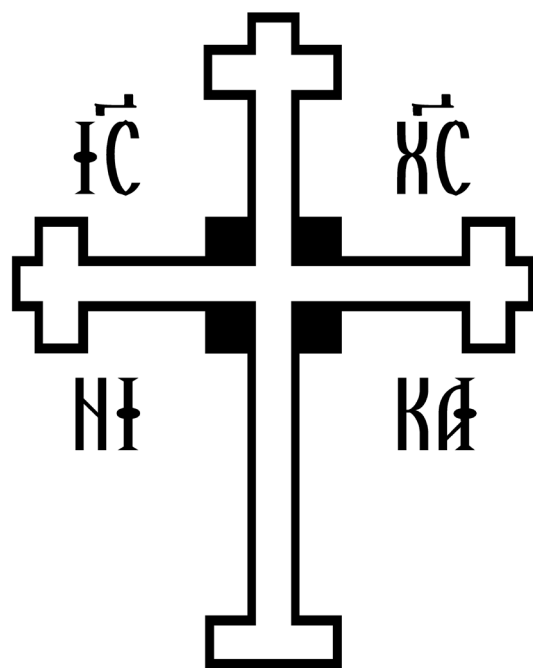


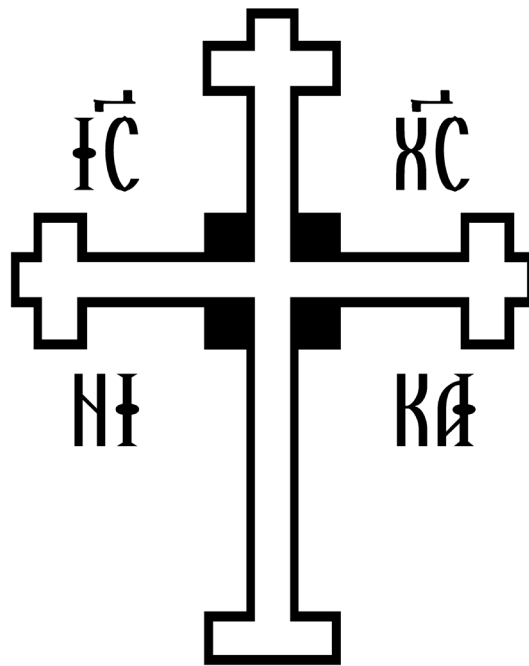


Pentecostarion

Δόμνι εἰγίχη жінки мѣроносіниці
Holy Myrrh-bearers
Ο Οἶκος τῶν Ἀγίων Μυροφόρων

www.myrrh-bearers.org

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MMXXIII



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MMXXIII

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Editor, Subdeacon Paul Daniels
Редактор, иподиакон Павел Даниэлс

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Sunday of Thomas

Great Vespers

After the priest giveth the blessing, we chant, Christ is risen (thrice), the Proemial Psalm, and the First Kathisma of the Psalter. For Lord, I have cried, we allow for ten verses and chant the following Stichera, repeating the first four:

A Composition of John the Monk

First Tone

While the disciples were gathered, while the doors were shut, Thou didst enter of a sudden, O Almighty Jesus, our God. And standing in their midst, Thou didst grant them peace, and didst fill them with the Holy Spirit. Thou didst command them to tarry, and in no wise depart from Jerusalem until they be vested with power from on high. Wherefore, we cry to Thee: O our Enlightenment and Resurrection and Peace, glory be to Thee. *(Twice)*

Eight days after Thine arising, O Lord, Thou didst appear unto Thy disciples in the place where they were gathered, and Thou didst cry unto them: Peace be unto you. And Thou didst show Thy hands and immaculate side unto the doubting disciple. Wherefore, convinced, he cried unto Thee: O my Lord and my God, glory be to Thee. *(Twice)*

When Thou didst enter, O Christ, while the doors were shut, Thomas, who was called the Twin, was not with them. Wherefore, he doubted what was told him, thus by unbelief confirming his belief. And Thou, O Good One, didst not disdain to show him Thine immaculate side and the wounds of Thy hands and feet. Wherefore, having felt and beheld, he confessed that Thou art neither naked God nor mere man, and he cried: O my Lord and my God, glory be to Thee. *(Twice)*

As the disciples were in doubt, the Saviour came on the eighth day to where they were gathered and granted them peace, and cried unto Thomas: Come, O Apostle, and feel the palms in which they fastened the nails. O good unbelief of Thomas, which hath led the hearts of the faithful to knowledge! Hence, he cried out with fear: O my Lord and my God, glory be to Thee. *(Twice)*

Second Tone

After Thine arising, O Lord, Thou didst stand in the midst of Thy disciples when they were gathered together, while the doors were shut, and Thou didst grant them peace. And as for Thomas, convinced at beholding Thy hands and side, he confessed that Thou art the Lord and God, Who dost save them that hope in Thee, O Friend of man.

Jesus came unto the disciples while the doors were shut, and granted them peace and fearlessness. Then He saith unto Thomas: Why believest thou not that I have arisen from the dead? Bring hither thy hand and place it in My side, and see; because thou hast disbelieved, all have learned of My Passion and Resurrection, and they shall all cry out with thee: O my Lord and my God, glory be to Thee.

Glory; Both now.

Sixth Tone

Thou didst come to Thy disciples, O Christ, while the doors were shut. Then, by dispensation, Thomas was not to be found among them; for he said: I will not believe unless I also behold the Master, and see the side whence there issued the blood, the water, the baptism, and observe the wound through which man, the great wound, was healed, and see that He is not a spirit, but flesh and bones. O Thou Who didst trample down death and didst instruct Thomas, O Lord, glory be to Thee.

*Then the Entrance, O Gentle Light, the Prokeimenon of the day, The Lord is King...
For the Entreaty, the following Stichera:*

Fourth Tone

O Lord, by the unendurable brilliance of Thy Divinity, Thou didst come while the doors were shut; and standing in the midst of the disciples, Thou didst lay bare Thy side and didst show unto them the wounds of Thy hands and feet, thereby dispelling the despondency that came from their faintheartedness, and Thou didst cry out clearly: Even as ye behold in Me the assumption of the flesh, O friends, so in like manner I bear not the nature of a spirit. And Thou didst incite the doubting disciple to touch with fear, saying unto him: Now that thou hast examined all, come, therefore, do not doubt. And when with his hand he perceived Thy twofold nature, he, drawn by faith, cried out in faith and fear: O my Lord and my God, glory be to Thee.

Eighth Tone

O Thomas, touch My side with thy hand, saith Christ, and come, feel the prints of the nails. Examine them in faith; believe thou in Me, and be not unbelieving. And when Thomas touched the Master with his finger, he cried out with a great voice: Thou art my God and Lord; O Compassionate One, glory be to Thee.

Glory; Both now.

Eighth Tone. By Anatolius

While the doors were shut and the disciples were assembled, the Saviour came where they were gathered. And standing in their midst, He saith unto Thomas: Come, feel and behold the prints of the nails. Stretch forth thy hand and touch My side, and be not unbelieving, but with faith proclaim My Resurrection from the dead.

Aposticha

For the Aposticha, the following Stichera:

Fourth Tone

O strange wonder, unbelief hath given birth unto steadfast faith! For Thomas said: unless I see, I shall not believe. And when he touched the side of Christ, he spake with divine authority concerning the Incarnate One Who is the very Son of God, and recognized Him as the One Who suffered in the flesh. He proclaimed the Risen God, and cried with a radiant voice: O my Lord and my God, glory be to Thee.

Verse: Praise the Lord, O Jerusalem; praise thy God, O Sion.

O strange wonder, that grass should touch fire and be safe! For Thomas cast his hand into the fiery side of Jesus Christ our God, and was not burned by touching Him. For with fervour he changed the obstinacy of his soul into fervent faith, and he cried out from the depths of his soul: Thou art my Master and God, Who didst arise from the dead. Glory be to Thee.

Verse: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

O strange wonder! John leaned on the bosom of the Word, and Thomas was counted worthy to feel His side. The first, in a dread manner, drew therefrom a depth of theology, even God's economy; and this one was counted worthy to initiate us; for he openly presented the proofs of His arising, as he cried out: O my Lord and my God, glory be to Thee.

Glory; Both now.

Fifth Tone

O friend of man, great and unsearchable is the multitude of Thy compassions! for in Thy longsuffering, Thou wast struck by the Jews, wast examined by an Apostle, and wast

disputed over by them that rejected Thee. How didst Thou become incarnate ? How wast Thou, the Sinless One, crucified? But grant us understanding, that, like Thomas, we may cry out to Thee: O my Lord and my God, glory be to Thee.

Dismissal Hymn

Seventh Tone

Whilst the tomb was sealed, Thou, O Life, didst shine forth from the grave, O Christ God; and whilst the doors were shut, Thou didst come unto Thy disciples, O Resurrection of all, renewing through them an upright Spirit in us according to Thy great mercy. *(Thrice)*

Then the blessing of the loaves, after which we have the reading on the Acts and the remainder of the service of the Vigil.

Note:

It should be noted that from this present Sunday, if it happen to be the month of May, there doth not take place the breaking and distribution of the loaves after the blessing thereof because of the shortness of the night, in that insufficient hours intervene between Vespers and the Divine Liturgy.

Matins

The Six Psalms, then, God is the Lord; the usual readings from the Psalter, and the Polyeleos instead of Psalm 118, since it is a Feast of the Master.

After the First Reading from the Psalter, the following Sessional Hymn:

First Tone

Although the stone was sealed

When they had come together, assembling upon Sion, the disciples hid themselves, fearing the malice of the Hebrews. And though the doors had been fastened shut,

Good One, Thou didst enter, bringing joy. Thou didst show to them the wounds in Thy most pure side and in Thy most holy hands./ Thou didst say unto Thomas in his doubt:/ Stretch thy hand forth and examine Me./ See thou that I Myself am He that suffered on thine account. *(Twice)*

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Tone

The soldiers standing guard

O Christ, Who art our Life, with the doors shut, Thou camest to Thy disciples and Thou didst show Thy side to them, as well as Thy hands and Thy feet, and didst thereby confirm Thy blest Rising from the grave. But Thomas was not there with them; wherefore he did say: Unless I see Him with mine eyes, I will not believe your words. *(Twice)*

After the Polyeleos, the following Sessional Hymn.

Same Melody

Since thou seest My side and the nails' prints, O Thomas,/ why dost thou disbelieve Mine arising, said the Lord God, when He had risen from the tomb and appeared then ineffably unto the divine Apostles. Hence, now persuaded, the Twin cried aloud and said unto the Creator: Thou art my God and my Lord. *(Twice)*

Then, for the Hymns of Ascent, the First Antiphon in Fourth Tone.

Prokeimenon, Fourth Tone

Praise the Lord, O Jerusalem; praise thy God, O Sion.

Verse: For He hath strengthened the bars of thy gates, He hath blessed thy sons within thee.

Then Let every breath, and the reading of the First Matinal Gospel, At that time, the eleven disciples... (Matthew 28:16-29). Then Having beheld the Resurrection of Christ, and the Fiftieth Psalm.

Then the Canon; the Irmos is chanted twice, and the Troparia are so repeated as to make fourteen in each Ode.

The Canon

A Composition of John The Monk, First Tone

Ode One

Irmos

Let us all sing a song of victory, O ye people, unto Him that freed Israel from bitter slavery to Pharaoh and led them in the depth of the sea dry-shod, for He hath been glorified.

Troparia

Today is the springtime of our souls; for Christ, Who on the third day shone forth from the grave like the sun, hath dispelled the dark winter of our sin. Let us praise Him, for He hath been glorified.

With splendour, the queen of seasons doth openly minister unto this radiant day, the queen of days, and doth gladden the notable people of the Church, as she unceasingly praiseth the risen Christ.

Neither the gates of death, O Christ, nor the seals of the grave, nor the bars of the doors withstood Thee; but when Thou didst arise, Thou didst come unto Thy friends, O Master, and didst grant them that peace that surpasseth every mind.

Katavasia: It is the day of Resurrection...

Ode Three

Irmos

Establish me, O Christ, upon the rock of Thy commandments, and enlighten me with the light of Thy countenance; for there is none holy, save Thee, O Friend of man.

Troparia

By Thy Cross Thou didst render us new instead of old, and incorruptible instead of corruptible, O Christ; and Thou didst command us to live worthily in newness of life.

Though enclosed within a grave in Thy circumscribable flesh, Thou didst arise, O Christ, Who art uncircumscribable; and while the doors were shut, Thou didst come unto Thy disciples, O Almighty One.

Having preserved intact Thy wounds, which Thou didst endure willingly for us, Thou didst show them unto Thy disciples, O Christ, as a witness of Thy glorious Resurrection. E inviolable treasury of Thy divine

Katavasia: Come, let us drink a new drink...

Hypakoë

Sixth Tone

Even as Thou camest in the midst of Thy disciples, O Saviour, and gayest them peace, come also amongst us and save us.

And a reading from the Theologian, beginning with the words, It is an ancient and excellent law to honour the festival of renewal.

Ode Four

Irmos

Great is the mystery of Thy dispensation, O Christ! For when Abbacum foresaw it from on high in a divine vision, he cried unto Thee: Thou didst come forth for the salvation of Thy people, O Friend of man.

Troparia

Christ tasted of gall, thereby healing that tasting of the fruit of old; and now, together with the honeycomb, He hath granted that our forefather may partake of His enlightenment and sweetness.

Thou didst rejoice when Thou wast examined. Wherefore, O Friend of man, Thou didst encourage Thomas in this, and didst show Thy side unto the disbelieving one, thereby assuring the world of Thine arising on the third day, O Christ.

Drawing forth wealth from the inviolable treasury of Thy divine side which had been pierced by a lance, O Benefactor, the Twin doth fill the world with wisdom and knowledge.

Thine all-blessed tongue is praised, O Twin; for it was the first to proclaim piously that Jesus, the Giver of life, is both God and Lord; for when thou didst touch Him, it was filled with grace.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things...

Ode Five

Irmos

Out of the night we wake at dawn and praise Thee, O Christ, Who art cobeginningless with the Father, and art the Saviour of our souls; grant peace unto the world, O Friend of man.

Troparia

Having come unto His disheartened friends, the Saviour doth dispel all their sorrow by His presence; and He caused them to leap for joy because of His Resurrection.

O how praiseworthy and truly awesome is Thomas' undertaking! For daringly he touched the side that doth flash forth with the lightning of the divine fire.

Thou hast proved the disbelief of Thomas to be the mother of belief for us; for by Thy wisdom, Thou dost provide for all things that are to our profit, O Christ, since Thou art the Friend of man.

Katavasia: Let us arise in the deep dawn...

Ode Six

Irmos

Thou didst save the Prophet from the sea monster, O Friend of man; lead me up also out of the depth of offences, I pray.

Troparia

Thou didst not leave Thomas immersed in the depth of unbelief, O Master, when he stretched forth his hands to examine Thee.

Our Saviour said: When ye touch Me, see that I have bones and flesh; I am not subject to change.

Thomas felt Thy side; and believing, he recognized Thee, though he was not present when Thou didst first come, O our Saviour.

Katavasia: Thou didst descend...

Kontakion

Eighth Tone

With his searching right hand, Thomas did probe Thy life-bestowing side, O Christ God; for when Thou didst enter whilst the doors were shut, he cried out unto Thee with the rest of the Apostles: Thou art my Lord and my God.

Ikos

Who preserved the disciple's hand unconsumed when he drew nigh unto the fiery side of the Lord? Who gave it the daring and strength to feel the bone that was flaming? Surely, it was that which was touched. For if that side had not bestowed might unto that earthen right hand, how could it have touched those wounds which caused both things above and below to quake? This grace was given to Thomas, that he might touch and cry out to Christ: Thou art my Lord and my God.

