee who art holy, it is because I know Thine abundant and boundless compassion. I stretch out my hand to Thee: do Thou, straightway taking pity, save me.

That I may reverently glorify Thee and piously worship Thee, pluck me unworthy servant, O Maid, from every kind of temptation, danger and affliction and from sickness and the punishment to come.

CANTICLE FOUR

Irmos: Thou art my strength, O Lord, Thou also art my power, Thou art my God, Thou art my exceeding joy, Who without leaving the bosom of the Father, hast none the less visited our poverty. With the Prophet Habakkuk, therefore, I cry to Thee: Glory to Thy might, O Thou Who lovest mankind.

O Theotokos, Thou art the great joy of my heart, Thou art my strength, Thou art my boast and my light. Thou art the bliss of my soul. Thou art my glory and my adornment, O sweetest breath of life, O gladness full of pleasure and
rejoicing, and the enjoyment of happiness.

O holy Maid, whom all men sing, accept a hymn of praise from lips defiled, Thou unerring refuge of the despairing. Be also to me for a place of propitiation and deliver me by Thine intercessions from the bitter condemnations of hell, O Thou, full of divine grace.

O only ready succour of Christians, stretch out to me the hand of help and be Thou our champion in the hour of battle, O Maid, we unworthy pray, with sounds of thank offering, that we may sing unhurt the praises of Thy warm defense.

I have disobeyed and have fallen into a sorry plight and coming out of this plight, I have got into bad habits and I have gone and fallen in love with them and it has become as it were a second nature for me to go from bad habit to bad habit and I am hard pressed to seek the needful way of life.

CANTICLE FIVE

Irmos: O Light that never sets why hast Thou cast me from Thy face? Why has the alien darkness covered me, poor wretch? But turn me back, I entreat Thee, and guide my paths towards the light of Thy commandments.

Weighed down by the sleep of heedlessness and the torpor of slothfulness I wander about without feeling in the gloom of passions. But, O Gate of light, enlighten my eyes that I sleep not in death.

Before Thee do I fall and cry, do Thou who art without spot, kill the sin reigning and living in me through sickness of mind. And make me, O Maid, a participator in divine life by putting the flesh to death by the mind.

The three Children unburnt in the flames that licked them formed a choir trampling down the seething furnace of lusts. Show the three parts of my soul to be as the threefold Trinity, having become holy and One.

O cloud-bearing rain, O water sprinkling with knowledge, and filling those laid low by the flame of ignorance. O Maid without spot, give relief to those acknowledging Thee and sprinkle them also with dew.

CANTICLE SIX

Irmos: Cleanse me, O Saviour, for many are my transgressions and lead me up from a depth of evil, I entreat Thee, for unto Thee have I cried aloud: Hearken then unto

Ps. 12:3
me, O God of my salvation.

Break, O Lady, the arrows of the godless sons of Hagar
and make every purpose of the devils against Christian people
vain, protecting and guarding us that we may glorify Thee
with love.

Mary, Thou pure and most honoured dwelling of the
Creator of all, grant me for my soul a cleansing tear. And
hearken to my supplication, O Thou who art without spot.

Thou hast been the living pavilion of the Master. I
therefore entreat Thee show me, O Lady, to be the abode of
the Trinity, driving away from my soul obscuring passion.

Let Thine ineffable compassion now shine upon me, O Maid,
delivering me from a depth of sins and despair, and guiding
me towards the havens of repentance.

Kyrie eleison (3 times). Glory... Both now...

Sessional Hymn: TONE EIGHT

0 faithful, let us praise the Mother Virgin Maid who is
in heaven the honour of the powers, and in this world the
exaltation of our souls. Hail! Thou who hast carried in Thy
womb the Maker of the angels: Hail! Thou cleansing of the
fallen who hast given flesh to God the Word: Hail! Thou Bride
unwedded.

CANTICLE SEVEN

Irmos: Once at the descent of God the fire in Babylon was
put to shame, therefore the Children dancing with
joyful feet, and rejoicing in the furnace as in a
meadow sang: Blessed art Thou, O God of our fathers.
O Theotokos, the fruit of Thy womb has brought us slain
by a fruit, to life. Therefore singing Thy praises, as is due,
we cry: God of our fathers, blessed art Thou.

Having brought forth beyond nature and word the Master of
the whole world, Thou dost feed from Thy breasts Him Who pre-
pares a table in good time for all. Do Thou who art gracious
entreat Him on our behalf.

0 Virgin, my way of thinking is childish, my mind unstable
and my reason imperfect. For me not to prefer the worse to the
better bestow on me the gift of courageously understanding
aright that which is expedient.

0 ever-virgin Maid, who hast conceived for us God incarnate,
preserve my soul ruled by many foul sins that I may call Thee who art pure, blessed.

CANTICLE EIGHT

Irmos: The tyrant of the Chaldeans in his wrath, had the heat of the furnace fanned sevenfold for the servants of God but seeing them saved by a better Power he cried: "The Maker and Deliverer do ye children bless, and ye priests praise and ye people exalt above all for ever."

In former times the Children who bent not the knee before the unlawful object of reverence, were cast into the threatening fire, and they remained unconsumed. I, who have surrendered myself to lusts, shall be cast into the coming eternal fire to be beaten and to lament. But spare me, 0 Maid, and by Thy divine intercessions give me conversion.

When the lusts of the body and the disorderly and changing movements of the distorted soul are ended, they send those, alas, who abide in them to the unsleeping worm. And what hast thou done, poor wretch, who hast not repented? I take refuge in Thee, 0 Maid, take pity on me.

Do Thou who art undefiled and hast received in Thy womb the divine fire, burn up, I entreat Thee, all the stuff of my passions. Enlighten my mind, make my heart shine, deliver me from all harm as I cry aloud: O ye children bless, ye priests praise, ye people exalt Him above all for ever.

The Lord went to dwell in Thy womb without stain, and showed Thee, 0 Mary whom all men sing, to be on earth another heaven. Therefore I faithfully cry to Thee: Preserve me from all the temptations and dangers of this earth, from every attack of the devils and from disease and sin, O holy Theotokos.

CANTICLE NINE

Irmos: Heaven was amazed and the earth was struck with awe that God in body should appear to men and Thy womb has been more spacious than the heavens. Therefore the captains who command angels and men magnify Thee, O Theotokos.

0 pure Maid, laying hold of my humble soul full of sins, cherish it during my whole life and even more so at the hour of its sharp parting from the wretched flux of the flesh and its due dissolving into dust.
O Mother of God, show me the face of Thy defense and scatter as wild beasts the dark and hateful faces of the enemy wishing to take hold of me and fill them with dishonour, and be Thou my guide leading me on the path of the saved.

Be my advocate in temptations, O pure Virgin; be an unconquerable tower in the day of wrath, Thou only Helper against adverse plots, Thou Defender in mishaps. As Mother of the Most High Thou who art good hast might and Thy strength is without hindrance for whatsoever Thou wishest, O Bride of God.