Ode Seven

Irmos

When the harmonious music called the peoples together to offer adoration to the image, the Children of David, singing a hymn from the odes of Sion like their father, destroyed the discordant doctrine of the tyrant and changed the flame into dew as they sang: O our supremely exalted God, the God of our Fathers, blessed art Thou.

Troparia

Since this radiant day is the first and sovereign lady of days, it is meet that the new and divine people should rejoice therein; for, as the eighth day, it doth awesomely present the

prefiguring of that age which is to come. O our supremely exalted God, the God of our Fathers, blessed art Thou.

Thomas the Twin, who alone was bold, and who by his unbelieving belief hath brought us benefactions, doth by his believing unbelief dispel gloomy ignorance from all the ends of the earth. And he doth clearly plait a crown for himself by saying: Thou art Lord. O our supremely exalted God, the God of our Fathers, blessed art Thou.

Not in vain did Thomas doubt Thine arising, nor did he keep it hidden for himself, but free of doubt, he hastened to show it forth unto all the nations, O Christ. Wherefore, convinced through his unbelief, he taught all to say: Thou art Lord. O our supremely exalted God, the God of our Fathers, blessed art Thou.

With fear, Thomas placed his hand in Thy life-bearing side, O Christ, and trembling, he felt the two-fold power of the two natures united unmingled in Thee, O Saviour, and he cried with faith, saying: Thou art Lord. O supremely exalted God of our Fathers, blessed art Thou.

Katavasia: The only blest...

Ode Eight

Irmos

Praise the Lord Who preserved the Children in the flame of fire in the fiery furnace, and Who in the form of an Angel came down unto them in His compassion, and supremely exalt Him unto all the ages.

Troparia

Yearning for the joyous sight of Thee, Thomas disbelieved at first; but when he was deemed worthy thereof, he called Thee God and Lord, O Master, Whom we supremely exalt unto all the ages.

Praise the Lord Who tolerated Thomas' unbelief and showed His side, and was examined closely by the hand of the disciple, and supremely exalt Him unto all the ages.

Thine inquisitiveness hath opened for us a hidden treasure, O Thomas; for with thy God-inspired tongue thou didst speak of things divine and didst say: Praise ye Christ, and supremely exalt Him unto the ages.

Katavasia: This chosen and holy day...

Ode Nine

Irmos

O Thou shining lamp, O Mother of God, thou most manifest glory, who art more exalted than all creation, thee do we magnify with hymns.

Troparia

Thy radiant and most resplendent day, and Thy light-filled grace, wherein Thou didst come unto Thy disciples, O Christ, as One comely in beauty, do we magnify.

Thee, Whose side was touched with an earthen hand, and yet did not burn it with the fire of Thine immaterial Divine essence, do we magnify with hymns.

Thee, Who didst arise from the grave as God, O Christ, though we have not beheld Thee with our eyes, yet with our hearts have believed in Thee with love, do we magnify with hymns.

Katavasia: Shine, shine...

Then Holy is the Lord our God (thrice), and the following Exapostilaria:

Third Tone

Thou Who, As God, Adornest

With thy hand thou hast searched out My wounds, hence do not disbelieve in Me, Who

have been thus wounded for thee, O Thomas, but believe/ with the disciples, and preach Me,/ the living God, to all mankind. (*Twice*)

On this day Spring is fragrant; the new creation danceth now; today the bars have been taken off of the doors of disbelief, as the friend Thomas doth cry out: Thou art my Lord and God truly.

The Praises

For the Praises we allow for four verses and chant the following Stichera, repeating the first one:

First Tone. O All-Lauded Martyrs

As Thou didst not violate the seals of the tomb after Thine awesome Resurrection, O Christ our God, so also in this wise, though the doors were shut fast, Thou, O lifebestowing Lord,/ didst enter in amidst Thine all-famed Apostles, filling them with joy. And Thy Spirit, yea, the Comforter, was vouchsafed them,/ in Thy boundless mercy, Lord. (*Twice*)

When Thou didst appear unto Thy most blest disciples, O our Lord, Thomas, who was also called the Twin, was absent from their midst. Wherefore, he believed not in Thy Resurrection, and he cried out unto them that had seen Thee: I will not believe that He hath arisen, save that I put my finger into His side and the prints of the nails.

To Thomas did Christ the Lord exclaim: As thou wilt, put thy hand forth; touch and handle Me. Know that, like thyself, I, too, have bones and an earthen body. Do not harbour further doubts; but rather, like the others, believe in Me. Then Thomas cried to Him: Thou, O Jesus, art my Lord and God/ and my Saviour: Glory to Thy Rising, Lord!

Glory; Both now.

Sixth Tone

Eight days after Thine arising, O Jesus our King, Only-begotten Word of the Father, Thou didst appear unto Thy disciples while the doors were shut, and didst bestow Thy peace upon them. And to the disciple who believed not didst Thou show the prints and say: Come, feel my hands and feet and undefiled side. And he, being convinced, cried unto Thee: O my Lord and my God, glory be to Thee.

The Great Doxology and the dismissal.

The Matinal Doxastica are chanted after the dismissal of Matins, before the Entreaty. The Entreaties begin again on this day and take place in the narthex, before the First Hour. The Catechetical Homilies of our righteous Father Theodore the Studite are also read in the narthex after the First Hour.

Matinal Doxasticon

First Tone

As the disciples were going to the mountain, the Lord came to them that He might ascend on high from lowly things, and they worshipped Him and learned from Him of the power given to Him in every place. And they were sent to every land under heaven to preach the Resurrection from the dead, and the translation to Heaven; He promised them, not lying, that He would be with them forever; for He is Christ God, the Saviour of our souls.

It should be noted that the services of the Saints which are omitted on all the Sundays of the season of the Holy Pentecostarion are chanted during the Sunday Complines.

The Liturgy is celebrated more quickly by reason of the labour of the Vigil. The Third, Sixth, and Ninth Hours are each read with the usual psalms, according to the prescribed order, in the narthex. The customary psalm is also said, as we go into the refectory, as well as when we arise from the table.

Divine Liturgy

The Typica, and for the Beatitudes, the hymns from the third and sixth Ode of the Canon of the Feast.

By Thy Cross Thou didst render us new instead of old, and incorruptible instead of corruptible, O Christ; and Thou didst command us to live worthily in newness of life. *(Twice)*

Though enclosed within a grave in Thy circumscribable flesh, Thou didst arise, O Christ, Who art uncircumscribable; and while the doors were shut, Thou didst come unto Thy disciples, O Almighty One.

Having preserved intact Thy wounds, which Thou didst endure willingly for us, Thou didst show them unto Thy disciples, O Christ, as a witness of Thy glorious Resurrection.

Thou didst not leave Thomas immersed in the depth of unbelief, O Master, when he stretched forth his hands to examine Thee. *(Twice)*

Our Saviour said: When ye touch Me, see that I have bones and flesh; I am not subject to change.

Thomas felt Thy side; and believing, he recognized Thee, though he was not present when Thou didst first come, O our Saviour.

The Prokeimenon of the Epistle. Third Tone

Great is our Lord, and great is His strength, and of His understanding there is no measure.

Verse: Praise ye the Lord, for a psalm is a good thing; let praise be sweet unto our God.

The Acts of the Apostles (Acts 5: 12–20)

In those days, by the hands of the Apostles...

Alleluia. Eighth Tone

Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior.

Verse: For the Lord is a great God and a Great king over all the earth.

The Holy Gospel according to Saint John (John 20: 19–31)

When it was evening on that day, the first day of the week...

The Communion Hymn

Praise the Lord, O Jerusalem; praise thy God, O Sion. Alleluia.

Sunday of the Myrrh-bearers

Great Vespers

We chant Christ is risen, as usual. Then the Proemial Psalm and the First Kathisma of the Psalter. For Lord, I have cried, we allow for ten verses and chant the following seven Stichera of the Resurrection from the Octoechos:

Second Tone

Come, let us worship God the Word, Who was begotten of the Father before the ages, and was incarnate of the Virgin Mary; for having endured the Cross, He was delivered over to burial, as He willed; and arising from the dead, He saved me, the erring man.

Having nailed to the Cross the handwriting that was against us, Christ our Saviour hath blotted it out, and hath destroyed the dominion of death. We worship His arising on the third day.

With the Archangels let us praise the Resurrection of Christ; for He is the Redeemer and Saviour of our souls. And in awesome glory and mighty power, He cometh again to judge the world which He fashioned.

Anatolian Stichera

Thee, the Crucified and Buried, did the Angel proclaim as Master; and he said unto the women: Come, behold where the Lord lay, for as the Almighty, He is risen as He said. Wherefore, we worship Thee, Who alone art immortal. O Life-giving Christ, have mercy on us.

By Thy Cross, Thou didst abolish the curse of the tree; by Thy burial, Thou hast slain the might of death; and by Thine arising, Thou hast enlightened the race of man. Wherefore, we cry out to Thee: O Benefactor, Christ our God, glory be to Thee.

Cut of fear, the gates of death opened unto Thee, O Lord; and on beholding Thee, the gate-keepers of Hades trembled; for Thou didst crush the brazen gates, and didst break the iron bars. And Thou didst lead us out of darkness and the shadow of death, and didst break our bonds asunder.

Chanting the hymn of salvation, with our mouths let us sing: Come ye all, let us fall prostrate in the House of the Lord, saying: Thou Who wast crucified upon the Tree, and didst arise from the dead, and art in the bosom of the Father, be gracious unto our sins.

Then three Stichera of the Myrrh-bearers:

Second Tone. By Anatolius

At deep dawn, the myrrh-bearing women took sweet-smelling spices and came unto the Lord's tomb. And finding that which they had not expected, they stood piously pondering the removal of the stone, and said to one another: Where are the seals of the sepulchre? Where are Pilate's watchmen and the secure sentry? And an Angel, radiant as lightning, proclaimed to the women that whereof they were ignorant, saying to them: Why do ye with lamentation seek Him that liveth and hath given life unto the race of mortals? Christ our God hath risen from the dead, since He is Almighty, granting us all incorruption, life, illumination, and great mercy.

Same Tone. By Koumoulas

Why do ye mingle tears with the myrrh-oils, O ye women disciples? The stone hath been rolled away, the sepulchre is empty. Behold corruption trodden under by Life, the seals bearing clear witness, the guards of the disobedient fast asleep. Mortal nature is saved by the flesh of God, Hades is lamenting. Hasten ye with joy, and say unto the Apostles: Christ,

the First-born of the dead, Who caused death to die, goeth before you into Galilee.

Rising up early and coming with earnestness unto Thy tomb, the myrrh-bearers sought for Thee so as to anoint Thine immaculate Body, O Christ. And having been informed by the words of the Angel, they preached to the Apostles the tokens of joy: that the Author of our salvation is risen, having despoiled death and granting the world eternal life and great mercy.

Glory.

Sixth Tone

By Cosmas the Monk

The myrrh-bearing women came to Thy tomb; and beholding the seals of the sepulchre and not finding Thine immaculate Body, they came with haste, lamenting and saying: Who hath stolen our Hope? Who hath taken away a naked and anointed body, the only consolation of His Mother? Alas! how hath He that quickeneth the dead been put to death? And how was He buried Who despoiled Hades? But arise, O Saviour, by Thine own authority after three days, as Thou didst say, and save our souls.

Both now.

Dogmatic Theotokion

Second Tone

The shadow of the Law is passed away with the coming of grace; for as the bush was not consumed when it was burning, thus as a virgin didst thou give birth, and a virgin didst thou remain. In the stead of a pillar of fire, there hath arisen the Sun of Righteousness; in the stead of Moses, Christ, the Salvation of our souls.

Then the Entrance, O Gentle Light, the Prokeimenon, The Lord is King.

For the Entreaty. First Tone

O Myrrh-Bearing women, why have ye come unto the grave? Why seek ye the Living among the dead? The Lord is risen, take courage, the Angel cried.

He women came with fear unto I the sepulchre, as they hastened to anoint Thy Body with sweet-smelling spices. And not finding it, they were at a loss among themselves, being ignorant of the Resurrection. But an Angel came unto them and said: Christ is risen, granting us great mercy.

Mary Magdalene and the other Mary came unto the tomb, seeking the Lord. And they beheld an Angel as though he were lightning, sitting upon the stone, and saying unto them: Why seek ye the Living among the dead? He is risen as He said; ye shall find Him in Galilee. And let us cry unto Him: O Thou Who didst arise from the dead, Lord, glory be to Thee.

Glory.

Sixth Tone

Joseph asked for the Body of Jesus and laid it in his new sepulchre; for it was meet that He should come forth from the grave, as from a bridal chamber. O Thou Who hast crushed the might of death and hast opened the gates of Paradise unto man, glory be to Thee.

Both now.

Theotokion

My Creator and Redeemer, Christ the Lord, came forth from thy womb, O all-pure one. Being en clothed with me, He freed me from the ancient curse of Adam. Wherefore, O all-pure one, to thee, the true Mother of God and Virgin, do we unceasingly cry out the Angel's greeting: Rejoice! Rejoice, O Lady, protection and shelter and salvation of our souls.

Aposticha

For the Aposticha, the following Sticheron of the Resurrection:

Second Tone

Thy Resurrection, O Christ Saviour, hath enlightened the whole world; and Thou hast restored Thine own creature. O Almighty Lord, glory be to Thee.

Then the Stichera of Pascha, A sacred Pascha hath been shown forth to us... with their verses.

Glory.

Fifth Tone

O Thou Who putttest on light like a garment, when Joseph with Nicodemus took Thee down from the Tree and beheld Thee dead, naked, and unburied, he struck up a compassionate dirge, and with mourning he said: Woe is me, O sweetest Jesus! When but a short while ago the sun beheld Thee hanging upon the Cross, It shrouded itself in darkness, and the earth quaked with fear, and the veil of the Temple was rent asunder. But, behold, now I see Thee willingly submitting to death for my sake. How shall I bury Thee, O my God? Or how shall I wrap Thee with winding sheets? With what hands shall I touch Thine undefiled Body? Or what dirges shall I sing at Thy departure, O Compassionate One? I magnify Thy Passion; I praise Thy Burial and Resurrection, and I cry out: O Lord, glory be to Thee.

Both now.

Same Tone

It is the day of Resurrection...

Dismissal Hymn

Second Tone

When Thou didst descend unto death, O Life Immortal, then didst Thou slay Hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nethermost depths, all the powers in the Heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Glory.

The noble Joseph, taking Thine immaculate Body down from the Tree, and having wrapped It in pure linen and spices, laid It for burial in a new tomb. But on the third day Thou didst arise, O Lord, granting great mercy to the world.

Both now.

Unto the myrrh-bearing women did the Angel cry out as he stood by the grave: Myrrh-oils are meet for the dead, but Christ hath proved to be a stranger to corruption. But cry out: The Lord is risen, granting great mercy to the world.

And the dismissal.

Matins

After the First Reading from the Psalter, the following Sessional Hymns of the Resurrection:

Second Tone

Not having hindered the stone of the tomb from being sealed, Thou, on Thine arising, hast granted the rock of faith unto all. O Lord, glory be to Thee.

Glory.

Not having departed from the immaculate bosom of the Father in the highest, Thou didst accept burial and Resurrection in behalf of all. O Lord, glory be to Thee.

Both now.

Theotokion

All thy mysteries are beyond comprehension; all are exceedingly glorious, O Theotokos. Sealed with purity and preserved by virginity, thou wast known to be a true mother, giving birth unto the true God. Do thou entreat Him that our souls be saved.

After the Second Reading from the Psalter, the following Sessional Hymns:

Same Tone

The myrrh-bearers, having risen early and beholding the sepulchre empty, said unto the Apostles: The Mighty One hath put down corruption, and He hath carried off them that were held bound in Hades; proclaim ye with boldness that Christ God is risen, granting us great mercy.

Glory.

Bringing myrrh for Thy burial, the women came early unto the sepulchre in secret, fearing the remorseless ness of the Jews, and foreseeing the secure sentry of the soldiers. Yet their weak nature conquered that of men, for their compassionate purpose was pleasing unto God. Therefore, they cried out as is meet: Arise, O Lord, help us, and redeem us for Thy Name's sake.

Both now.

Theotokion

Most glorified art thou, O Virgin Theotokos. We praise thee, for through the Cross of thy Son, Hades was cast down and death was slain. Having been put to death, we were raised up and were deemed worthy of life. We received Paradise, the ancient bliss. Wherefore, in thanksgiving, we glorify Christ our God, since He is mighty and alone abundant in mercy.

Then Psalm 118, the Evlogitaria, and the Hypakoë:

Second Tone

After the Passion, the women came unto the tomb to anoint Thy Body, O Christ God; they saw Angels in the grave and stood in awe; for they heard their voice, proclaiming that the Lord is risen, granting great mercy unto the world.

The Hymns of Ascent in the Tone of the Week

First Antiphon

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

Have mercy on us, who are at fault before Thee greatly every hour, O my Christ; and before the end, grant means that we may repent before Thee.

Glory; Both now.

To the Holy Spirit belong the governing, the sanctification, and the moving of creation; for He is God, one in essence with the Father and the Word.

Second Antiphon

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

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

Glory; Both now.

In the Holy Spirit is there both honour and the principle of life; for as God, He doth strengthen and sustain all created things in the Father through the Son.

Third Antiphon

They that hope in the Lord are like unto the holy mountain; they are in no wise shaken by the attacks of Belial.

Let them that live in a godly manner not stretch forth their hands unto iniquities; for by means of the rod, Christ restraineth His lot.

Glory; Both now.

By the Holy Spirit, doth all wisdom pour forth; thence is there grace to the Apostles, and thereby in contest are the Martyrs crowned and the Prophets see.

Prokeimenon

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of peoples shall surround Thee.

Verse: O Lord my God, in Thee have I put my hope; save me from them that persecute me, and do Thou deliver me.

Then Let every breath, *and the reading of the Fourth Matinal Gospel*, Now upon the first day of the week... (*Luke 24:1–12*). *Then* Having beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest.*

For the Canons, the Canon of Pascha with its Irmos, together with the Canons of the Theotokos and the Myrrh-bearers, to make fourteen in each Ode.

The Canon of Pascha

First Tone

Ode One

Irmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

The Canon of the Theotokos

A Composition of Theophanes First Tone

Same Irmos

Thou didst break the bars of the boundary of death, when Thou didst carry in thy womb Christ, our eternal Life, Who hath shone forth from the grave today and enlightened the world, O all-blameless Virgin.

As thou beholdest thy Son and God arisen, thou rejoicest with the Apostles, O pure one,

graced of God, and wast the first to hear the greeting, Rejoice, since thou art the cause of joy for all, O all blameless Mother of God.

The Canon of the Myrrh-Bearers

Second Tone

Ode One

Irmos

Taking up the song of Moses, cry out, O my soul: He is become my Helper and a Refuge for me unto salvation; this is my God, and I will glorify Him.

Troparia

Thou wast crucified in the flesh, O Thou Who art impassible by the nature of the Father; and Thou wast pierced in the side, thereby causing blood and water to spring forth for the world. Thou art our God, and we glorify Thee.

I honour Thy Cross and I glorify Thy Burial, O Good One, and I praise and worship Thine Arising, and I cry out: Thou art our God and we glorify Thee.

Though Thou didst taste of gall, O Thou Who art the sweetness of the Church, yet didst Thou cause incorruption to spring forth for us from Thy side. Thou art our God, and we glorify Thee.

O Saviour, Thou wast counted among the dead, Thou Who didst raise up the dead. Thou didst taste of corruption, though Thou didst in no wise know corruption. Thou art our God, and we glorify Thee.

Let Sion rejoice, and bet Heaven be glad; Christ is risen, having raised up the dead who chant: Thou art our God, and we glorify Thee.

Having wrapped Thy Body with fine linen, O Christ, Joseph laid Thee, our Salvation, in a new sepulchre; and as God, Thou didst raise up the dead.

Anticipating the dawn, the women beheld Christ, and cried unto the divine disciples: Truly Christ is risen; come and praise Him together with us.

Glory.

O All-Holy Trinity, one Godhead, beginningless Unity: Father, Son, and Divine Spirit, save the world. Thou art our God, and we glorify Thee.

Both now.

Thou didst loose the ancient curse by thy womb, O modest one, by blossoming forth the Blessing for us, when thou didst give birth unto a Child. For He is God, though He wearth flesh.

Katavasia: It is the day of Resurrection...

Ode Three

Of Pascha. Irmos

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Theotokos. Same Irmos

A Composition of Joseph of Thessalonica, according to some manuscripts.

Today I return to the life that is free of stain, by the goodness of Him that was born of thee, and Who doth cause light to shine like lightning unto the ends of the earth.

Dance, O pure one, as thou beholdest God Whom thou didst conceive in the flesh, and Who arose from the dead as He said, and glorify Him as God, O immaculate one.

Of the Myrrhbearers. Irmos

Show forth my barren mind as fruitful by Thy compassion, O God, Thou Husbandman and Sower of good things.

Troparia

When Thy palms were nailed to the Cross, O Jesus, Thou didst bring all the nations together out of error and didst call them unto knowledge of Thee, O Saviour.

The people of the Jews cried unto Pilate: Release unto us the villainous thief; away with the Sinless One, away with Him, crucify Him!

When Thou wast crucified, O Christ, the light was darkened, the earth was shaken, and many of the dead arose from the grave out of fear of Thy power.

As she stood at the Cross, Thy ewe-lamb cried out with lament, O Jesus: Whither goest Thou, my Son? Whither dost Thou depart, O Lamb, Who art slain in behalf of all?

I worship Thy Cross, I praise Thy Burial, I honour Thy Passion, and the nails in Thy hands, and the lance, and Thy Resurrection, O Jesus.

Thou art arisen, O Jesus, the enemy is despoiled, Adam is delivered together with Eve from the bonds of corruption by Thy Resurrection.

When Thou didst arise, O Christ, the bars were shattered, and the gates of Hades and the bonds of death were straightway rent asunder out of fear of Thy power.

O God-receiving Joseph, come and stand with us, and cry: Risen is Jesus the Redeemer, Who in His compassion hath raised up Adam.

Let the choir of the twelve disciples rejoice with us, together with the myrrh-bearing women and Joseph, and the other disciples and women disciples of Christ.

Glory.

I worship and praise the one Nature: the Father, the Son, and the Upright Spirit, divided in Persons and united in Essence.

Both now.

Blessed art thou, O modest one, who art of the root of Jesse, and from whom Christ, the Rod and Blossom, blossomed forth in the flesh for us.

Katavasia: Come, let us drink a new drink...

Sessional Hymn

Second Tone. Thou soughtest the heights

The women brought myrrh and came unto Thy sepulchre. Their souls filled with joy on seeing the bright Angel's light. With great zeal and boldness, O Lord, they preached that Thou art the God of all, and to Thy disciples they cried: The Life of all hath arisen from the dead. (*Twice*)

Glory; Both now.

Same Tone

The choir of Thy disciples rejoice with one voice together with the myrrh-bearing women, for they celebrate a common feast with them, unto the glory and honour of Thy Resurrection; and through them we cry to Thee: O Lord and Friend of man, grant great mercy unto Thy people.

Ode Four

Of Pascha. Irmos

Let the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

David, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfillment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Theotokos. Same Irmos

He that fashioned Adam, thy forefather, O pure one, is fashioned from thee, and today by His own death hath He destroyed death, which came by Adam, and He illumined all by the divine lightning of the Resurrection.

On beholding Christ, Whom thou didst bear, shining forth from the dead in a most comely manner for the salvation of all, do thou glorify Him today together with the Apostles, as thou rejoicest, O pure one, who art good, blameless, and beautiful among women.

Of the Myrrhbearers. Irmos

When the Prophet foresaw Thy birth from a Virgin, he cried aloud and proclaimed: I heard Thy report and was afraid; for from Thaeman and the overshadowed holy mountain art Thou come, O Christ.

Troparia

By the Cross Thou didst bind the belly of Hades, and didst raise up the dead together with Thyself, and didst destroy the tyranny of death. Wherefore, we who are of Adam worship and praise Thy burial and arising, O Christ.

O our Saviour, Who wast pleased by Thy bowels of mercy to be nailed to the Cross and to redeem us from the paternal curse, loose the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

O Thou Who didst nail to the Cross mine ancient curse, and didst cause blessing to pour forth for me from Thy side by Thy blood, O Saviour, loose Thou the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

When Hades met Thee in the nethermost regions, it was embittered, O Saviour, seeing that those whom it had the power to devour aforetime, it now gave up involuntarily; its depths are searched out, and it is stripped and despoiled of its dead.

Though the stone was sealed, and the sentry was present, O ye lawless foes, yet the Lord arose as He foretold, loosing the bonds of my many transgressions, for He is able to accomplish whatsoever He doth will.

O Thou Who didst arise from the sepulchre and didst despoil Hades and quicken the dead, and didst cause incorruption to flow forth for me by Thine arising, loose Thou the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

Truly ye have been put to shame, ye lawless; for Christ is risen and hath raised up the

dead together with Himself, crying: Take courage, I have conquered the world. Be ye therefore convinced by Him, or be ye silent, ye deceivers, who set at nought His Resurrection.

O thou Who didst call unto the myrrh-bearers: Rejoice, when Thou didst arise from the grave, O Good One, and unto the Apostles: Proclaim Mine arising; loose Thou the bonds of my many transgressions, for Thou art able to accomplish whatsoever Thou dost will.

Let us honour the noble Joseph, the zealot of piety, the counsellor and disciple, together with the myrrh-bearers and the apostles, while crying out together with them and radiantly praising the Saviour's Resurrection with faith.

Glory.

Who can tell of the immeasurable glory of the Godhead, transcendent in essence? for being the Trinity by nature, He is praised as beginningless and consubstantial, and is hymned as a Unity in Trinity, in simple hypostases.

Both now.

Do thou unceasingly entreat Him that dwelt in thy womb, O pure Virgin Mother, and Whom thou, the Theotokos, didst bear without experience of wedlock, that He loose the bonds of my many transgressions; for thou art able to help in whatsoever thou dost will.

Katavasia: Let the Prophet Abba, the proclaimer of divine things...

Ode Five

Of Pascha. Irmos

Let us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

When those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

Bearing lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Irmos

The company of the pious is enlightened by divine and life-bringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

Thou didst not open the gates of the Virgin when Thou becamest incarnate; Thou didst not break the seals of the sepulchre, O King of creation. Wherefore, on beholding Thee arisen, she rejoiced.

Of the Myrrh-bearers. Irmos

Having dispelled the gloom of my soul, O my Saviour, do Thou illumine me with the light of Thy commandments, since Thou alone art the King of peace.

Troparia

When Thou wast clothed with me, Thou didst divest me of mine ancient garment which, alas! the sower of sin wove for me, O Saviour.

Alas! my sin hath sewn fig leaves for me who by the counsel of the serpent have not kept Thine immaculate commandment, O Saviour.

Though my soul was wounded by my thieving thoughts, Christ, Who came forth from Mary, hath healed it, by pouring oil thereon.

Standing by the Cross, the spotless Theotokos called out with a maternal voice: Thou hast left me alone, O my Son and God.

By the weapon of Thy Cross Thou hast put down the serpent, the author of evil, and by Thine arising Thou hast broken the sting of death, O Jesus.

Let Adam also cry out: O Death, where is thy sting? O Hades, where is thy victory? Thou art destroyed by the quickening of Him that raiseth the dead.

The myrrh-bearing women, on reaching the sepulchre of Him that quickeneth them that are below, heard a voice saying: Christ is risen.

While celebrating the memory of the pious myrrh-bearers and of all Thy disciples on Thy radiant arising, we praise Thee, O Christ.

As is meet, let us all honour the noble Joseph, who took down the Body of the Lord from the Tree and faithfully buried it.

Glory.

Thee, the God and Father, and the Son, and the Spirit, do I worship, even three hypostases, and I believe the One to be Three, in one essence.

Both now.

We the faithful praise thee, who by a seedless conception didst give birth in a manner surpassing nature to Christ, the only Master, Who renewed nature.

Katavasia: Let us arise in the deep dawn...

Ode Six

Of Pascha. Irmos

Thou didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

Having kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O my Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Irmos

He that aforetime was held by death and corruption is now led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate womb, O Virgin Theotokos.

He that descended and dwelt in thy loins and was incarnate in a manner surpassing understanding descended into the deepest parts of the earth, and raised up Adam with Himself when He arose from the grave.

Of the Myrrh-bearers. Irmos

I am oppressed by a depth of sins, O Saviour, and I sink in the sea of life; but even as Thou didst bring forth Jonas out of the sea monster, raise me also out of the passions and save me.

Troparia

Hades is dead, take courage, O ye earthborn, for while Christ was hanging upon the Tree, He cast the sword against him, and he lieth dead; for, being stripped naked, he was despoiled of those he held.

Hades hath been despoiled, take courage, O ye dead; and the tombs have been opened: arise. Thus did Christ cry unto you from Hades, even He that hath come to deliver all from death and corruption.

The dead, which thou didst have the power once to devour, and which now are demanded of thee, do thou give back to Me, O Hades, crieth God, the Giver of life, Who hath

come to deliver all from thine insatiate belly.

The Lord is risen and hath despoiled the enemy, and having plucked out them that were in fetters, He hath led forth all, as well as Adam the first-fashioned, when He raised him up, since He is compassionate and the Friend of man.

Having wrapped Thee in linen, O Christ, the noble Joseph laid Thee in a tomb; and having anointed with myrrh the fallen temple of Thy Body, he rolled a great stone before the sepulchre.

O ye myrrh-bearing women, why hasten ye now? Why bring ye myrrh unto the Living One? Christ is risen, as He foretold. Let your tears cease and be changed into joy.

Glory.

O ye faithful, let us praise the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, and Who with the Father is cobeginningless and everlasting God.

Both now.

Like a vineyard didst thou conceive untilld in thy womb the Cluster of grapes wherefrom, like wine, there pour forth for us torrents of immortality, even eternal life.

Katavasia: Thou didst descend...

Kontakion

Second Tone

When Thou didst cry, Rejoice, unto the Myrrh-bearers, Thou didst make the lamentation of Eve the first mother to cease by Thy Resurrection, O Christ God. And Thou didst bid Thine Apostles to preach: The Saviour is risen from the grave.

Ikos

As the Myrrh-bearers went to Thy tomb, O Saviour, they were perplexed in mind and said to themselves: Who will roll the stone away from the sepulchre for us? And looking up, they saw that the stone was rolled away. They were awestruck by the form of the Angel and his raiment. They were taken with trembling and thought to flee; and the youth cried unto them:

Be not afraid; He Whom ye seek is risen; come, behold the place where the body of Jesus lay, and go quickly, proclaim unto the disciples: The Saviour is risen from the grave.