The generation of mortal man has been exalted and glorified and been made worthy of that which is better through Thee, O Maid, and it has obtained sonhood by adoption common in kind yet divine through Thy mediation; for God was seen in an ineffable manner clothed in flesh from Thee whilst Thou hast remained unchanged by the Godhead.

We then sing: It is meet, in truth, to bless Thee...

followed by the rest of the order of the office and Dismissal.

---

TONE EIGHT

SUNDAY

The Midnight Office

CANON TO THE HOLY TRINITY

CANTICLE ONE

Irmos: The rod of Moses, working wonders in times past, marking the sea with a cross, struck it and parted it, and sank Pharaoh driving his chariot, while it saved Israel who fled across on foot, singing a song to God.

We fall before God: the Sovereign Master, threefold Sun, magistrate and forethinker of all, Who alone is naturally good and has one glory of the Godhead, and we sing the thrice-holy hymn.

Plainly remembering the divine sayings and oracles from on high, we glorify the One divine sovereign Nature, co-eternal, without beginning in three Persons, Father, Son and Spirit, all-powerful and all-creative.

1Gal.4:5
As Abraham was an initiate in sacred things he received in former times rejoicing the Maker of all and God and Lord in three Persons revealed in a holy figure\(^1\) and he recognised the single power of these three Persons.

**Theotokion**

Without knowing wedlock Thou, O all-pure Virgin, hast conceived Christ Who for our sakes took our nature upon Himself and remained unchanged according to both natures. Entreat Him without ceasing for me to be given deliverance from temptations.

**CANTICLE THREE**

**Irmos:** O Christ Who hast in the beginning established the heavens by Thine understanding and hast founded the earth upon the floods, confirm Thou me upon the rock of Thy Church, for none is holy save Thee, Who alone lovest mankind.

Isaiah saw Thee upon the high throne, \(^2\) O God that cannot be approached and King of glory, with the cherubim and seraphim glorifying Thee in never-ceasing hymns, O One in three Persons.

The only Word was begotten of the Father as from the Mind, and the Spirit proceeded ineffably. Grasping this with our minds by appropriate thoughts and written teachings we worship the one God, threefold Sun.

The Father Who is unbegotten has of His own essential brightness begotten without change the Son, Light of Light: and in procession He puts forth the Spirit, Light of the same nature creating all and identical in honour.

**Theotokion**

O Virgin Mother Mary, Thou hast been shown forth an unsullied temple of Christ made Person Who all-powerfully and all-wisely orders and holds up all things. By Thy motherly entreaties do Thou make Him merciful to me.

*Kyrie eleison* (3 times).

**Sessional Hymn:** TONE EIGHT

We faithful now praise the might of the threefold Sun and perfect Rule, Who by a single behest has established all the choirs of angels on high and the hierarchs of the Church below to cry: Holy, Holy, Holy art Thou, O most good God,

\(^1\)Gen. 18:1
\(^2\)Is. 6:1
glory and song be to Thy power.
Glory be to the Father... Both now...
Do Thou who hast borne the changeless God and who art
good, establish by Thy motherly intercessions my heart ever
changing by sin, by the attacks of the wily one and by heed-
lessness that I may also thankfully glorify Thee, Mary Mother
of God. Have mercy upon Thy flock that Thou hast chosen,
O Thou who art without spot.

CANTICLE FOUR

Irmos: Thou art my strength, O Lord, Thou also art my power,
Thou art my God, Thou art my exceeding joy, Who
without leaving the bosom of the Father, hast none
the less visited our poverty. With the Prophet
Habakkuk, therefore, I cry to Thee: Glory to Thy
might, O Thou Who loveth mankind.
The eastern manifestation of the Godhead to those in
darkness has dispersed the gloomy night of passions and has
shone forth the Sun of Righteousness, simple according to
essence and in Persons threefold light, Whom we ever praise
and glorify.
With lips of clay we glorify Him Who is praised by the
mouths of the seraphim, the single and trinitarian Lord of
glory by essence and Persons and we cry aloud, O Lord of all,
grant Thy servants the forgiveness of their manifold sins.
O Holder of all that has being, invisible, all-merciful,
compassionate, Who loveth mankind, Thou holy Trinity and
divine Ruler, forget not me Thy servant before the end; nor
destroy the commandment Thou hast ordered for Thy servants in
Thine ineffable mercy.

Theotokion

The pre-eternal Word found Thee above all beautiful, Thou
Maiden, excellency of Jacob and He went and dwelt in Thee and
through compassion He fashioned anew the nature of man. Entreat
Him without ceasing to deliver me from every affliction.

CANTICLE FIVE

Irmos: O Light that never sets why hast Thou cast me from
Thy face? Why has the alien darkness covered me,
poor wretch? But turn me back, I entreat Thee, and
guide my paths towards the light of Thy commandments.

Ps. 46:4
We glorify Thee, O co-eternal three Persons and One Lord, simply dividing the divine nature and uniting it again and we cry in faith: O Holy Trinity divine Ruler, deliver Thy servants from every affliction.

I bewail the obscurity of my understanding brought about through weakness and how, without wishing to do so, I suffer an unwilling change indeed. Therefore I cry: O living sovereignty, Holy Trinity establish me to stand in all that is good.

As Thou lovest mankind and art more than good and all-merciful, O sovereign Holy Trinity, take pity on me burdened by the short sleep of sin and my feet set towards the sleep of death, and raise me up.

Theotokion

O Mother Virgin Maid, all-pure, without blemish, full of divine grace, by Thy prayers make Thy Son and Lord be merciful to me and swiftly deliver Thy servant from passions and faults.

CANTICLE SIX

Irmos: Cleanse me, O Saviour, for many are my transgressions and lead me up from a depth of evil, I entreat Thee, for unto Thee have I cried aloud: Hearken then unto me, O God of my salvation.

Imitating the commanders of the hierarchies of the heavenly Intelligences, O Sovereign of all, from our mouths of clay we glorify Thee in threefold hymns, Thou more than divine Trinity.

I worship and honour and praise and magnify Thee, Who hast fashioned man according to Thine image and hast in Thy wisdom set up all things from nothingness, O God in three Persons.

Through ineffable mercy Thou God the Almighty and alone infinite has dwelt in me, O Master threefold Sun, enlighten me and give me understanding as Thou art compassionate.

Theotokion

Thou hast been shown forth the temple of the uncircumscribed God, O Virgin undefiled. Show me to be a temple of the divine grace by Thy prayers, O all-holy Lady and keep me unharmed.

Kyrie eleison (3 times).
Sessional Hymn: TONE EIGHT

We faithful truly confess the Father Who is without beginning, the Son also without beginning, and the Divine Spirit unconfused, undivided and changeless. And we cry aloud with the angels, O Trinity, simple, holy and One nature. Thou art holy, O Father, and O Son with the all-holy and sacred Spirit. Have mercy upon those Thou hast fashioned after Thine image, O Master.