Ode Seven

Of Pascha. Irmos

The only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

The godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

We celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

Truly sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Irmos

Having put death to death, thy Son, O all-blameless one, hath granted everlasting life

today unto all mortal men unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

He that is King of all creation, having become man, dwelt in thy womb, O graced of God. And having endured the Cross and death, He arose in a God-befitting manner, and raised us up together with Himself, since He is omnipotent.

Of the Myrrh-bearers. Irmos

Imitating the Cherubim, the Children danced in the furnace, crying: Blessed art Thou, O God, for in truth and judgment hast Thou brought all these things upon us for our sins, O Thou Who art supremely praised and glorified unto all the ages.

Troparia

Thou, as the Friend of man, wishing to save from error all whom Thou hadst fashioned, didst deign to be nailed to the Cross, that by Thy flesh Thou mightest renew this image demolished by the passions, O Saviour; and despoiling Hades, Thou didst raise up the dead with Thyself.

When Thou wast lifted up on the Cross, O Compassionate One, Thou didst call all unto Thyself, as Thou didst promise, O Good One. For in truth Thou wast pleased to suffer all these things because of our sins. Wherefore, Thou didst open the gates of Paradise unto the thief also, O Saviour.

Thou didst raise up the fallen temple of Thy Body from the grave on the third day, as Thou didst promise, O Good One, that in truth Thou mightest make known Thy glory which Thou dost cause to flow for us through faith; and Thou didst take away those who were in bonds, whom Hades had held of old in fetters.

O mindlessness of the Jews! O frenzy of the lawless! What thing did ye see, that ye believed not in Christ? For did He not by a word raise up the sick? Or did He not Himself save the whole world? At least, let the soldiers or those that arose from the dead convince you.

Let the guards who became as dead now say: How was He stolen, Whom the ungrateful ones in no wise saw? For if they saw Him not arisen, how would they ever have perceived how He was stolen? At least, let this stone and Christ's funeral shrouds convince you.

Whom do ye guard as dead? What seals have ye placed upon the stone, O ye Jews, who fear the fear of theft? Behold, in truth the grave is sealed. How, therefore, did He arise, were Christ not God? Let them that arose and were seen by many convince you.

Glory.

With the Father we glorify the Son and the Holy Spirit, crying with unceasing voice: O Trinity, single essence, have mercy, save us all, Thou Who art a Unity in three Persons; have compassion on us, O God, Who art glorified unto the ages.

Both now.

O spotless one, how, except in a manner as He willed and as He knew, didst thou contain in thy womb a Child before Whom the hosts of Angels tremble, since He is God? He dwelt among us, wishing to save all the earthborn of Adam and to loose Adam from that curse which came from the bitter tasting.

Katavasia: The only blest...

Ode Eight

Of Pascha. Irmos

This chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

Come, on this auspicious day of the Resurrection, let us partake of the new fruit of the

vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

Cast thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, from the West, the North, the Sea, and the East have thy children assembled unto thee, blessing Christ unto the ages.

O Father Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine ! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Irmos

The Creator came into the world through thee, O Virgin Theotokos, and having burst the belly of Hades, He granted the Resurrection unto us mortals. Wherefore, we bless Him unto the ages.

Having as mighty God cast down all the power of death, thy Son, O Virgin, hath exalted and deified us together with Himself by His Resurrection. Wherefore, we praise Him unto the ages.

Of the Myrrh-bearers. Irmos

Praise, bless, and supremely exalt unto all the ages Him that once prefigured the wonder of the Virgin for Moses in the bush on Mount Sinai.

Troparia

The beams of the sun withdrew themselves in fear before the sufferings of Christ, and the dead arose, and the mountains shook, and the earth trembled, and Hades was laid bare.

The thrice-blessed Children who were in the furnace of old, raising up their hands, prefigured Thine immaculate Cross, O Good One, whereby Thou didst cast down the might of the enemy, O Christ.

O ye blind Jews, deceivers and transgressors, who disbelieved Christ's arising as though it were a lie: What do ye see that is unbelievable? that Christ, Who raised up the dead, is risen?

O ye Jews, ye enemies, though ye disbelieve, ask your soldiers what they suffered. Whose hand rolled away the stone of the sepulchre?

Who is it that withered the fig tree? Who is it that healed the withered hand? Who is it that once filled the multitude in the wilderness? Is it not Christ God, Who raised up the dead?

Who is it that enlightened the blind, and cleansed lepers, and straightened the maimed, and walked on the sea dry-shod as though on land? Is it not Christ God, Who raised up the dead?

Who is it that raised the four-day dead from the grave, and the son of the widow? Who is it that, as God, strengthened the paralytic on his bed? Is it not Christ God, Who raised up the dead?

The stone itself crieth, the seals call out; when ye placed them, ye appointed a watch to guard the tomb. Truly Christ is risen, and He liveth unto the ages.

Truly Christ is risen, Hades is despoiled, the serpent is slain, Adam is delivered, those below are saved. Wherefore, why do ye disbelieve, O ye enemies and transgressors?

Glory.

We glorify the Son and the Holy Spirit together with the Father, even the Holy Trinity in one Godhead, and we cry: Holy, Holy, Holy art Thou unto the ages.

Both now.

Without suffering change, thou didst give birth unto One, even Christ God, Who is two-fold of nature, Who, as the ever-living Bread, was fashioned without fashioning in thy

womb, according to our fashion.

Katavasia: This chosen and holy day...

Ode Nine

Of Pascha. Irmos

Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O Thy divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we par take of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos. Same Irmos

With one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

Be glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of the Myrrh-bearers. Irmos

Let us, O ye faithful, magnify her that in a manner surpassing nature did conceive in the flesh, in her womb, the Word Who shone forth from the Father timelessly.

Troparia

When the thief recognized Thee as God upon the Cross, Thou didst make him an heir of the noetic Paradise, as he cried out: Remember me, O Almighty Saviour.

Thou wast smitten for our sake, Thou wast spat upon by the lawless men, O Jesus, Who didst inscribe the tablets of the Law on Mount Sinai for Thy servant Moses.

Thou wast given vinegar and gall to drink for our sake, O Saviour, Who didst grant unto us Thy Body and precious Blood as food and drink of Thine everlasting life.

Thou wast pierced in Thy life-creating side, O Christ, and Thou didst cause Thine immaculate Blood and the precious Water to flow forth as an ever-living fount for the world.

Thou wast accounted among the dead, O Thou Who didst quicken the dead; Thou wast laid in a grave, Who didst empty the graves; Thou didst despoil Hades, O Thou Who didst resurrect Adam.

Thou art risen, O Jesus, the enemy is fettered, Hades is despoiled, the graves are laid bare, and risen are they below who worship Thee, O Christ.

Who hath stolen One dead, especially One naked? Why are ye deceived, O ye Jews? Christ is risen, and the bonds and bars of Hades have been destroyed.

Glory be to Thee, O Christ Saviour, Who didst cause life to flow forth, and the light to shine upon those in the darkness of ignorance, and Who hast illumined the whole world by Thine arising.

Let Joseph, the noble counsellor, be praised, together with the myrrh-bearers and the divine disciples, since he also is a herald of the arising of Christ.

Let us acclaim the wondrous Joseph, as well as Nicodemus and the faithful myrrh-bearers, O ye faithful, as we cry out: The Lord is truly risen.

Glory.

Thou art beginningless, O Father; uncreated art Thou, O Son; of equal rank is the Spirit; the Three being One by nature and Three in Persons, even one true God.

Both now.

Theotokion

Let Jesse rejoice and let David dance, for behold, the Virgin, the rod planted by God, hath blossomed forth the Flower, even the everlasting Christ.

Katavasia: Shine, shine...

Then Holy is the Lord our God. (*Twice*)

Exapostilarion of Pascha

Second Tone

When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Another, of the Myrrh-bearers

Same Tone. The Original Melody

Hearken, ye women, and give ear/ unto the voice of joy, for I/ have trampled down tyrant Hades and raised the world from corruption./ Hasten ye quickly and proclaim/ the gladsome tidings to My friends; for I have willed that joy shine forth thence/upon all My creation from whence there first came forth sorrow. (*Twice*)

The Praises

For the Praises we allow for eight verses and chant four Stichera of the Resurrection and four Anatolian Stichera:

Second Tone

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

Let the Jews make answer: How did the soldiers lose the King Whom they were guarding? Why was it that the stone did not retain the Rock of life? Let them either deliver over the Buried One or worship the Risen One, saying with us: Glory to the multitude of Thy compassions; O our Saviour, glory be to Thee.

Rejoice, O ye peoples, and be glad. An Angel sat upon the stone of the tomb; he himself proclaimed the glad tidings unto us, saying: Christ the Saviour of the world is risen from the dead, and He hath filled all things with fragrance. Rejoice, O ye peoples, and be glad.

Before Thy conception, O Lord, an Angel brought the greeting, Rejoice, to her that is full of grace; and, at Thy Resurrection, an Angel rolled away the stone of Thy glorious tomb. The one, instead of sorrow, announced the tokens of gladness. The other, instead of death, proclaimed the lifegiving Master unto us. Wherefore, we cry unto Thee: O Benefactor of all, Lord, glory be to Thee.

Anatolian Stichera

The women sprinkled myrrh-oils with tears upon Thy tomb; and their mouth was filled with joy, saying: The Lord is risen.

Let the nations and peoples praise Christ our God, Who willingly endured the Cross for us and was in Hades for three days. And let them worship His Resurrection from the dead, whereby all the ends of the world were enlightened.

Thou wast crucified, Thou wast buried, O Christ, as Thou didst will. Thou, as God and Master, didst despoil Hades, granting unto the world eternal life and great mercy.

Verily, O ye lawless, when ye sealed the stone ye deemed us worthy of a greater miracle.

The guards have knowledge of this, and they said: Today He came forth from the tomb. And ye said unto them: Say that while ye were sleeping, the disciples came and stole Him. And who would steal a dead man, especially one naked? He is risen by His own power as God, and hath abandoned His funeral shrouds in the grave. Come behold, O ye Jews, how He that trampled on death brake not the seals; and He doth grant unto the race of men life unending and great mercy.

Glory.

Second Tone

The women who were with Mary came and brought with them spices; and as they were at a loss how to achieve their desire, they saw that the stone had been rolled away, and a divine youth calmed the anxiety in their souls, for, saith he, the Lord Jesus hath risen. Wherefore, preach to His disciples and preachers that they should hasten to Galilee and behold Him risen from the dead; for He is the Lord, the Giver of life.

Both now.

Theotokion

Most blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology and the dismissal.

Divine Liturgy

We chant four Beatitudes in the Tone of the Week:

Second Tone

Remember us also, O Compassionate One, even as Thou didst remember the thief, in the Kingdom of the Heavens.

The tree drove out Adam, and the Cross let the thief up into the Kingdom of the Heavens.

The grave received Thee, O Saviour, Who didst empty the graves, and Who, as God, didst grant life unto the dead.

O glorious Apostles of Christ, entreat Him fervently that He save us from perils.

And four from the sixth Ode of the Canon of the Myrrh-bearers.

Having wrapped Thee in linen, O Christ, the noble Joseph laid Thee in a tomb; and having anointed with myrrh the fallen temple of Thy Body, he rolled a great stone before the sepulchre.

O ye myrrh-bearing women, why hasten ye now? Why bring ye myrrh unto the Living One? Christ is risen, as He foretold. Let your tears cease and be changed into joy.

O ye faithful, let us praise the Trinity in Unity, glorifying the Father with the Son, and the Spirit Who is consubstantial with the Son, and Who with the Father is cobeginningless and everlasting God.

Like a vineyard didst thou conceive untilled in thy womb the Cluster of grapes wherefrom, like wine, there pour forth for us torrents of immortality, even eternal life.

The Prokeimenon of the Epistle. Second Tone

The Lord is my strength and my song, and He is become my salvation.

Verse: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

The Acts of the Apostles (Acts 6: 1–7)

In those days, when the number...

Alleluia. Second Tone

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Verse: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

The Holy Gospel according to Saint John (Mark 15: 43–16: 8)

At that time, Joseph of Arimathæa...

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

Sunday of the Paralytic Healing

Great Vespers

After Christ is risen, for Lord, I have cried, we allow for ten verses and chant the following seven Stichera of the Resurrection:

Third Tone

By Thy Cross, O Christ our Saviour, the dominion of death hath been destroyed, and the deception of the devil hath been abolished; and the race of man, having been saved by faith, doth ever offer praise to Thee.

All things have been enlightened by Thy Resurrection, O Lord, and Paradise is opened again. And whilst acclaiming Thee, the whole of creation doth ever offer praise to Thee.

I glorify the might of the Father and the Son, and the power of the Holy Spirit do I praise, even the indivisible, uncreated Godhead, the Trinity one in essence, reigning unto eternity for ever.

Anatolian Stichera

Thy precious Cross do we worship, O Christ, and Thy Resurrection do we praise and glorify; for by Thy wounding are we all healed.

We praise the Saviour, Who was incarnate of the Virgin, for He was crucified for our sake and arose on the third day, granting us great mercy.

Going down to those in Hades, Christ proclaimed the glad tidings, saying: Take courage, I have conquered now; I am the Resurrection; having destroyed the gates of death, I shall lead you up.

We who stand unworthily in Thine undefiled house sing an evening hymn, crying from the depths: O Christ God, Who didst enlighten the world by Thy Resurrection on the third day, rescue Thy people out of the hand of Thine enemies, O Friend of man.

Two Stichera of the Paralytic

First Tone

O compassionate Christ, Who by Thine immaculate hand didst fashion man, Thou didst come to heal the sick. By Thy word Thou didst raise up the paralytic by the Sheep's Pool. Thou didst cure the ailment of the blood-streaming woman. Upon the tormented daughter of the Canaanitish woman didst Thou have mercy, and the request of the centurion Thou didst not disdain. For this cause we cry unto Thee: O Almighty Lord, glory be to Thee.

(Twice)

The paralytic, who was like unto an unburied dead man, saw Thee and cried out: Have mercy on me, O Lord, for my bed is become my grave. Of what profit is my life? I have no need for the Sheep's Pool, for there is no one to put me therein when the waters are troubled. But I come unto Thee, O Source of healings, that together with all I also may cry: O Almighty Lord, glory be to Thee.

Glory.

Fifth Tone

Jesus Went up to Jerusalem to the Sheep's Pool, which by the Hebrews is called Bethesda, having five porches. Therein lay a multitude of the ailing; for an Angel of God went down at a certain season and troubled the water, and granted healing unto those who drew nigh in faith. And the Lord, on seeing a man who had been there for many years, said unto him: Dost thou wish to be made whole? And the sick man replied: Sir, I have no man, when the water is troubled, to put me into the pool. I have wasted all my wealth on physicians

and was not deemed worthy of mercy. But the Physician of both souls and bodies said unto him: Take up thy bed and walk, proclaiming My might and great mercy unto the ends of the earth.

Both now.

Third Tone. Theotokion

How can we not marvel at thy theandric Offspring, O all-revered one? For without experience of wedlock, thou, O all-blameless one, hast brought forth in the flesh a fatherless Son, Who was born motherless of the Father before the ages, and Who in no way suffered change or intermingling or division, but preserved in their entirety the properties of each essence. Wherefore, O Lady, Virgin Mother, do thou entreat Him that the souls of them that, in Orthodox manner, profess thee to be God's Birthgiver may be saved.

For the Entreaty, the Sticheron of the Saint of the monastery.

Glory.

Fifth Tone

A Composition of Koumoulas

At the Sheep's Pool, a man lay in illness; and on seeing Thee, O Lord, he cried: I have no man, that, when the water is troubled, he might put me therein. But when I go, another precedeth me and receiveth the healing, and I lie in illness. And straightway, taking compassion on him, the Saviour saith unto him: For thee I became man, for thee I am clothed in flesh, and sayest thou: I have no man? Take up thy bed and walk. All things are possible for Thee, all things are obedient to Thee, all things are subject to Thee. Remember us all and have mercy on us, O Holy One, since Thou art the Friend of man.