Glory be to the Father... Both now...

We ever thank Thee, O Theotokos, and magnify and venerate and praise in song Thine Offspring, O Thou full of grace and we cry aloud without ceasing: Save us, O Virgin, as Thou art all-merciful and good. Pluck us from demons and in the hour of trial, in the day of the fearful rendering of accounts let not Thy servants be put to shame.

CANTICLE SEVEN

Irmos: Once at the descent of God the fire in Babylon was put to shame, therefore the Children dancing with joyful feet, and rejoicing in the furnace as in a meadow sang: Blessed art Thou, O God of our fathers.

By Thy wisdom past speech and the deep sea of Thy goodness show Thy servant freely subject to Thy mercy, and now as of old deliver him from evil, sins and passions, O Thou God Three in One. (Twice)

The Father, unbegotten Mind and the Word begotten of Him and the Divine Spirit incomprehensibly made manifest as proceeding from Him, O God, the sovereign, threefold Sun, I sing to Thee: Blessed art Thou, O God of our fathers.

Theotokion

I am dead through sin and drink the healing remedy, O all-Pure, and run in faith to Thee who hast borne the Originator of life. By Thy prayers give Thy servant life and save him from temptations and passions, O Thou who alone art pure.

CANTICLE EIGHT

Irmos: The tyrant of the Chaldeans in his wrath, had the heat of the furnace fanned sevenfold for the servants of God but seeing them saved by a better Power he cried: "The Maker and Deliverer do ye children bless, and ye priests praise and ye people exalt above all for ever."
O Thou Who art the light that never sets, threefold radiance and threefold Sun and sole Sovereign, sole Power, single God Who cannot be comprehended and Lord One might, enlighten now the darkness and gloominess of my heart and show me shining and bright that I may praise and glorify Thee forever.

The most divine seraphim reverently hide their faces and feet with their holy wings unable to bear the glory of Thine irresistible excellency, O sovereign, divine Ruler, Source of good, Thou holy Trinity. We also dare to sing of Thee and glorify Thee with faith forever.

I glorify Thee unto all ages with faith, O my God, Lordship without beginning, utterly strong, utterly good, Thou beginning of all perfection, invisible and operating with goodness, cause without cause, eternally creating, providing for and saving all things, One in essence, Three in Persons.

**Theotokion**

The Sun that knows no evening shone forth upon earth through Thy virginal childbirth, O all-undefiled Lady, and He released mortal men from the darkening gloom of idolatry. Therefore enlighten me now exceedingly with the flashes of this same divine sovereignty and guard Thy servant.

**CANTICLE NINE**

_Irmos_: Heaven was amazed and the earth was struck with awe that God in body should appear to men and Thy womb has been more spacious than the heavens. Therefore the captains who command angels and men magnify Thee, O Theotokos.

We glorify Thee, the monarch and creator of all, nature beyond beginning, beyond time, origin of life, compassionate, loving mankind, gracious, Thou one rule in Trinity, and we beg for forgiveness of sins, peace for the world and concord for the Church. (Twice)

Thou one Dominion and threefold Light, one divine Ruler, threefold Sun, accept according to Thy goodness those that sing of Thee and deliver them from faults and grievous temptations and vexations and grant peace and unity to Thy Church, O Thou Who lovest mankind.
Theotokion

O Christ my Saviour, Thou hast gone to dwell in a virgin womb and hast appeared to this world as God and man, truly without change and without confusion and Thou art plainly at all times with Thy servants. Therefore by the intercessions of Her that bore Thee do Thou grant all Thy flock peace.

TONE EIGHT
SUNDAY
Mattins

The Six Psalms.

On The Lord is God... the Troparion of the Resurrection (twice) and the Sunday Theotokion (once). (see p.196)

After the first reading from the Psalter, sessional hymn:

The Life of all is risen from the dead, and an angel of light shouted to the women: "Cease your weeping, announce the good tidings to the Apostles. Singing praises, cry out that the Lord Christ is risen, He Whose good pleasure it was, as God, to save the world."

γ. Arise, O Lord my God, lift up Thine hand: forget not Thy poor for ever. As it was written, rising verily from the tomb, Thou hast urged the holy women to proclaim the Resurrection to the Apostles. And Peter ran up to the tomb and seeing light there-in, was struck with fear. And then he looked down and saw the linen shroud alone without the divine body lying in it. And he believed and cried: "Glory unto Thee, O Christ, our God, for Thou hast saved all, O our Saviour, as Thou indeed art the brightness of the Father."

Glory be to the Father... Both now...

Let us sing the praises of the heavenly gateway and tabernacle, the holy mountain, the bright cloud, the ladder to heaven, the spiritual paradise, the deliverer of Eve, the mighty treasure of the inhabited earth. For the salvation of the world and the pardon of the old transgressions were wrought in Her. We, therefore, cry aloud to Her: "Intercede with Thine

1Heb.1:3
own Son and God that He give remission of their sins to those who reverently worship Thine all-holy Offspring."

After the second reading from the Psalter, sessional hymn:

Hymn: Men sealed Thy tomb, O Saviour, while an angel rolled back the stone from the doors; the women saw Thee risen from the dead and they announced to Thy disciples in Zion that the Life of all things was risen and the bonds of death were broken. Glory unto Thee, O Lord.

Y. I will praise Thee, O Lord, with my whole heart, I will speak of all Thy marvellous works.

The women who had brought spices for burial, heard the voice of the angel coming from the tomb: "Cease your tears and receive joy instead of sorrow. For the Lord Christ is risen, He Whose good pleasure it was, as God, to save the world."

Glory be to the Father... Both now...

All the creation rejoices in Thee, who art full of grace. All the angelic hosts and with them mankind. Thou hallowed Temple and living paradise: Glory of virginity. Of Thee was God made flesh and became a child: He Who is our God from all eternity. For He made Thy womb a throne and Thy body more spacious than the heavens. All creation rejoices in Thee, O Thou full of grace: Glory to Thee.

After the Evlogitaria of the Resurrection:

YPAKOE

The women bearing myrrh were at the tomb of the Giver of Life, seeking among the dead, Him the Immortal Master. And receiving from the angel the joyful tidings they announced to the Apostles that Christ our God was risen granting unto the world great mercy.

Hymn of Degrees

Antiphon One

From my youth up, the enemy tempts me and makes me burn with pleasures. But I, who have put my trust in Thee, put him to flight.

Let they that hate Zion be as grass upon the housetop that withers before it is plucked up, for Christ shall cut their necks asunder with the sharp edge of torment.

Glory be to the Father... Both now...

In the Holy Spirit lies the life of all things. He is Light of Light, and mighty God. We laud Him with the Father and the Son.
Antiphon Two

Let my heart in humbleness of mind, take shelter in Thy fear, lest being exalted in pride it fall away from Thee who art abundant in mercy.

He whose hope is in the Lord shall not fear, when He cometh with fire and punishment to judge all things.

Glory be to the Father... Both now...

Every man who sees the things of God and foretells and works heavenly wonders in the Holy Spirit, does so celebrating the One in Three: for though God shines with a threefold light, the Godhead rules as One.

Antiphon Three

I have cried unto the Lord: "Incline Thine ear, be attentive unto me when I call; before Thou takest me from hence, cleanse me."

Every man returning again into his mother the earth, departs to receive torment or the honours for his deeds in life.

Glory be to the Father... Both now...

In the Holy Spirit, the knowledge of the Divine Nature is that of a thrice-holy Unity: for the Father is without beginning, and of Him was the Son begotten outside time and the Spirit, with the same Image and the same Throne, has shone forth from the Father.

Antiphon Four

Behold how good and how pleasant it is for brethren to dwell together in unity. For unto such the Lord promised eternal life.

He who adorns the lilies of the field ordains that man should not take thought for his raiment.

Glory be to the Father... Both now...

By the Holy Spirit as by one, single Cause, everything is kept fast in peace. For He is God, truly consubstantial and co-reigning with the Father and the Son.

Prokimenon:

The Lord shall reign for ever, even Thy God, 0 Zion, unto all generations.

ψ. Praise the Lord, 0 my soul. While I live I will praise the Lord.

Let everything that hath breath praise the Lord.

Reading of the Sunday Gospel followed by the Hymn of the Resurrection, Psalm 50 and the rest of the order of the Office.
CANON OF THE RESURRECTION
CANTICLE ONE

Irmos: The rod of Moses, working wonders in times past, marking the sea with a cross, struck it and parted it, and sank Pharaoh driving his chariot, while it saved Israel who fled across on foot, singing a song to God.

How shall we not wonder at the Almighty Divinity of Christ, for He pours from His Passion incorruption and freedom from passion unto all the faithful and lets drop a fountain of immortality from His holy side and everlasting life from His tomb.

As fair to look upon, the angel now appeared to the women bearing the glistening tokens of the natural purity pertaining to that which is not matter, and making known by his own shining form the brightness of the Resurrection, he cried: "The Lord has risen".

Theotokion
Most holy things have been said of Thee from generation to generation, 0 Theotokos Virgin, who hast remained pure while compassing God in Thy womb. We therefore all honour Thee as our mediator after God.

Another Canon to the Cross and the Resurrection

Irmos: Having crossed the water as though it were dry land...

The gates of distress were lifted up and the gatekeepers of hell trembled with fear as they beheld in the lowest parts of the earth Him Who is on high beyond the nature of all.

The angelic hosts were filled with wonder as they saw the fallen nature of man, that had been held fast in the lowest parts of the earth, seated upon the throne of the Father.

Theotokion
The ranks of angels and of mortal men sing Thy praises without ceasing, 0 Mother who has not known wedlock, for Thou hast carried as a babe in Thine arms the Maker of them all.

Another Canon to the Most Holy Theotokos
Irmos: We sing unto the Lord...

We praise Thee, 0 undefiled Theotokos, who hast borne beyond nature the incarnate Word, everlasting and exceeding divine.
The Virgin brought Thee forth, O Christ, Thou life-bearing cluster of grapes, Who hast let drop the sweetness of the whole world's salvation.

The line of Adam, brought up through Thee to blessedness past understanding, glorifies Thee as is right and meet, O Theotokos.

CANTICLE THREE

Irmos: O Christ Who hast in the beginning established the heavens by Thine understanding and hast founded the earth upon the floods, confirm Thou me upon the rock of Thy Church, for none is holy save Thee, Who alone loveth mankind.

By the saving Passion of Thy flesh, O Christ, Thou hast justified Adam, condemned through tasting sin. For Thou Thyself hast been sinless, and not subject to the trial of death.

Jesus, my God, made the light of the Resurrection shine upon those sitting in darkness and the shadow of death. And binding the strong one with His divinity, He stole away his goods.

Theotokion

O Theotokos, Thou hast been shown forth higher than the cherubim and seraphim. For Thou alone hast received God Who cannot be contained in Thine undefiled womb. Therefore all the faithful bless Thee in hymns, O pure Virgin.

Another Canon to the Cross and the Resurrection

Irmos: O Lord, Thou Builder of the vault of heaven...

Thou, O Lord, hast truly banished me who long ago disobeyed the commandment of Him Who made me. And then, by taking my shape Thou, after teaching me obedience, hast made me a fitting habitation for Thine Own Self through the Crucifixion.

O Lord, Who foreknowest all things in Thy wisdom and Who, by Thine understanding hast founded the lowest parts of the earth, Thou hast not, in Thy condescension, counted that which is after Thine image, unworthy to rise, O Word of God.

Theotokion

Having bodily dwelt in the Virgin, Thou hast appeared to men, O Lord, in a visible form that befitted Thee, and by so doing hast Thou shown Her forth as Theotokos indeed and Helper of the faithful, O Thou Who alone loveth mankind.
Another Canon to the Most Holy Theotokos

Irmos: Thou art the support...

By Thy prayers, O all-pure Virgin, give us help, driving away the assaults of grievous circumstances.

By bringing into the world the Author of life, O Theotokos, Thou hast been the Restorer of our first mother Eve.

O all-pure Virgin, as Thou hast verily borne in the flesh the might in Person of the Father, gird me with strength from on high.

CANTICLE FOUR

Irmos: Thou art my strength, O Lord, Thou also art my power, Thou art my God, Thou art my exceeding joy, Who without leaving the bosom of the Father, hast none the less visited our poverty. With the Prophet Habakkuk, therefore, I cry to Thee: Glory to Thy might, O Thou Who lovest mankind.

Thou hast greatly loved me who bore Thee ill-will and by a strange art of self-emptying, Thou hast come down upon earth, O compassionate Saviour, and not rejecting the wanton violence of my final action, and remaining in the height of Thine ineffable glory Thou hast glorified him who had been disgraced in former times.

Who is not filled with wonder at seeing death destroyed through the Passion, O Master; corruption fleeing through the Cross; hell being emptied of wealth through death? Wondrous in its divine might is the work of Thine amazing Crucifixion, O Thou Who lovest mankind.

Theotokion

Thou, O unwedded Lady, art become the pride of the faithful, the Advocate and the Refuge of Christians, their wall and their haven. For Thou dost carry our petitions to Thy Son and dost save from danger those who in faith and love have acknowledged Thee to be the pure Theotokos.

Another Canon to the Cross and the Resurrection

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

To the Cross have the children of the transgressors nailed Thee, Who lovest mankind, and thereby as Thou art compassionate, Thou hast saved those who glorify Thy sufferings.

Risen from the tomb, Thou hast made all the dead in hell rise with Thee, and as Thou art compassionate, Thou hast
enlightened those who glorify Thy Resurrection.