Both now.

Theotokion

A temple and gate art thou, a palace and throne of the King, O all-revered Virgin, through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness, since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned by His own hand, according to His own image. Wherefore, O all-hymned one, since thou hast boldness toward Him as His mother, intercede thou unceasingly that our souls be saved.

Aposticha

For the Aposticha, the Sticheron of the Resurrection:

Third Tone

O Christ, Who by Thy Passion didst darken the sun, and Who by the light of Thy Resurrection didst make all things radiant with joy, accept our evening hymn, O Friend of man.

Then the Stichera of Pascha, A sacred Pascha, and their verses.

Glory.

Eighth Tone

In Solomon's Porch there lay a multitude of sick. And at Mid-feast Christ found there a paralytic who had been bedridden for eight and thirty years. To him He called out with a voice of authority: Wouldst thou be made whole? And the infirm replied: Sir, I have no man, when the water is troubled, to put me into the pool. And He saith unto him: Take up thy bed. Behold, thou art become whole, sin not again. By the intercessions of the Theotokos, O Lord, send down to us Thy great mercy.

Both now.

Fifth Tone

It is the day of Resurrection...

Dismissal Hymn

Third Tone

Let the Heavens rejoice; let earthly, things be glad; for the Lord hath wrought might with His arm, He hath trampled upon death by death. The first-born of the dead hath He become. From the belly of Hades hath He delivered us, and hath granted great mercy to the world.

Theotokion

We praise thee, the Mediatress for the salvation of our race, O Virgin Theotokos; for in the flesh taken from thee, thy Son and our God hath deigned to endure the Passion through the Cross, and hath redeemed us from corruption, since He is the Friend of man.

And the dismissal.

Matins

After the First Reading from the Psalter, the following Sessional Hymn:

Third Tone

Christ, the first-born of creation and the Creator of all things that have come into being, is risen from the dead as the first-fruits of them that slept. He hath renewed in Himself the corrupted nature of our race; no longer, O Death, art thou lord; for the Master of all hath destroyed thy dominion.

Glory.

Having tasted of death in the flesh, O Lord, Thou hast banished the bitterness of death by Thy rising; and Thou hast strengthened man against it by revoking the defeat of the primal curse. O Defender of our life, Lord, glory be to Thee.

Both now.

Theotokion

The Original Melody

Awed by the beauty of thy virginity/ and the exceeding radiance of thy purity, Gabriel called out unto thee, O Theotokos:/ What worthy hymn of praise can I offer unto thee?/ And what shall I name thee? I am in doubt and stand in awe. Wherefore, as commanded, I cry to thee: Rejoice, O Full of Grace.

After the Second Reading from the Psalter, the following Sessional Hymn:

Third Tone. Same Melody

Thou didst accept all things that are by nature man's; Thou didst make Thine all things that are man's attributes;/ and Thou wast well-pleased to be nailed unto the Cross, O my Saviour, choosing to submit to death as a man, O my Fashioner, that Thou mightest rescue man from death's bonds, O my Lord and God./ For this cause, O Life-giver, we cry out: Glory to Thy compassion, O Christ God.

Glory.

Same Melody

We speak in godly wise of the ineffable, incomprehensible, and inexplicable/ mystery of Thy Crucifixion and august Resurrection./ On this day is death despoiled;/ wretched Hades is brought to nought. And the race of mortal man hath put on immortality. We therefore cry to Thee with thanksgiving: O Christ, glory be to Thine arising!

Both now.

Theotokion. Same Melody

The heavens all rejoiced, moved with exceeding love; and the earth was amazed, overcome with great fear when that angelic and pure voice addressed thee, O Theotokos./ For one feast is now revealed for both those here and those on high; for Christ hath redeemed and saved from death's bonds the first-fashioned man./ For this, we cry to thee with the Angel,/ saying: Rejoice, pure Virgin Mother.

After Psalm 118, the Eviogitaria, then the Hypakoë:

Third Tone

Causing astonishment by his appearance and refreshment by his speech, the radiant Angel said unto the myrrh-bearers: Why seek ye the Living One in the tomb? Risen is He that hath emptied the tombs. Know Him as the immutable Changer of corruption; say unto God: How awesome are Thy works! For Thou hast saved the race of man.

The Hymns of Ascent in the Tone of the Week.

First Antiphon

The captivity of Sion hast Thou brought forth out of Babylon. Draw me also from the passions unto life, O Word.

In the south, they that sow with godly tears shall reap ears of wheat in the joy of life everlasting.

Glory; Both now.

By the Holy Spirit, there is every good gift. For He doth shine forth together with the Father and the Son; in Him all things live and move.

Second Antiphon

Except the Lord build the house of virtues, in vain do we labour; and so long as He protecteth the soul, no one shall take our city by siege.

Having become sons that are the reward of the fruit of the womb, the Saints are ever with Thee, O Christ, as also with the Father and the Spirit.

Glory; Both now.

In the Holy Spirit, all sanctity and wisdom are discerned; for He giveth being to all creation. Let us worship Him, for He is God, with the Father and the Word.

Third Antiphon

They that fear the Lord are blessed; they walk in the paths of the commandments, and they shall eat of every living fruit.

Rejoice, O Chief Shepherd, as Thou beboldest round about Thy table Thy children's children, bearing branches of good works.

Glory; Both now.

In the Holy Spirit is all the wealth of glory; from Him there is grace and life to all creation. For He is praised with the Father and the Word.

Prokeimenon

Say among the nations that the Lord is King, for He hath established the world which shall not be shaken.

Verse: O sing unto the Lord a new song, sing unto the Lord all the earth.

Then Let every breath...*and the reading of the Fifth Matinal Gospel*, At that time, Peter arose and ran... (*Luke 24: 12 -35*). *Then* Having beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest.*

For the Canons, the Canon of Pascha, with its Irmos, and of the Theotokos, to make eight in each Ode, and of the Paralytic, to make six in each Ode.

The Canon of Pascha

First Tone

Ode One

Irmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

The Canon of the Theotokos

First Tone

Same Irmos

Thou didst break the bars of the boundary of death, when Thou didst carry in thy womb Christ, our eternal Life, Who hath shone forth from the grave today and enlightened the world, O all-blameless Virgin.

As thou beholdest thy Son and God arisen, thou rejoicest with the Apostles, O pure one, graced of God, and wast the first to hear the greeting, Rejoice, since thou art the cause of joy for all, O all-blameless Mother of God.

The Canon of the Paralytic

A Composition of Joseph of Thessalonica

Third Tone

Irmos

Wondrous art Thou, O God, Who workest wonders gloriously, Who didst fashion the earth in the abyss, and didst cover the chariots and save the people who sing to Thee as our Redeemer and God.

Troparia

Working signs and doing wonders, O only King, Thou didst willingly endure the Cross, since Thou art compassionate; and having put death to death by death, Thou didst quicken us.

Let us dance for joy with faith today on the arising of Christ, O ye peoples. Hades hath been despoiled of them that he held in bonds, and he hastily surrendered them, as they praised the mighty deeds of God.

O Thou Who by divine might didst once heal the paralytic by Thy word, O Christ, and didst command him who had been ailing for many years to take up his bed, heal Thou my soul, which aileth grievously.

Of old an Angel came down to the Sheep's Pool and healed one man every year; but now Christ doth cleanse endless multitudes by divine Baptism.

O leader of the Angels and Supreme Commander of the Ministers on high, do thou shelter and protect from all manner of temptations them that are gathered together in thine august temple, praising God.

Glory.

With the Bodiless, let us unceasingly praise the Beginningless God, Who is in three Persons and one Nature, even the Father, Word, and Spirit, Who hath a Kingdom and indivisible power.

Both now.

Theotokion

Do thou save from dangers, conquest of barbarians, civil war and the sword, and every other danger, this thy flock, which doth ever honour thee faithfully, O pure one.

Katavasia: It is the day of the Resurrection.

Ode Three

Of Pascha. Irmos

Come, let us drink a new drink, not one marvelously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Theotokos. Same Irmos

Today I return to the life that is free of stain, by the goodness of Him that was born of thee, and Who doth cause light to shine like lightning unto the ends of the earth.

Dance, O pure one, as thou beholdest God Whom thou didst conceive in the flesh, and Who arose from the dead as He said, and glorify Him as God, O immaculate one.

Of the Paralytic. Irmos

O barren and unfruitful soul, bring forth noble fruit, that, possessing comely fruits, thou mightest cry: My heart is established; there is none holy and there is none righteous save Thee, O Lord.

Troparia

When of old the sun beheld Thee hanging upon the Tree, O Word, the light withdrew and all the earth was troubled; the dead arose when Thou becamest one dead, O Almighty One.

When Thou didst go into the womb of the earth with Thy soul, Hades gave forth with haste the souls which it possessed, which cried unto Thy might a song of thanksgiving, O only Lord.

Do Thou, O supremely good One, heal my soul, which hath been ailing grievously for many years, even as Thou didst heal the paralytic aforetime, that I may walk in Thy way, which Thou didst show unto them that long for Thee.

Together with the Hosts on high, O Archangel of God, make supplication for us who praise thee with faith, preserving and protecting us from falling into the passions of life. Glory.

Let us cry: Glory to the Father, the Son, and the Spirit, for by nature God is one, Whom all the powers of the Heavens glorify in fear, crying: Holy, Holy, Holy.

Both now.

Theotokion

Seedless was thy conception, and surpassing understanding was thy childbirth, O immaculate Virgin Mother; an awesome deed, an exceeding great wonder, honoured by the Angels and glorified by mortal men, O Lady and Maiden.

Katavasia: Come, let us drink a new drink...

Sessional Hymn

Third Tone. Awed by the beauty

A Word alone made strong the paralytic, since/ it had been uttered by the universal Word,/ Who had appeared upon the earth out of His love and compassion./ Wherefore, he departed hence and went forth bearing his own bed, and the scribes, although they saw this great deed which was brought to pass,/ since they were held by evil and palsied/ in soul by their envy, they endured not.

Glory; Both now.

Theotokion

Wed by the beauty of thy virginity/ and the exceeding radiance of thy purity, Gabriel called out unto thee, O Theotokos: What worthy hymn of praise can I offer unto thee?/ And

what shall I name thee? I am in doubt and stand in awe. Wherefore, as commanded, I cry to thee:/ Rejoice, O Full of Grace.

Ode Four

Of Pascha. Irmos

Let the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

David, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfillment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Theotokos. Same Irmos

He that fashioned Adam, thy forefather, O pure one, is fashioned from thee, and today by His own death hath He destroyed death, which came by Adam, and He illumined all by the divine lightning of the Resurrection.

On beholding Christ, Whom thou didst bear, shining forth from the dead in a most comely manner for the salvation of all, do thou glorify Him today together with the Apostles, as thou rejoicest, O pure one, who art good, blameless, and beautiful among women.

Of the Paralytic. Irmos

Abbacum foresaw the overshadowed mountain, even thine immaculate womb, O pure one. Wherefore he cried: God shall come forth from Thaeman, and the Holy One from a mountain densely overshadowed.

Troparia

Consumed by envy, the multitude of the Hebrews crucified Thee on the Tree, O Lord; and having annulled the condemnation of death, Thou didst arise as One mighty, raising up the world together with Thyself.

Why seek ye with myrrh the inexhaustible Myrrh, O ye women? He is risen, said he that sat in white apparel, and He hath filled the world with spiritual fragrance.

Taking upon Thyself the likeness of a servant, out of the excess of Thy compassion didst Thou come and didst make whole him that had been bedridden for many years, O Word, when Thou didst command him to take up his bed.

An Angel of the Lord at a certain season came down and troubled the water in the Sheep's Pool, making whole one person only. But Christ saveth endless multitudes by divine baptism.

O leader of the Angels and guide for the erring, O Supreme Commander of the Lord, come into our midst at this hour, and bear the prayers of us all unto the only Creator and Master.

Glory.

United in nature, divided in Persons, is the Holy Trinity; even the super-essential Father, the co-eternal Son, and the Holy and Only Almighty Spirit.

Both now.

Theotokion

How is it that thou sucklest a babe, O pure one? How dost thou give birth to a child more ancient than Adam? How carriest thou in thine arms a Son, Who is upon the shoulders of the Cherubim? As He alone knoweth, as He understandeth, even He that gave existence to all things.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things...

Ode Five

Of Pascha. Irmos

Let us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

When those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

Bearing lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Irmos

The company of the pious is enlightened by divine and life bringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

Thou didst not open the gates of the Virgin when Thou becamest incarnate; Thou didst not break the seals of the sepulchre, O King of creation. Wherefore, on beholding Thee arisen, she rejoiced.

Of the Paralytic. Irmos

By Thine unwaning light, O Christ, do Thou illumine my humble soul and guide it in Thy fear, for Thy commandments are light.

Troparia

Thou wast lifted upon the Tree of the Cross and didst raise the whole world together with Thyself; and becoming One among the dead, O God, Thou dost raise up them that were dead from ages past.

Christ is risen, as He said, having emptied all the domains of Hades, and He doth appear unto the Apostles, and doth grant them joy everlasting.

The Angel was seen by the women to be as brilliant as lightning and as white as snow, saying: Weep not; our Life is risen and hath quickened them that were dead in the graves.

Even as Thou didst raise up the paralytic, O Christ, so also do Thou make whole my soul which is palsied by transgressions, and grant that I may fare well as I walk in Thine upright ways.

O Michael, Leader of the Angels, do thou save the people who are gathered today in thy temple, and who proclaim the mighty deeds of God.

Glory.

Of equal honour is the threefold Unity: divided piously in hypostases, but united in nature is the Father, the Son, and the Divine Spirit.

Both now.

Theotokion

Thy seedless childbearing, O pure one, and thine incomprehensible giving of birth do we praise, while blessing thee as the Mother of the Creator and Master of all.

Katavasia: Let us arise in the deep dawn...

Ode Six

Of Pascha. Irmos

Thou didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

Having kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O My Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Irmos

He that aforetime was held by death and corruption is now led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate womb, O Virgin Theotokos.

He that descended and dwelt in thy loins and was incarnate in a manner surpassing understanding descended into the deepest parts of the earth and raised up Adam with Himself when He arose from the grave.

Of the Paralytic. Irmos

An abyss of passions and a tempest of contrary winds is come upon me; but do Thou hasten, O Saviour, and save me, and redeem me from corruption, even as Thou didst save the Prophet from the beast.

Troparia

Of Thine own will Thou wast lifted up upon the Tree, and laid as one dead in the sepulchre, and having quickened together all them that were dead in Hades, O Christ, Thou didst raise them by Thy divine power.

When Hades met Thee below, O Compassionate One, it was embittered, and in haste it gave up them that it held in bonds, who with unceasing voices praise Thine awesome Resurrection, O Saviour.

On beholding Christ, the Life of all, arisen from the grave, the divine disciples worshipped Him with much longing and upright knowledge and joyfulness of soul.

When he that aforetime lay for many years upon a bed of affliction was made whole by Thy command, O Christ, he glorified and praised Thy compassion, O Giver of life.

O Michael, thou leader of the Angels, as thou standest before the throne of the Master, be thou present in our midst, guiding toward the paths of life those who possess thee as a fervent protector.

Glory.

Together with the awesome Hosts on high I reverence Thee, Who art a Trinity in Persons; I proclaim Thee, Who art a Unity in essence, O beginningless Father, Son, and Upright Spirit, God of all things.

Both now.