Theotokion

0 Mary undefiled, entreat the God Thou hast brought forth for pardon of our offences to be granted by Thy prayers.

Another Canon to the Most Holy Theotokos

Irmos: same

0 Theotokos, Thou untilled land who hast put forth the quickening ear of wheat that has granted the world life, keep saving those who sing Thy praises.

0 Most Pure, we who have been enlightened, all acknowledge Thee, 0 ever-Virgin, to be the Theotokos for Thou hast brought forth the Sun of righteousness.

As Thou art without sin, 0 God, give us cleansing of our sins of ignorance, and grant Thy world peace at the intercessions of Her that bore Thee.

CANTICLE FIVE

Irmos: 0 Light that never sets, why hast Thou cast me from Thy face? And why has the alien darkness covered me in my wretchedness? But I entreat Thee, cause me to return and direct my paths towards the light of Thy commandments.

Mocked before Thy Passion, Thou hast endured being wrapped in a purple robe, clothing the formless nakedness of the first-formed man, and naked hast Thou been nailed in the flesh upon the Cross, putting off the garment of death, 0 Christ.

From the dust of death hast Thou built my fallen being anew and raised it and made it ageless, and shown it forth again as a royal image shining with the light of immortality.

Theotokion

0 most pure Lady, we entreat Thee, who hast the boldness of a mother towards Thy Son, fail not in Thy providential forethought for us, Thy kind. For we Christians bring only Thee as a favourable propitiator before the Master.

Another Canon to the Cross and the Resurrection

Irmos: Enlighten us...

Guide us by the might of Thy Cross for through it we fall before Thee, 0 Christ: grant us Thy peace, 0 Thou Who loveth mankind.

Direct our lives, 0 our God, as we now sing the praises of Thy Resurrection, and grant us peace, 0 Thou Who loveth mankind.
Theotokion

O holy unwedded Mary, do Thou who art pure entreat Thy Son and our God that He send down unto us faithful His great mercy.

Another Canon to the Most Holy Theotokos

Irmos: Right early...

Calm the ever-raging storm of my passions, O Thou who hast brought forth God, the Pilot and Lord.

The ranks of angels and the whole gathering of mortal men worship the Son Thou hast borne, O Theotokos undefiled.

O unwedded Mary, Theotokos, bring to naught the hope of the enemy and gladden those who sing Thy praises.

CANTICLE SIX

Irmos: Cleanse me, O Saviour, for many are my transgressions and lead me up from a depth of evil, I entreat Thee, for unto Thee have I cried aloud: Hearken then unto me, O God of my salvation.

The arch evil one brought me mightily down through a tree, while Thou, hung on Thy Cross, O Christ, hast thrust him down more mightily, putting him to shame, and raised me fallen.

Thou tookest pity on Zion and having risen up from the tomb Thou hast in Thy compassion perfected by The precious blood the new Zion instead of the old. And Thou, O Christ, dost now reign there for ever.

Theotokion

May we be saved by Thy prayers, O pure Mother of God, and obtain the divine illumination of the Son of God Who was ineffably made flesh of Thee who art all-pure.

Another Canon to the Cross and the Resurrection

Irmos: I pour out my prayer unto the Lord...

Thou hast spread out Thy palms upon the Cross, healing the hand of the first formed man that was stretched out without restraint in Eden. And, having tasted gall from the bitter wood, Thou as mighty, hast saved those who glorify Thy sufferings, O Christ.

That the dominion of the ancient curse and corruption be destroyed the Deliverer tasted death. And Christ Who went down unto those in hell rose and He, as powerful, saved those who sing the praises of His Resurrection.
Theotokion

Theotokos Virgin, cease not from interceding with Thy Son for us. For Thou art the support of the faithful and we are strengthened by our hope in Thee, and we glorify with love Thee and Him ineffably made flesh of Thee.

Another Canon to the Most Holy Theotokos

Irmos: Grant me a garment of light...

We faithful proclaim Thee the temple and the tabernacle of God and living bridal chamber and gate of heaven, O Theotokos. Destroyer of the places of idolatry as God, He Who has been Thine offspring, O Mary, divine Bride, is worshipped with the Father and the Spirit.

The Word of God showed Thee forth, as a heavenly ladder, for through Thee, He came down to us.

Kontakion, TONE EIGHT

Rising from the tomb, Thou hast woken the dead and raised up Adam, and Eve dances with joy at Thy Resurrection, and the ends of the earth keep triumphal feast at Thy Rising from the dead, O Thou who art most merciful.

Ikos

O long-suffering Lord, Thou hast despoiled the kingdom of hell, raised the dead and met the women bearing myrrh, bringing them joy instead of grief. And Thou, my Lord and Giver of Life, hast made known to the Apostles the signs of victory and hast enlightened the creation, O Thou Who lovest mankind. The world therefore also rejoices at Thy Rising from the dead, O Thou Who art most merciful.

CANTICLE SEVEN

Irmos: Once at the descent of God the fire in Babylon was put to shame, therefore the Children dancing with joyful feet, and rejoicing in the furnace as in a meadow sang:

Blessed art Thou, O God of our fathers.

The glorious emptying, the divine riches of Thy poverty, O Christ, amazed the angels as they saw Thee nailed upon the Cross, in order to save those who cry with faith: Blessed art Thou, O God of our fathers.

By Thy divine descent, Thou hast filled the lower parts of the earth with light, and the tormenting darkness hast Thou driven out. The prisoners from all eternity therefore rose crying out: Blessed art Thou, O God of our fathers.
To the Most Holy Trinity

Speaking of the divine nature, we, rightly worshipping, proclaim Thee, Lord of all, Father of the One and Only-begotten Son and we know Thy one right Spirit, same in essence and co-eternal Who proceeds from Thee.

Another Canon to the Cross and the Resurrection

Irmos: The Hebrew Children in the furnace......

As was prophesied, Thou O God, hast worked salvation in the midst of the inhabited earth. For raised upon the Wood, Thou hast called up those who cry to Thee in faith: Blessed art Thou, O God of our fathers.

Risen from the tomb as from sleep, Thou, O Merciful, hast raised the world with Thee while the creation has obtained through the Apostles proclaiming the Resurrection: Blessed art Thou, O God of our fathers.

Theotokion

At the good pleasure of the Father and the Spirit, Thou, equal to them in power and energy and co-eternal, hast taken form in the womb of the Virgin: Blessed art Thou, O God of our fathers.

Another Canon to the Most Holy Theotokos

Irmos: Same

From a virgin womb hast Thou, made flesh, appeared for our salvation. Sure therefore that Thy Mother is the Theotokos we in Orthodoxy cry: Blessed art Thou, O God of our fathers.

O all-blessed Virgin, out of the root of Jesse Thou hast made a rod grow that, flowering, bore the fruit of salvation to those who cry to Thy Son with faith: Blessed art Thou, O God of our fathers.

Theotokion

O wisdom in person of the Most High, through the Theotokos give a full measure of wisdom and divine strength to those who sing to Thee with faith: Blessed art Thou, O God of our fathers.

CANTICLE EIGHT

Irmos: The tyrant of the Chaldeans in his wrath, had the heat of the furnace fanned sevenfold for the servants of God but seeing them saved by a better Power he cried: "The Maker and Deliverer do ye children bless, and ye priests praise and ye people exalt above all for ever."

+ Mattins +
The more than godlike power of the divinity of Jesus shone forth on those of our kind. For, having tasted in the flesh death on the Cross for the sake of all men, He destroyed the strength of hell. This is He Whom without ceasing do ye children bless, ye priests praise, ye people exalt above all for ever.

He Who was crucified is risen; He that boasted has fallen; He that fell and was broken is set up again; corruption has been banished and incorruption has blossomed; that which was dead has been swallowed up by the Life. Do ye children bless Him, ye priests praise Him, ye people exalt Him above all for ever.

To the Most Holy Trinity

O Godhead, threefold Light, a single radiance shining forth from one nature in three Persons, the Father without beginning, the Word of the Father same in nature, and the Spirit same in essence, co-reigning with them, do ye children bless, ye priests, praise, ye people exalt above all for ever.

Another Canon to the Cross and the Resurrection

Irmos: The victors over the tyrant...

The Lord on the Wood has stretched out His hands to me stripped bare, and called me to warm myself at His noble nakedness: O all ye works of the Lord, bless and exalt Him above all for ever.

The Lord Who has lifted me up from the lowest parts of the earth and honoured me with the glory pertaining to the high throne of the Father, O all ye works of the Lord bless and exalt above all for ever.

Theotokion

O Virgin, Thou hast appeared both as daughter of fallen Adam and as the Mother of the God Who restored my being and Whom let all we, works of His, praise and exalt above all as Lord for ever.

Another Canon to the Most Holy Theotokos

Irmos: The King of Heaven...

Quench the burning, flamelike darts of the adversary that assail us, that we may sing Thy praises, O pure Virgin, for ever.

The light no man can approach made His tabernacle in Thee, O Virgin, and showed Thee forth as a lamp, illuminating and
shining like gold for ever.  
O Virgin, Thou hast borne beyond nature the Maker and Saviour, God the Word. We therefore sing Thy praises for ever.

CANTICLE NINE

Irmos: Heaven was amazed and the earth was struck with awe that God in body should appear to men and Thy womb has been more spacious than the heavens. Therefore the captains who command angels and men magnify Thee, O Theotokos.

Thou, O Word of God, Who by Thy divine nature art simple and without beginning, and Who hast made Thyself not simple by taking and enduring flesh, hast suffered as man, remaining beyond suffering as God. Therefore we magnify Thee in Thy two natures without division and confusion.

O Most High, Who hast grown with God as Thy Father according to Thy divine essence, as Thou, in Thy condescension towards us servants, hast become man by nature, risen from the tomb, Thou hast established by grace God, Lord by nature, as Father for those born on earth, and with Him we therefore magnify Thee.

Theotokion

O Virgin Mother of God, Thou hast been seen past nature bearing the Good Word in the flesh whom the Father, as He is God, thrust forth with the sound of thunder from His heart before all ages. And we now perceive that He is far above the body, though the body clothed Him.

Another Canon to the Cross and the Resurrection

Irmos: Every ear trembled with fear...

We are sure that Thou, the Son, God by nature, wast conceived in the womb of the Mother of God, and hast become man for us. And raised upon the Cross Thou hast suffered in Thy human nature while remaining as God impassible.

Gloomy darkness has been destroyed. For Christ, Sun of righteousness, has risen from hell, enlightening all the ends of the earth, and shining with the light of divinity, heavenly man, earthly God, Whom we magnify in two natures.

Council of Chalcedon  
2John 1:12-13; I John 3:12  
2John 1:18  
4Mal. 4:2
Arise, bring prosperity and reign, O Son of the Mother of God, subduing the people of Ishmail that fight us and as well as the spear bestowing upon us, Orthodox Christians who love godliness and come to Thee, the Cross as invincible weapon.

Another Canon to the Most Holy Theotokos

Irmos: Theotokos in truth...

Thy memory is full of joy and gladness, gushing forth healing upon those approaching Thee and reverently declaring Thee to be the Theotokos.

We praise Thee in psalms, O Thou who art full of grace, and never silent, we offer Thee the Salutation. For Thou hast poured forth great joy unto all.

0 Theotokos, beautiful has Thy fruit grown, means not of corruption for those who partake of it, but life for those who magnify Thee with faith.

After Holy is the Lord our God...

Exapostilarion of the Sunday followed by ten stichera on Lauds:

Though Thou hast stood for trial to be judged of Pilate, Thou hast not ceased, O Lord, to sit on the throne with the Father, and risen from the dead, Thou hast set the world free from the bondage of the stranger; for Thou art compassionate and lovest mankind.

Though the Jews laid Thee as dead in the tomb, O Lord, yet the guards watched Thee as a sleeping King, and they sealed Thee with seals as a treasure of life, but Thou hast risen and granted our souls incorruption.

Thou gavest us Thy Cross as a seapon against the devil, O Lord: for he trembles and quakes, unable to bear the sight of its strength; for it raised up the dead and laid death low: Therefore, we venerate Thy tomb and Thy Resurrection.

The angel, having proclaimed the Resurrection, O Lord, frightened Thy guards, yet he cried to the women, saying: Why do ye seek the living among the dead? God is risen, bestowing life upon the inhabited earth!

Thou, impassible in Thy Divinity, hast suffered through Thy Cross and hast taken upon Thyself to be buried three days in the tomb, so as to set us free from the bondage of the enemy and to give us life, after making us immortal by Thy Resurrection, O Christ our God, Who lovest mankind.

1Luke 1:28 2Gen.2:17
We venerate and glorify and praise Thy Resurrection from the tomb, 0 Christ, by which Thou hast set us free from the indissoluble bonds of hell; and by which, as Thou art God, Thou hast bestowed upon the world eternal life and great mercy. The lawless people guarding Thy tomb that held life came with the watch and sealed it: but Thou, being God almighty and immortal, after three days art risen. When Thou camest to the gates of hell and brakest them in pieces, 0 Lord, hell, Thy prisoner, cried: Who is this, who has not been condemned to remain in the nethermost parts of the earth, but dissolves like a shadow the prison of death? I took Him in as dead and now, as He is God, I tremble. Have mercy upon us, 0 Almighty.

Glory be to the Father... The Gospel sticheron. Both now...: Most blessed art Thou, 0 Virgin,... Great Doxology, followed by the Sunday Troparion, Litanies and Dismissal.