Theotokion

He that sustaineth all things by His divine command is held in thine arms, O Virgin Theotokos, and since He is compassionate He doth rescue us from the enslaving hand of the evil one.

Katavasia: Thou didst descend...

Kontakion

Third Tone. On this day the Virgin

As of old Thou didst raise up the paralytic, O Lord God, by Thy God-like care and might, raise up my soul which is palsied by diverse sins and transgressions/ and by unseemly deeds and acts, that, saved I may also cry out: O Compassionate Redeemer,/ O Christ God, glory/ to Thy dominion and might.

Ikos

O Thou Who holdest the ends of the earth in the palm of Thy hand, O Jesus our God, Who art co-beginningless with the Father, and Who, together with the Holy Spirit dost rule over all things: Thou didst appear in the flesh, healing infirmities, driving away passions, and giving sight to the blind. And, by a divine word, Thou didst raise up the paralytic, commanding him to walk straightway and to take up upon his shoulders his bed, which had carried him. Wherefore, together with him we all praise Thee and cry: O Compassionate Christ, glory to Thy dominion and might.

Ode Seven

Of Pascha. Irmos

The only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

The godly-wise women followed after Thee in haste with sweet smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

We celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

Truly sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Irmos

Having put death to death, thy Son, O all-blameless one, hath granted everlasting life today unto all mortal men unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

He that is King of all creation, having become man, dwelt in thy womb, O graced of God. And having endured the Cross and death, He arose in a God-befitting manner, and raised us up together with Himself, since He is omnipotent.

Of the Paralytic. Irmos

O Thou Who didst bedew the flame of the furnace and didst preserve the Children unburnt: Blessed art Thou, O Lord, the God of our Fathers.

Troparia

On seeing Thee stretched out upon the Tree, the sun withdrew its light, not having the strength to shine upon the world when Thou, O King of all, wast setting, so that all the nations might be enlightened.

Thou didst arise, thereby emptying the tombs and despoiling Hades by Thine almighty power. Wherefore, we praise Thine august and divine arising, O Christ.

Why seek ye the Living as one dead? He is risen, He is not in the grave: thus did the divine Angel of old, who was like unto lightning, cry unto the myrrh-bearers.

Having, by Thy word, made whole the paralytic who had been bedridden for many years, Thou didst cry: Take up thy bed and walk, praising God's mighty deeds.

O Michael, Supreme Commander of the Lord, by thy mediation do thou guide and shelter from all manner of evil them that are gathered in thy temple with faith unto the praise of God.

Glory.

O Trinity, since Thou art the God and Master of all, do Thou save from diverse perils us who praise Thee with faith, and make us partakers of Thy good things.

Both now.

Theotokion

After ineffably bearing Him Who without change was begotten of the beginningless Father before all ages, thou remainest a virgin; for this cause we bless thee, O pure one.

Katavasia: The only blest...

Ode Eight

Of Pascha. Irmos

This chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

Come, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

Cast thine eyes about thee, O Sion, and behold! For lo, like divinely radiant luminaries, from the West, the North, the Sea, and the East have thy children assembled unto thee, blessing Christ unto the ages.

O Father Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Irmos

The Creator came into the world through thee, O Virgin Theotokos, and having burst the belly of Hades, He granted the Resurrection unto us mortals. Wherefore, we bless Him unto the ages.

Having as mighty God cast down all the power of death, thy Son, O Virgin, hath exalted and deified us together with Himself by His Resurrection. Wherefore, we praise Him unto the ages.

Of the Paralytic. Irmos

The God Who is unceasingly glorified in the highest by the Angels, O ye heavens of heavens, O earth and mountains and hills, the deep and every race of man, bless Him with hymns as Creator and Redeemer.

Troparia

The veil was rent when Thou crucified, O our Saviour, death gave up the dead which it devoured; and Hades was stripped when it saw Thee coming into nethermost parts of the earth.

O death, where is thy sting? O Hades, where is thy victory? Thou wast put to death and destroyed by the risen King. No longer dost thou reign; for the Mighty One hath taken away them that thou didst have in bondage.

Run quickly and proclaim the Resurrection unto the Apostles, said the youth who appeared unto the myrrh-bearers. The Master is risen, and, in a marvellous manner, those dead from ages past are risen together with Him.

Having lain bedridden for many years, the paralytic cried: Have mercy on me, who am oppressed by need, O Redeemer. And He commandeth him to take up his bed in haste and walk upright.

As the Leader of the Immaterial Hosts, O Supreme Commander, pray together with them that we be granted deliverance from our offences, correction of life, and the enjoyment of everlasting good things yonder.

Glory.

With one accord let us praise the uncreated, undivided Essence, the Godhead of three hypostases, the beginningless God the Father, the Son, and Holy Spirit, as we cry out the awesome melody of the Seraphim.

Both now.

Theotokion

Of old Esaias beheld thee as a book, O Ever-virgin, wherein, by the finger of the Father, the timeless Word was inscribed, Who doth save from all irrationality us who praise thee with sacred words.

Katavasia: This holy and chosen day...

Ode Nine

Of Pascha. Irmos

Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

Thy divine and beloved and most sweet voice; Thou hast promised that Thou wouldst be us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos. Same Irmos

With one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

Be glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of the Paralytic. Irmos

In the bush on Mount Sinai, Moses beheld thee receiving in thy womb the unburning fire of the Godhead; Daniel beheld thee as an unhewn mountain; Esaias cried out that thou art a rod which blossomed forth from the root of David.

Troparia

When Thou wast lifted up upon the Tree, O Jesus, Thou didst raise us up together with Thyself. And when of Thine own will Thou wast laid in the tomb, Thou didst raise from the tombs all the dead who praised Thine incomprehensible power and Thine invincible might.

Thou didst dawn forth from the grave as One most comely, like a bridegroom from a bridal chamber, O most comely Word; and Thou didst dispel the gloom of Hades, and didst lead forth them that were in bonds, who cried with one accord: Glory be to Thy glory, glory be to Thine arising, O Jesus our God.

Bringing their tears and sighs mingled together with myrrh, the women came with

haste unto Thine all-holy sepulchre. And through faith they were instructed concerning the glorious arising of Christ, which we celebrate, as we rejoice in gladness of soul.

Health of body followed Thy command, O Christ, and the former paralytic was seen walking with haste and bearing his bed whereon he had lain for many years, and he praised Thy great might.

Pray for our enlightenment, O great Supreme Commander, who dost ever stand in the presence of the great Light, and make peaceful our life, which is ever troubled by assaults of the serpent and by the circumstances of life, O renowned one.

Glory.

Most reverently do I glorify Thee, O Light and Lights, O Life and Lives, O Father, Word, and Holy Spirit, tri-hypostatic Unity, indivisible Dominion, unmingled Godhead; and together with the Hosts on high, I cry out: Holy, Holy, Holy.

Both now.

Theotokion

Christ, the great Sun, came forth from thy light-bearing womb, and with brilliant rays enlightened the world, O immaculate one, and dispelled the darkness of our transgressions. Wherefore, we praise thee, since thou art the cause of all good things, O Bride of God.

Katavasia: Shine, shine...

Then Holy is the Lord our God. (*Thrice*)

Exapostilarion of Pascha

Second Tone

When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption ! O Salvation of the world!

Another, of the Paralytic

Same Tone. Hearken, ye women

The sovereign man-befriending Lord, He that is all-compassionate, drew nigh and stood at the Sheep's Pool that He might heal men's diseases; and there He found a man that lay/ abed, enfeebled many years. And unto him, He cried aloud:/ Take up thy bed now, and go forth;/ walk in the upright and straight paths.

The Praises

For the Praises we allow for eight verses and chant the following Stichera of the Resurrection:

Third Tone

Come, all ye nations, learn the power of this awesome mystery; for Christ our Saviour, the Word Who was in the beginning, was crucified for us, and was buried of His own will, and arose from the dead, that He might save all things. Let us worship Him.

Thy guards have proclaimed all Thy wondrous deeds, O Lord, but the council of futility filled their hands with gifts, thinking to hide Thy Resurrection, which the world doth glorify. Have mercy on us.

All things are filled with gladness, having received the proof of the Resurrection. For Mary Magdalene came unto the tomb; she found an Angel in resplendent apparel sitting upon the stone and saying: Why seek ye the Living among the dead? He is not here, but He is risen, even as He said; and He doth go on before into Galilee.

In Thy light, O Master, shall we see light, O Friend of man; for Thou didst arise from the dead, granting salvation to the race of man, that all creation might glorify Thee, the only sinless One. Have mercy on us.

Anatolian Stichera

The myrrh-bearing women offered their tears as a morning hymn, O Lord; for, as they held sweet-smelling spices, Thy tomb did they reach, being eager to anoint Thine immaculate Body. An Angel sitting upon the stone proclaimed the good tidings to them:

Why seek ye the Living among the dead? For having trampled on death, as God He is risen, granting unto all great mercy.

A resplendent Angel at Thy life-creating tomb said unto the myrrh-bearers: The Redeemer hath emptied the graves; He hath plundered Hades, and is risen on the third day, since He alone is God and omnipotent.

At the tomb, Mary Magdalene sought Thee, as she came on the first day after the sabbath. Not finding Thee, she wailed with weeping, crying out: Woe is me, O my Saviour! How wast Thou stolen, O King of all? But a pair of life-bearing Angels cried out from within the tomb: Why weepest thou, O woman? I weep, said she, for they have taken my Lord from the grave, and I know not where they have laid Him; but as she turned herself about and saw Thee, she cried out straightway: O my Lord and my God, glory be to Thee.

The Jews enclosed Life within the grave, but by his words the thief opened the Paradise of delight when he cried out and said: He that was crucified with me and for me hung together with me upon the Tree, and He appeared to me seated upon His throne together with the Father. For He is Christ our Saviour, Who hath great mercy.

Glory.

Eighth Tone

O Lord, not the pool, but Thy word healed and renewed the paralytic; nor was he hindered by his infirmity of many years; for the might of Thy voice proved to be more effective. And he cast off his heavy burden and carried the weight of his bed as a testimony to the abundance of Thy compassions. Glory be to Thee.

Both now.

Theotokion

Most blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology and the dismissal.

In the First Hour, the following Matinal Doxasticon:

Third Tone

The disciples were censured for the hardness of their hearts because they doubted when Mary Magdalene proclaimed to them the Saviour's Resurrection and His appearance to her; but when they were armed with miracles and wonders, they were sent forth to preach. As for Thee, O Lord, Thou didst ascend to Thy Father, the Author of light; and they preached in every land, verifying their words with wonders and miracles. Wherefore, we who have been enlightened by them glorify Thy Resurrection from the dead, O Lord and Friend of man.

Divine Liturgy

We chant four Beatitudes in the Tone of the Week:

Third Tone

Thou didst banish Adam, our forefather, from Paradise, when he set at nought Thy commandment, O Christ; but Thou didst make the thief, who confessed Thee upon the Cross, to dwell therein, O Compassionate One, as he cried: Remember me, O Saviour, in Thy Kingdom.

Having risen from the dead, Thou didst raise us also from the passions by Thy Resurrection, O Lord; and Thou didst destroy all the might of death, O Saviour; for this cause we cry out in faith: Remember us also in Thy Kingdom.

By Thy three-day burial, as God Thou didst quicken and raise up with Thyself them that were dead in Hades; and since Thou art good, Thou didst cause incorruption to flow forth for us all, who with faith do ever cry out: Remember us also in Thy Kingdom.

When we sinned, Thou didst condemn us with the curse of death, O our Life-giver and Lord. And having suffered in Thy body, though Thou wast without sin, O Master, Thou didst quicken all mortals, who cry out: Remember us also in Thy Kingdom.

And four from the sixth Ode of the Canon of the Paralytic.

Of Thine own will Thou wast lifted up upon the Tree, and laid as one dead in the sepulchre, and having quickened together all them that were dead in Hades, O Christ, Thou didst raise them by Thy divine power.

When Hades met Thee below, O Compassionate One, it was embittered, and in haste it gave up them that it held in bonds, who with unceasing voices praise Thine awesome Resurrection, O Saviour.

When he that aforetime lay for many years upon a bed of affliction was made whole by Thy command, O Christ, he glorified and praised Thy compassion, O Giver of life.

He that sustaineth all things by His divine command is held in thine arms, O Virgin Theotokos, and since He is compassionate He doth rescue us from the enslaving hand of the evil one.

The Prokeimenon of the Epistle. Third Tone

O chant unto our God, chant ye; chant unto our King, chant ye.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The Acts of the Apostles (Acts 9: 32–42)

In those days, as Peter passed throughout all quarters...

Alleluia. Third Tone

In Thee, O Lord, have I hoped, let me not be put to shame in the age to come.

Verse: Be Thou unto me a God to defend me and a house of refuge to save me.

The Holy Gospel according to Saint John (John 5: 1–15)

At that time, Jesus went up to Jerusalem...

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

It should be noted that the Service of the Paralytic is chanted three days: Sunday, Monday, and Tuesday.

Sunday of the Samaritan Woman

Great Vespers

After Christ is risen, the Proemial Psalm, and the rest. For Lord, I have cried, we allow for ten verses and chant four Stichera of the Resurrection, three of Mid-Pentecost, and three of the Samaritan Woman.

Stichera of the Resurrection. Fourth Tone

In worshipping Thy life-creating Cross unceasingly, O Christ God, we glorify Thy Resurrection on the third day; for thereby hast Thou renewed the corrupted nature of man, O Almighty One. And Thou didst show us the way up unto the Heavens, since Thou alone art good and the Friend of man.

Thou didst annul the sentence of the tree of disobedience, O Saviour, by being nailed willingly to the Tree of the Cross. And by descending into Hades, O Mighty One, as God Thou didst rend asunder the bonds of death. Wherefore, we worship Thy Resurrection from the dead, while crying out in gladness: O Almighty Lord, glory be to Thee.

The gates of Hades didst Thou shatter, O Lord, and by Thy death Thou didst destroy the kingdom of death. And Thou didst free the race of man from corruption, granting life and incorruption and great mercy to the world.

Anatolian Sticheron

Come, O ye peoples, let us praise the Saviour's arising on the third day, whereby we were delivered from the indissoluble bonds of Hades. And we all received incorruption and life, while crying: Thou Who wast crucified and buried and didst arise, save us by Thy Resurrection, O only Friend of man.

Stichera of Mid-Pentecost. Same Tone

O Lord, when Thou didst ascend

There is come now the middle of those days/ which commence with Christ God's saving Rising and which are sealed/ by Pentecost, that divine day./ Illuminated by both the feasts and joining both,/ it is radiant and also/ is now rendered majestic,/ manifesting and showing the presence of/ the great glory of the Ascension of our Master, Christ.

Sion heard and rejoiced when it received/ the glad tidings of Christ's Resurrection from Hades' realms./ And all of her faithful offspring/ were filled with joy on beholding Him Who by the grace/ of the Spirit doth wash away/ all the stain of Christ's murder./ It doth prepare to celebrate festively/ the joyous Mid-festal and holy day of both the feasts.

The bountiful pouring forth of the Divine/ Spirit upon all is now at hand, as the Scripture saith./ This is proclaimed by the mid-point/ of the blest period after Christ God's death/ and His burial and rising,/ when He gave His disciples/ His unfailing and true promise, which revealed/ and showed forth most clearly the coming of the Comforter.

Stichera of the Samaritan Woman. First Tone

At the sixth hour the Well-spring of miracles came to the well to capture the fruit of Eve, for Eve at this same hour departed from Paradise through the deceit of the serpent. The Samaritan woman, therefore, drew nigh to draw water, and the Saviour, upon seeing her, said to her: Give Me water to drink, and I shall fill thee with living water. And running to the city, that prudent woman at once announced to the multitudes: Come, behold Christ the Lord, the Saviour of our souls.