At the Liturgy: Verses between the Beatitudes:

Remember us, 0 Christ Saviour of the world, as Thou hast remembered the thief upon the Rood. And make us all worthy of Thy heavenly Kingdom, 0 Thou Who alone art compassionate. Hearken, 0 Adam, and rejoice with Eve for he who formerly stripped you both and took you captive through beguilement, is laid low by the Cross of Christ. Our Saviour, having been nailed of Thine own will upon the Tree Thou hast destroyed the curse of the tree that lay on Adam and as Thou art compassionate, Thou hast given those in Thine image a dwelling-place in Paradise.

Today Christ is risen from the tomb giving all the faithful incorruption and He gives back joy to the women bearing myrrh -- after the Passion the Resurrection! Rejoice 0 ye wise women bearing myrrh, first to see the Resurrection of Christ, and who announced to the Apostles the good tiding thereof that is the restoration of the whole world. Ye Apostles appearing as friends of Christ having the same throne as His in glory, intercede as His disciples for us to stand before Him with boldness.

Glory be to the Father...

0 Trinity without beginning, 0 undivided Being, One in Three, one throne whose honour and glory are the same, Nature and Kingdom that was before the world began, save those who sing Thy praises with faith.

Both now...

Hail! spacious abode of God! Hail! Ark of the New Testament! Hail! golden Jar from which the heavenly Manna is given to all.
SUNDAY EXAPOSTILARIA

(The Exapostilaria are composed by Constantine and the Theotokia and Gospel Sticheria are composed by his father, Emperor Leo, the Wise)

Exapostilarion One
(Matthew 28:16-20)

Let us go up with the disciples into a mountain of Galilee to behold with faith Christ saying: Let us learn to receive power over things above and below; how to teach all the nations and to baptise them in the Name of the Father, the Son and the Holy Spirit, and as was promised I shall be even unto the end of the world with those who know the mysteries.

Theotokion

Thou, O Theotokos Virgin, hast rejoiced with the disciples, at seeing Christ rising on the third day from the tomb as He clearly said; and He has appeared to them teaching and disclosing the better things, commanding them to baptise in the Father, the Son and the Spirit, for us to believe in His Rising and to glorify Thee, O Maid.

Gospel Sticheron, TONE ONE

When the disciples had gone up into the mountain, for His ascension from the earth, the Lord stood by and they worshipped Him. And, having been taught that power had been given to them everywhere, they were sent as far as heaven covers to preach the Resurrection from the dead, and the restoration to heaven. And Christ, God and Saviour of our souls promised without fail to be with them eternally.

Exapostilarion Two
(Mark 16:1-8)

The women bearing myrrh rejoiced at beholding the stone rolled away, For they saw a young man seated upon the tomb and he said to them: "Lo, tell the disciples with Peter that Christ has risen. Press forward into the mountain of Galilee; there He will appear to you as He said to His friends."

Theotokion

An angel brought the Virgin the salutation before Her conception of Christ. And an angel rolled away the stone of
Thy tomb. For the one, instead of sorrow, brought tokens of ineffable joy, and the other instead of death proclaimed and magnified Thee, the Bestower of life declaring the Resurrection to the women and those knowing the mysteries.

**Gospel Sticheron, TONE TWO**

To the women with Mary who came carrying sweet spices and were at a loss how to obtain their desire, the stone appeared lifted and a divine young man calmed the tumult of their souls, for he said: "The Lord Jesus is risen. Therefore proclaim this to His heralds and disciples, for them to hasten to Galilee and ye shall see Him risen from the dead as Giver of life and Lord."

**Exapostilarion Three**

(Mark 16:12-20)

Let no man not believe that Christ has risen. For He appeared to Mary and afterwards was seen by those walking in the country, and He again appeared as they lay, to the eleven who knew the mysteries, and having sent them out to baptise He was received up into heaven from whence He came down confirming their preaching with a multitude of signs.

**Theotokion**

O Sun, having risen upon the tomb today as a Bridegroom from the bridal chamber, having harrowed hell and dashed death down, by the intercession of Her that bore Thee, Thou hast sent us light — light that has enlightened our hearts and our souls, light that has directed us all to walk in the paths of Thy commandments and the ways of peace.

**Gospel Sticheron, TONE THREE**

When Mary Magdalene announced the good tidings of the Saviour's Resurrection from the dead and His appearing, the disciples, not believing, were reproached for their hardness of heart. But they were sent to preach, armed with signs and wonders. And Thou, O Lord, hast been lifted up to the Father, the Arch-Light, while they preached the Word in all places, made secure by miracles. Therefore we, enlightened by them, glorify Thy Resurrection from the dead, O Lord Who lovest mankind.

**Exapostilarion Four**

(Luke 24:1-12)

Lightning-bright with the virtues, we see standing upon the life-bearing tomb a man in shining garments while the
women bearing myrrh bowed down their faces to the earth. Let us learn of the Rising of Him Who reigns over heaven and let us hasten with Peter to Life in the tomb and wondering at that which has happened let us stay to behold Christ.

Theotokion

Uttering loud and clear the sound: Hail! Thou, O Lord, hast changed the sorrow of the forefathers, bringing to the world in its stead the joy of Thy Resurrection. Then, O Giver of life, through Her who brought Thee forth, Light that has enlightened hearts, do Thou send down the light of Thy mercies that we may cry aloud to Thee: Glory to Thy Resurrection, O God and Man who lovest mankind.

Gospel Sticheron, TONE FOUR

It was very early in the morning and the women went to Thy tomb, O Christ, but the Body desired by them was not to be found. Therefore two men stood by them in shining garments and said to them as they were much perplexed: "Why seek ye the living among the dead? He is risen as He beforehand said. Why remember ye not His words?" And believing the things they had seen they proclaimed them but it was thought that the good tidings were idle tales. So dull still were the disciples. But Peter ran and beholding, gave Thee glory in himself for the wonders.

Exapostilarion Five

(Luke 24:12-25)

Christ, the Life and the Way, risen from the dead, accompanied Cleopas and Luke on their way and He was made known to them at Emmaus at the breaking of the bread. And their souls and hearts were on fire when He spoke to them on the way and He interpreted to them the Scriptures and the things He had endured. Let us cry with them: "He is risen and has appeared to Peter."

Theotokion

I sing the praises of Thy mercy without measure, O my Maker. For Thou hast emptied Thyself to suffer and save the nature of mortal man grown evil. And being God, Thou hast been pleased to be born from the Pure Maid of God according to my likeness, and Thou hast gone down even into Hell, wishing by the intercession of Her that bore Thee to save me, O Word, Thou all-merciful Master.
How wise, O Christ, are Thy judgements! How by the grave clothes lying alone, Thou hast given Peter to understand Thy Resurrection! And Thou hast conversed on the way with Luke and Cleopas, and while conversing, Thou hast not straightway made Thyself manifest. Therefore hast Thou been reproached as being only a stranger in Jerusalem not sharing to the end in her counsels. But dispensing all things for the expedience of the creature, Thou hast unfolded the prophesies concerning Thee and made Thyself known to them by the blessing of the bread. And their hearts were set on fire by knowledge of Thee. And they already plainly proclaimed Thy Resurrection to the assembled disciples. Through which have mercy upon us.