Second Tone

When the compassionate Lord came unto the well, the Samaritan woman entreated

Him, saying: Grant me the water of faith, and I shall receive the waters of the font of baptism unto rejoicing and redemption. O Giver of life, Lord, glory be to Thee.

Same Tone

The co-beginningless and co-eternal Son and Word of the Father, the Well-spring of healings, came to the well, and a woman of Samaria came to draw water. And when the Saviour saw her, He said: Give Me water to drink, and go, call thy husband. But addressing Him as man and not as God, and being anxious to hide herself from Him, she said: I have no husband. And the Teacher replied: Thou hast truly said, I have no husband; for thou hast had five, and he whom thou now hast is not thy husband. And she, amazed by these words, hastened to the city and cried out unto the multitudes, saying: Come, behold Christ, Who granteth the world great mercy.

Glory.

Sixth Tone

By Jacob's Well, Jesus found the Samaritan woman. He that covereth the earth with clouds asked water of her. O wonder! He that rideth on the Cherubim speaketh with a harlot woman. He asked for water, Who suspended the earth upon the waters. He seeketh water; Who causeth springs and pools of waters to flow forth, for He wished to draw to Himself her that was truly ensnared by the contending enemy, and to impart the water of life unto her that was sorely inflamed with unseemly deeds, for He alone is compassionate and the Friend of man.

Both now.

Theotokion. Fourth Tone

He that on thine account is now God's ancestor, the Prophet David, did aforetime in melody say of thee to Him that hath done great things to thee The queen stood at Thy right hand For Christ God, Who was pleased to become incarnate of thee without father that He might save the world, hath shown thee forth as the mother and cause of Life, that He might restore His image corrupted by the passions; and having found the stray sheep lost in the mountains, and taken it upon His shoulders, He bringeth it unto His Father, and by His own will uniteth it with the Heavenly powers, O Theotokos; for He hath great and abundant mercy.

For the Entreaty, the Sticheron of the Saint of the monastery, as is customary.

Glory; Both now.

Third Tone

Let Heaven and earth radiantly rejoice today, for Christ hath appeared as man in the flesh, that He might deliver from the curse the whole race of Adam; and when He came to Samaria, He was made wondrous by wonders. He that is compassed about by the waters of the clouds standeth nigh unto a woman and seeketh water.

Wherefore, let all us the faithful worship Him, Who of His own will became poor for our sake in His compassionate counsel.

Aposticha

For the Aposticha, the Sticheron of the Resurrection:

Fourth Tone. The Original Melody

O Lord, when Thou didst ascend upon the Cross,/ Thou didst utterly obliterate our ancestral curse./ And going down into Hades,/ Thou didst set free those in fetters from all ages past,/ granting unto the race of man/ incorruption forever;/ hence, for this cause with hymns do we, glorify/ Thy life-creating and saving Rising from the dead.

Then the Stichera of Pascha with their verses, as set forth previously.

Glory.

Eighth Tone

When by Thine unfathomable dispensation Thou didst appear on earth, O Christ God, the Samaritan woman, on hearing Thy man-befriending words, left the water jar at the well and hastened to those in the city and said: Come, behold One Who knoweth men's hearts; mayhap He is the expected Christ, Who hath great mercy.

Both now.

Same Tone

When Thou wast teaching, at Mid-feast, O Saviour, the Jews said: How knoweth this man letters, having never learned? For they knew not that Thou art the Wisdom that fashioned the world. Glory be to Thee.

Dismissal Hymn of the Resurrection

Fourth Tone

Having learned the joyful proclamation of the Resurrection from the Angel, and having cast off the ancestral condemnation, the women disciples of the Lord spake to the Apostles exultantly: Death is despoiled and Christ . God is risen, granting great mercy to the world.

Another, of the Feast

Eighth Tone

At Mid-feast give Thou my thirsty soul to drink of the waters of piety; for Thou, O Saviour, didst cry out to all: Whosoever is thirsty, let him come to Me and drink. Wherefore, O Well-spring of life, Christ our God, glory be to Thee.

And the same for God is the Lord.

Matins

After the First Reading from the Psalter, the following Sessional Hymn.

Fourth Tone

Having beheld the entrance to the grave, and unable to bear the flame of the Angel, the myrrh-bearers stood in awe with trembling, while saying: Hath He been stolen perchance, He that opened Paradise to the thief? Hath He risen perchance, He that even before the Passion proclaimed His Arising? Truly Christ God is risen, granting life and resurrection to those in Hades.

Since Thou art immortal God, Thou didst arise from the grave,/ and with Thee, O Saviour, Thou didst raise up all of the world, O Christ our God, by Thy might./ Thou in Thy great power didst destroy death's dominion/ and didst show forth unto all Thy dread Resurrection./ And thus we now, glorify Thee, O only Friend of man.

Both now.

Theotokion

The mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

After the Second Reading from the Psalter, the following Sessional Hymn:

Same Tone. Joseph was amazed

The Lord's Angel Gabriel/ descended from the heights above/ to the tomb hewn out of rock/ wherein the Rock of Life was laid;/ and he, arrayed in white, spake to the weeping women:/ No longer shall ye mourn;/ yea, cease your weeping now,/ ye who ever have/ abundant sympathy./ He Whom ye seek with tears and sighings/ hath truly risen; take courage now./ Wherefore, proclaim ye to the Apostles/ that the Lord hath arisen.

Glory.

Of Thine own free will, O Lord,/ Thou didst endure death on the Cross./ Thou wast placed within the tomb/ by sinful men subject to death,/ O Saviour, Who by a word hast created all things./ Thus, hostile death was bound,/ and all his realm despoiled./ Those who had been held/ in Hades cried aloud/ as they acclaimed Thy Resurrection,/ which is life-bearing for all mankind:/ Christ God is risen, the Life-bestower/ Who abideth forever.

Both now.

Theotokion

The Original Melody

Joseph was amazed to see/ that which transcended nature's bounds,/ for without seed, thou, O Maid, didst both conceive and bear a Child./ And he remembered the blossoming rod of Aaron,/ the dew upon the fleece,/ and the unburning bush/ which was not consumed,/ though it was all aflame. Thus, thy protector and betrothed cried,/ as he bare witness before the priests:/ A Virgin beareth, and after childbirth/ still remaineth a Virgin.

After Psalm 118, the Evlogitaria, then the Hypakoë:

Fourth Tone

The myrrh-bearers ran forth and declared to the Apostles the tidings of Thy wondrous arising, O Christ, proclaiming that Thou as God art risen, granting great mercy unto the world.

The Hymns of Ascent in the Tone of the Week

First Antiphon

From my youth do many passions war against me; but do Thou Thyself defend and save me, O my Saviour.

Ye haters of Sion shall be shamed by the Lord; for, like grass, by the fire shall ye be withered.

Glory; Both now.

In the Holy Spirit every soul is quickened and through cleansing is exalted and made radiant by the Triple Unity, in a hidden, sacred manner.

Second Antiphon

Fervently have I cried unto Thee, O Lord, from the depths of my soul. Let Thy Divine hearing be attentive even unto me.

Whosoever possesseth hope in the Lord is above all things that bring sorrow.

Glory; Both now.

By the Holy Spirit, the streams of grace gush forth, watering all creation unto the begetting of life.

Third Antiphon

Let my heart be lifted unto Thee, O Word, and none of the pleasures of the world shall draw me unto the love of base things.

Even as one hath affection for his mother, so also unto the Lord do we owe a more fervent love.

Glory; Both now.

In the Holy Spirit there is a wealth of divine knowledge, divine vision and wisdom; for in Him the Word revealeth all the doctrines of the Father.

The Prokeimenon

Arise, O Lord, help us, and redeem us for Thy Name's sake.

Verse: O God, with our ears we have heard, for our fathers have told us the work which Thou hadst wrought in their days, in the days of old.

Then Let every breath, *and the reading of the Seventh Matinal Gospel*, On the first day of the week... (*John 20: 1-10*). *Then* Let us who have beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest.*

For the Canons, the Canon of Pascha with its Irmos, together with those of the Theotokos, the feast of Mid-Pentecost, and of the Samaritan Woman, to make fourteen in each Ode.

The Canon Of Pascha

First Tone

Ode One

Irmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet it is that the Heavens should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

The Canon of the Theotokos

A Composition of Theophanes. First Tone

Same Irmos

Thou didst break the bars of the boundary of death, when Thou didst carry in thy womb Christ, our eternal Life, Who hath shone forth from the grave today and enlightened the world, O all-blameless Virgin.

As thou beholdest thy Son and God arisen, thou rejoicest with the Apostles, O pure one, graced of God, and wast the first to hear the greeting, Rejoice, since thou art the cause of joy for all, O all-blameless Mother of God.

The Canon of Mid-Pentecost

Eighth Tone

Thou didst make the sea a wall

Clap your hands, O ye nations; lament, O ye Hebrews. For Christ, the Giver of Life, hath broken the bonds of Hades asunder, and hath raised up the dead and healed sicknesses by a word. This is our God, Who granteth life unto them that believe in His Name.

Thou didst show a wonder by changing the water into wine, O Master, Who didst change the rivers of Egypt into blood. Thou didst also raise up the dead, accomplishing this second sign in these latter times. Glory be to Thine ineffable counsel, O Saviour; glory be to Thy self-abasement, whereby Thou hast renewed us.

Thou art an ever-flowing stream of true life, O Lord; Thou art our Resurrection. Willingly didst Thou become weary, O my Saviour, and willingly didst Thou thirst, submitting to the laws of nature. And when Thou camest to Sichar in the flesh, Thou didst ask the Samaritan woman for water, that Thou mightest drink.

Theotokion

Thou alone didst contain in thy womb the very Creator, O Birthgiver of God. Thou didst ineffably conceive Him in the flesh and didst remain a Virgin, while thy virginity in no wise suffered harm. Do thou ever entreat Him unceasingly in behalf of thy flock, since He is thy Son and God.

The Canon of the Samaritan Woman

A Composition of Joseph of Thessalonica

Fourth Tone

Irmos

O Thou that didst smite Egypt and didst submerge the tyrant Pharaoh in the sea, Thou didst save. Thy people from slavery as they sang after the fashion of Moses a song of victory; for He is glorified.

Troparia

He that was buried is risen, and thereby hath He raised up with Himself the race of man. Let all creation rejoice, and let the noetic clouds today openly rain down righteousness

O Life-Originating Lord, Who didst accept voluntary crucifixion in the flesh, when Thou hadst emptied the chambers of Hades and hadst led forth the souls that had been fettered, Thou didst arise from the dead on the third day.

When the myrrh-bearing women beheld the Angel, whose appearance was like unto lightning, they withdrew from the tomb in fear. And having learned of Christ's arising, they hastened unto the disciples.

O Lord, Who supportest Thy chambers in the waters, since Thou art the Water of Life, Thou didst grant Thine august waters unto the Samaritan woman who besought Thee, when she had learned of Thy compassion.

Glory.

O Thou Trinity, Father, Son, and Spirit, save them that glorify Thee with sincere faith, since Thou art the Creator of all, and grant unto us forgiveness of sins, inasmuch as Thou art supremely good.

Both now.

Theotokion

Rejoice, O fiery throne; rejoice, O all-golden lampstand; rejoice, O cloud of light; rejoice, O palace of the Word and spiritual table, which did worthily bear Christ, the Bread of life.

Katavasia: It is the day of Resurrection...

Ode Three

Of Pascha. Irmos

Come, let us drink a new drink, not one marvellously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising Yesterday was I crucified with Thee; do Thou Thyself glorify me with Thee, O Saviour, in Thy Kingdom.

Of the Theotokos. Same Irmos

Today I return to the life that is free of stain, by the goodness of Him that was born of thee, and Who doth cause light to shine like lightning unto the ends of the earth.

Dance, pure one, as thou beholdest God Whom thou didst conceive in the flesh, and Who arose from the dead as He said, and glorify Him as God, O immaculate one.

Of Mid-Pentecost

My heart is established

Do not judge a judgment according to appearance, O ye Jews; thus said the Master when He came unto the temple and taught at the Judaic Mid-feast, as it is written.

Do not judge a judgment according to appearance, O ye Jews, for Christ is come. The Prophets named Him: He that cometh from Sion and restoreth the world.

Even though ye believe not His words, O ye Jews, be convinced by the works of the Master. Why do ye deceive yourselves and disregard the Holy One, of Whom Moses wrote in the Law?

Theotokion

Though Thou art one of the Trinity, Thou becamest flesh, neither undergoing change in Thine essence nor burning the uncorrupted womb of her that bare Thee, O Lord, Who art wholly God and Fire.

Of the Samaritan Woman. Irmos

My heart is established in the Lord, Who granteth the prayer of him that prayeth; for the bow of the mighty is become weak, and the strengthless have girded themselves with power.

Troparia

Of Thine own will wast Thou lifted up upon the Tree, O Word. The rocks were rent asunder at the sight thereof, and all creation was agitated, and the dead arose from the tombs as though from sleep.

All the souls of the righteous were loosed from eternal bonds when they beheld Thee come unto Hades with Thy soul, O Word, and they praised Thy sovereign power, which surpasseth the mind.

An Angel shining like lightning spake unto the myrrh-bearers: Why are ye astonished? Why do ye bring myrrh and seek the Master in the grave, O ye women? He is risen, and hath raised the world up with Himself.

Since Thou art Life and the Wellspring of immortality, Thou didst sit down at the well, O Compassionate One, and didst fill with Thy supremely wise waters the Samaritan woman who besought Thee and praised Thee.

Glory.

The Father, the Son, and the Divine Spirit are praised as one God in Trinity over all, Whom the orders of the Heavens glorify with fear as they distinctly cry out: Holy, Holy, Holy art Thou unto the ages.

Both now.

Theotokion

Having inexplicably conceived in thy womb the God of all, O Virgin Mother, thou didst give birth in a manner surpassing mind and speech, and didst remain a virgin, even as thou wast before giving birth, O Bride of God.

Katavasia: Come, let us drink a new drink...

Kontakion Of Mid-Pentecost

Fourth Tone. O Thou Who wast lifted up

O Sovereign Master and Creator of all things,/ O Christ our God, Thou didst cry unto those present/ at the Judaic Mid-feast and address them thus:/ Come hither and draw ye forth/ immortality's water./ Wherefore, we fall down before/ Thee and faithfully cry out:/ Grant Thy compassions unto us, O Lord,/ for Thou art truly the Well-spring of life for all.

Sessional Hymn of the Samaritan Woman

Same melody

Let Heaven joyfully resound and exult now,/ and let all things here upon earth dance in gladness;/ for from a Virgin, Christ God hath appeared as man./ By His death He hath redeemed/ mortal man from corruption./ By great signs He shone forth on/ the Samaritan woman./ Requesting water, He bestowed on her/ the source of healings, since He is the Friend of man.

Glory; Both now.

Of Mid-Pentecost. Same Melody

Sovereign Master and Bestower of wisdom,/ Who in the midst of the Mosaic feast came/ unto the temple and didst there sit down to teach,/ Thou didst cry for all to hear:/ Ye that thirst, come, draw nigh Me;/ drink ye of the water which/ I bestow now upon you./ By means of this shall all ye men partake/ of true and endless delight and the life divine.

Ode Four

Of Pascha. Irmos

Let the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

David, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfillment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

He that fashioned Adam, thy forefather, O pure one, is fashioned from thee, and today by His own death hath He destroyed death, which came by Adam, and He illumined all by the divine lightning of the Resurrection.