Exapostilarion Six
(Luke 24:36-53)

Showing that Thou art man in essence, O Saviour, Thou hast risen from the tomb. And Thou hast partaken of food and hast stood in their midst to preach repentance. And Thou hast straightway ascended to the Father and promised to send the disciples the Comforter. 0 most divine God and Man, glory to Thy Resurrection.

Theotokion

The Maker of the creation and God of all, has taken mortal flesh from Thine undefiled blood, 0 all-holy Virgin. And my nature corrupt throughout has He made new, leaving Thee the same after as before childbirth. Therefore we all praise Thee with faith crying: Hail! Queen of the World.

Gospel Sticheron, TONE SIX

Thou, O Christ, art peace indeed Who givest the peace of God to men, and after the Resurrection, Thou hast shown terrible things to the disciples who supposed they saw a spirit. But Thou hast clamed the tumult of their souls, by showing them Thine hands and feet. To those who nevertheless still disbelieved, Thou hast opened their minds to understand the Scriptures by partaking food with them and reminding them of Thy teachings. And having assured them of the promise of the Father, and having blessed them, Thou hast gone away to heaven. With them we therefore worship Thee, glory to Thee, 0 Lord.

Exapostilarion Seven
(John 20:1-10)

Mary having said that they had taken the Lord away, Simon
Peter and the other friend of Christ whom He loved, ran to the tomb and they both found the grave clothes lying alone therein and the napkin that had been about his head not with them but apart. They therefore kept silence again until they saw Christ.

**Theotokion**

Things great and exceeding strange hast Thou done for me, O my most merciful Christ. For unsearchably hast Thou been born of a Virgin Maid and hast accepted the Cross and endured death, and hast risen in glory to set our nature free from death. Glory to Thy glory, O Christ, glory to Thy strength.

**Gospel Sticheron, TONE SEVEN**

Behold it is dark and very early in the morning. And what art thou doing on the tomb, thy mind full of darkness, O Mary? Why dost thou ask where Jesus has been laid? See how the disciples running forward with the grave-clothes and the napkin have positively proved the Resurrection and have remembered that which had been written concerning this in the Scriptures. And we, believing with them and through them sing Thy praises, O Christ, Giver of life.

**Exapostilarion Eight**

*(John 20:11-18)*

Seeing two angels inside the tomb, Mary was struck with wonder and not knowing Christ, she asked Him supposing Him to be the gardener: "Where O Lord, hast thou laid the body of my Jesus?" And recognising by His call that He was the Saviour Himself, she heard: "Touch me not; tell the brethren I go to my Father."

**Theotokion**

O Maiden, Thou hast borne past speech One of the Trinity, two by nature, two in operation, one in person. Entreat Him then for us who venerate Thee with faith to be ever delivered from all enemy intent, for we all now take refuge in Thee, O Lady Theotokos.

**Gospel Sticheron, TONE EIGHT**

The tears of Mary are not warmly shed in vain. For behold, she was held worthy of the angels' teaching and vouchsafed the sight of Thee, Thyself, O Christ. But again her thoughts were earthly thoughts as those of a weak woman. Therefore she was dismissed and told not to touch Thee, O Christ. But she was also sent as herald to the disciples,
and she affirmed to them the good tidings proclaiming the Ascension to the portion of the Father. With her do Thou also make us worthy of Thy manifestation, O Master and Lord.

**Exapostilarion Nine**

*(John 20:19-31)*

The doors were shut as Thou didst enter, O Master, and hast filled the Apostles with the Holy Spirit by peacefully breathing upon them; and Thou hast said to them that they would bind and set loose sins; and after eight days Thou hast shown Thomas Thy side and Thy hands. With him we cry: Thou art Lord and God.

**Theotokion**

As Thou didst behold on the third day, O Bride of God, Thine own Son risen from the tomb, Thou hast set all the affliction aside, all-holy Virgin, that Thou hast endured as a Mother on beholding Him suffering and Thou wast filled with joy, and with His disciples Thou honouring Him dost sing His praises.

**Gospel Sticheron, TONE FIVE**

As in the latter times it being late on the evening of the Sabbath, Thou hast come and stood with Thy friends, O Christ, and by a wonder, the entrance doors being closed, Thou hast confirmed a miracle that is Thy Resurrection from the dead. And joy filled the disciples and Thou hast given to them the Holy Spirit, and hast dispensed to them the power of remitting sins, and Thou hast not left Thomas, to be overwhelmed by the rough waters of disbelief. Therefore, O compassionate Lord, grant us also true knowledge and remission of our faults.

**Exapostilarion Ten**

*(John 21:1-14)*

At the sea of Tiberias, with the sons of Zebedee, with Nathaniel and Peter, the two other disciples of old with Thomas were fishing. Casting to the right at the command of Christ they drew a multitude of fish. And Peter, recognising Him, cast himself into the water after Him. This was the third time He appeared to them and He showed them bread and fish upon the coals.

**Theotokion**

O Virgin, pray the Lord risen from the tomb on the third day, for those who praise Thee and bless Thee with love. For
we all have Thee as a saving refuge and a mediator before Him. We have indeed become Thine heritage and Thy servants, O Theotokos and we all look to Thy defense.

Gospel Sticheron, TONE SIX

After the descent into hell and the Resurrection from the dead, the disciples in all likelihood, losing heart at Thy parting from them, O Christ, turned to work, and again to their boats and nets, and nowhere was there a catch. But Thou, O Saviour, hast been revealed as Master of all, and hast commanded them to cast the net on the right side. And straightway the word became the deed, and there was a great multitude of fish and Thou hast prepared on land a strange supper. In this same supper of which Thy disciples then partook, make us now worthy to delight in mind, O Lord, Who loveth mankind.

Exapostilarion Eleven
(John 21:15-25)

After the divine Resurrection, the Lord, asking Peter three times: "Lovest thou me?" proposed him as chief shepherd of his own sheep. Seeing him whom Jesus loved following in His footsteps, he asked the Master: "What is this? If I wish" said He "for him to tarry till I come again, what is that to thee, friend Peter?"

Theotokion

O fearful mystery! O strange and glorious wonder!

Through death is death utterly destroyed. Who then praises not, who then venerates not Thy Resurrection, O Word, and the Theotokos who has in purity borne Thee in the flesh? By Her intercessions, deliver us all from gehenna.

Gospel Sticheron, TONE EIGHT

Appearing after the Resurrection to Thy disciples, O Saviour, Thou hast given Peter the tending of Thy sheep, as a repayment of love asking for him to pasture them with care. And therefore hast Thou said: "If Thou loveth me feed my sheep, tend my lambs." And he straightway pointing to the beloved friend, asked about the other disciple: By their prayers, O Christ, preserve Thy flock from the wolves that damage it.

TO THE GLORY OF GOD, AMEN.