On beholding Christ, Whom thou didst bear, shining forth from the dead in a most comely manner for the salvation of all, do thou glorify Him today together with the Apostles, as thou rejoicest, O pure one, who art good, blameless, and beautiful among women.

Of Mid-Pentecost

With spiritual eyes the Prophet Abbacum

If the Messiah must come, then Christ is the Messiah, O ye lawless; why do ye not believe in Him? Behold, He is come, and the things He doeth bear Him witness: He made the water into wine and strengthened the paralytic by a word.

Since ye do not understand the Scriptures, ye are all deceived, O ye lawless Hebrews; for Christ is truly come and hath enlightened all men, and hath shown forth many signs and wonders among you. In vain do ye deny Him that is the true Life.

Christ cried unto the Jews: One work have I shown unto you, and already ye marvel. Ye circumcise a man even on the Sabbath, He saith; why then do ye accuse Me, Who have raised up a paralytic by a word?

Theotokion

O bride of God and pure Virgin Mother, who didst contain God in thy womb while He, yet remained uncircumscribed: Cease not to intercede in our behalf, that through thee we may be delivered from adversities, for unto thee do we ever flee for refuge.

Of the Samaritan Woman. Irmos

I have heard Thy report, O Lord, and I was afraid; I considered Thy works and I was amazed, for the earth is full of Thy praise.

Troparia

Let the heavens be glad, let all creation celebrate; the Lord is and hath appeared unto all His Apostles.

When Christ died, thy dominion was swallowed up, O Death. At His Arising the dead came forth from the graves as from bridal chambers.

Why mourn ye, O women? Why seek ye with myrrh the Immortal One? He' is risen as He said. Thus spake the Angel unto the myrrh-bearers.

O Lord, Thou didst grant knowledge of Thy power unto the Samaritan woman who asked water of Thee; wherefore, she doth not thirst unto the ages and doth praise Thee. Glory.

O Father and Word and Divine Spirit, O Trinity, transcendent in essence co-beginningless and of one power: save us all who faithfully praise Thee.

Both now.

Theotokion

Of old the lawgiver beheld thee as an unburning bush, and Daniel perceived thee as a holy mountain, O only Lady and Virgin Mother.

Katavasia: Let the Prophet Abbacum, the proclaimer of divine things...

Ode Five

Of Pascha. Irmos

Let us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

When those held captive in the bonds of Hades, beheld Thy boundless compassion, O Christ, they hastened to the light with a joyful step, exalting the eternal Pascha.

Bearing lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Irmos

The company of the pious is enlightened by divine and life-bringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

Thou didst not open the gates of the Virgin when Thou becamest incarnate; Thou didst not break the seals of the sepulchre, O King of creation. Wherefore, on beholding Thee arisen, she rejoiced.

Of Mid-Pentecost

O Lord our God, bestow Thy peace

Having adorned Thine Apostles with miracles and magnified Thy disciples with wonders throughout the world, Thou hast glorified them and bestowed upon them Thy Kingdom, O our Saviour.

The disciples have enlightened all the ends of the earth with miracles and teachings, and in diverse ways they preached the word of Thy Kingdom, O Christ Saviour.

We send up praise unto Thy Kingdom, and we offer a hymn unto Thee Who didst appear on earth for our sake and didst enlighten the world and restore Adam.

Theotokion

Thy womb is become a holy table which holdeth the Heavenly Bread, whereof he that eateth dieth not, as the Nourisher of all hath said, O Birthgiver of God.

Of the Samaritan Woman. Irmos

Cause the light of Thy commandments to dawn upon me, O Lord, for my spirit waketh unto Thee at dawn and praiseth Thee, O Christ; for Thou art our God, and unto Thee have I fled for refuge, O King of Peace.

Troparia

When the myrrh-bearers reached Thy holy sepulchre early in the morning, they beheld a youth shining like lightning, and they were astonished on learning of Thy divine arising, O Christ.

Death hath been slain, Hades hath been taken captive, and those in bonds have been freed by Christ's Resurrection. Let us rejoice and clap our hands, celebrating radiantly.

Leap for joy, O ye Apostles, and form one choir, O ye Angels; all ye earthborn, be glad; for the Lord is risen, corruption hath been banished, sorrow hath ceased, and Adam doth dance.

Since Thou art the Source of life, O Lord, Thou didst grant the water of forgiveness and knowledge unto the Samaritan woman who asked for it of old; wherefore, we praise Thine ineffable compassions.

Glory.

We reverence the Unity of three hypostases, the Trinity one in essence: Father, Word, and Holy Spirit, one God undivided in nature, the Creator and Lord and Master of all.

Both now.

Theotokion

We call thee the unentered gate, the untilled land, the ark bearing the Manna, a vessel and lampstand and the censer of the immaterial Ember, O pure one.

Katavasia: Let us arise in the deep dawn...

Ode Six

Of Pascha. Irmos

Thou didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

Having kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O my Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Irmos

He that aforetime was held by death and corruption is now led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate womb, O Virgin Theotokos.

He that descended and dwelt in thy loins and was incarnate in a manner surpassing understanding descended into the deepest parts of the earth and raised up Adam with Himself when He arose from the grave.

Of Mid-Pentecost

The billows of life trouble me

O Jesus, Who takest care for all the ends of the earth, Thou wentest up to the temple at Mid-feast, as John doth cry, and taughtest the multitudes the word of truth.

Thou didst accomplish the work of the Father and didst confirm Thy words by Thy deeds, for Thou didst perform healings and signs, O Saviour, raising the paralytic, cleansing lepers, and resurrecting the dead.

The beginningless Son received a beginning and became man, taking upon Himself what is proper to our nature. And at Mid-feast He taught and said: Hasten ye unto the ever-flowing Spring, that ye may draw forth life.

Theotokion

We praise Thee who didst remain a virgin after giving birth; thee alone do we glorify as both Virgin and Mother, O pure Maiden, Bride of God; for from thee God truly became incarnate and thus quickened us.

Of the Samaritan Woman. Irmos

Let not the tempest of water overwhelm me, nor let the deep swallow me up; for I am cast off into the depths of the heart of the sea of mine evils. Wherefore, I cry to Thee like Jonas: Let my life come up out of corruption unto Thee, O our God.

Troparia

The lawless nailed Thee to the Cross, O Jesus, and pierced Thee with a lance, O Christ, and the noble Joseph buried Thee in the new sepulchre. Thence didst Thou arise in glory, O Saviour, raising up together with Thyself all of creation, which doth praise Thy might.

Thou didst mightily shatter the bars and gates of Hades and didst arise, since Thou art

God, O Master. On meeting the women, Thou didst say unto them: Rejoice. And Thou didst send them to tell the disciples: He that liveth is risen and hath appeared, enlightening the ends of the earth.

The youth who appeared of old, shining brilliantly like lightning, cried out: Why do ye weep? Why bring ye myrrh as to a mortal, O ye women? Christ hath risen, leaving the linen shrouds behind empty. Go and proclaim His Arising to His friends.

Since Thou, O Lord, art a bounteous stream of life and an abyss of mercy, O Good One, while journeying Thou didst sit down near the well of the oath and didst cry unto the Samaritan woman: Give Me water to drink, that thou mayest receive the waters of forgiveness.

Glory.

I faithfully praise the beginningless Father, and the Son Who is of one rank with Him, and the Spirit Who is consubstantial with Them, even one Essence, and Nature, and Glory, and one Kingdom, the God and Creator of all, the Sustainer of all things, together with the bodiless powers.

Both now.

Theotokion

We praise thee, for thou alone didst give birth as a virgin and didst keep thy womb incorrupt, O pure one, throne of the Lord, gate and mountain, noetic lamp, bridal chamber of God which art full of light, manifest tabernacle of glory, thou ark and vessel and table.

Katavasia: Thou didst descend...

Kontakion of the Samaritan Woman

Eighth Tone

Having come to the well in faith, the Samaritan woman beheld Thee, the Water of Wisdom, whereof having drunk abundantly, she, the renowned one, inherited the Kingdom on high forever.

Ikos

Let us hear of the august mysteries, as John teacheth us what cometh to pass in Samaria, how the Lord speaketh unto a woman, asking water of her, even He that gathered the waters into the places where they are gathered, and Who is of one throne with the Father and the Spirit, for He the renowned One, came, seeking out His image forever.

Ode Seven

Of Pascha. Irmos

The only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

The godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

We celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

Truly sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Irmos

Having put death to death, thy Son, O all-blameless one, hath granted everlasting life to-day unto all mortal men unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

He that is King of all creation, having become man, dwelt in thy womb, O graced of God. And having endured the Cross and death, He arose in a God-befitting manner, and raised us up together with Himself, since He is omnipotent.

Of Mid-Pentecost

When, by the providence of God

Thou Who art rest for all didst grow weary in the flesh; Thou Who art the Well-spring of miracles didst willingly thirst. Thou didst seek after water, O Jesus, promising living water.

Thou didst converse with a Samaritan woman, O Lord, thereby reproving the mindlessness of the lawless Hebrews. Whereas she believed Thee to be the Son of God, they denied Thee.

We that eat the bread of the flesh of the Lord, and receive the blood from the side of the Master, shall abide in newness of spirit, living by grace.

Theotokion

Thou didst contain in thy womb the uncontainable Word; thou didst suckle at thy breasts Him that nourisheth the world, and didst hold in thine arms our Sustainer, O pure Birthgiver of God.

Of the Samaritan Woman. Irmos

Deliver us not up utterly, for Thy Name's sake, neither disannul Thou Thy covenant, and cause not Thy mercy to depart from us, O Lord, the God of our Fathers, Who art supremely exalted unto the ages.

Troparia

Thou wast willingly counted among the lawless at the time of Thy divine Passion, O Compassionate Christ. The earth quaked as it beheld these things, and the rocks were rent asunder by an almighty command, O Incomprehensible One, and they that were dead from ages past arose.

Having descended with Thy soul into the lower reaches of Hades, all them that were bound and whom death, the bitter tyrant, had held from ages past didst Thou courageously lead forth, as they cried unto Thee, O Christ God: Glory be to Thy dread dispensation.

The young man who appeared said unto the women: Why seek ye among the dead Him that liveth unto the ages? He is risen, as He said. Behold, as ye see, empty are the linen clothes, empty is the grave. Go with haste; tell the Apostles.

Thou art the Water of Life, cried the Samaritan woman unto Christ. Give me to drink, therefore, who always thirst for Thy divine grace, O Word, that I may no longer be held by the drouth of ignorance, but may proclaim Thy mighty acts, O Lord Jesus.

Glory.

We praise the Father and the Son and the Divine Spirit, the Trinity undivided in nature and divided in Persons, one Essence naturally united, the beginningless Creator and God of all, Whom all the orders of the Heavens praise.

Both now.

Theokokion

After an awesome childbirth thou wast preserved a pure Virgin, O holy Theotokos. Wherefore, with unceasing voices all the choirs of Angels and all the generations of men

praise thee, the pure vessel of the Uncontainable One.

Ode Eight

Of Pascha. Irmos

This chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

Come, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

Cast thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, from the West, the North, the Sea, and the East have thy children assembled unto thee, blessing Christ unto the ages.

O Father Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Irmos

The Creator came into the world through thee, O Virgin Theotokos, and having burst the belly of Hades, He granted the Resurrection unto us mortals. 'Wherefore, we bless Him unto the ages.

Having as mighty God cast down all the power of death, thy Son, O Virgin, hath exalted and deified us together with Himself by His Resurrection. Wherefore, we praise Him unto the ages.

Of Mid-Pentecost

O ye Angels and ye Heavens

Come, O ye peoples, and behold Him that is praised upon a throne of glory, being blasphemed by lawless people. And as ye behold Him, praise Him as the Messiah, Who was foretold in the Prophets.

Thou art truly the Christ, Who comest into the world. With Thee there is salvation and the remission of the failings of our fathers; Thou art indeed the Life of them that have come to believe in Thee.

As it is written, the Wisdom of God came into the temple at Mid-feast and taught that He is truly Christ the Messiah, from Whom there cometh salvation.

Theotokion

Tell us, O Theotokos: How didst thou, give birth unto Him that timelessly shone forth from the Father and Who is praised together with the Holy Spirit?—except in a manner known only to Him Who was well-pleased to be born of thee.

Of the Samaritan Woman. Irmos

Thou didst compose all things in Thy wisdom, O Master; Thou didst set in place the depths of the earth, fixing them upon waters for their foundation, according as Thou knowest. Wherefore, we all cry out in song: O ye works of the Lord, unceasingly bless ye the Lord.

Troparia

Thou didst endure death of Thine own will, O only Immortal One; Thou didst take Hades captive; Thou didst shatter the gates of brass, O Heavenly King, and them that had been bound from ages past didst Thou lead from thence, as they unceasingly praised the might of Thy goodness.

Thou wast willingly raised up on the Tree, O long-suffering One; the rocks were rent asunder, the sun was quenched, the veil of the temple was rent in twain, the earth was

shaken, and ludicrous Hades shuddered with fear and loosed all that were in bonds.

Thou didst appear unto them that sat in darkness, O Lord, since Thou art the unwaning Light and the Life of all. Wherefore, as the assembly of the righteous beheld Thee, O Word, they leaped for joy and cried out: Thou art come to loose all from their bonds; we praise Thy dominion.

Thou didst sit near a well at the sixth hour, O Saviour, and in Thine abundant compassion Thou didst grant unto the Samaritan woman living water and the waters of knowledge. With her we all cry out in song: O ye works of the Lord, unceasingly bless ye the Lord.

Let us bless Father, Son, and Holy Spirit, the Lord.

We praise the Father Who is beginningless from before all time, the Son Who is co-beginningless, and the Holy Spirit, the Three Who are one God, uncomingled, undivided, the Creator of all, the self-determining dominion of one might, and we cry: O ye works of the Lord, unceasingly bless ye the Lord.

Both now.

Theotokion

By a live coal was Esaias cleansed, thereby proclaiming aforetime the noetic Ember Which was incarnate of thee in a manner surpassing comprehension, O Virgin, and Which burneth away all the substance of the sins of mortal men, and deifieth our nature in His compassion, O all-blameless one.

Katavasia: This chosen and holy day...

Ode Nine

Of Pascha. Irmos

Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O Thy divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O Great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos, Same Irmos

With one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

Be glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of Mid-Pentecost

Virginity is alien to mothers

At the Judaic Mid-feast, O my Saviour, Thou didst go up to thy temple and didst teach all. And the Jews marvelled and said: Whence knoweth this Man letters, having never learned?

My Redeemer performed wonders and signs, welling forth gifts of healings. He drove away illnesses and healed the ailing, but the Jews raged with frenzy at the multitude of His miracles.

The carnal Jew, comprehending according to the flesh the things that are written, doth fail by the letter; and again, he doth resist the Spirit of truth; but we, having rejected the

carnal Jew, understand the things of the Spirit.

Theotokion

Thou, O Virgin Mother, didst contain in thy womb Christ, the Giver of life, Who is One of the Trinity; Whom all creation praiseth and before Whom the thrones on high tremble. Do thou beseech Him, O all-blessed One, that our souls be saved.

Of the Samaritan Woman. Irmos

The God of Israel hath showed strength with His arm; He hath put down the mighty from their seat, and exalted them of low degree; whereby the Dayspring from on high hath visited us, and hath guided us into the way of peace.

Troparia

Behold, Christ, the Life of all, of His own will was seen hanging upon the Tree; and on beholding this, the earth was shaken, and many of the bodies of the Saints that were sleeping arose manifestly, and the prison of Hades was shaken.

Having destroyed the tyranny of death, O Christ, Thou camest forth from the grave like a comely bridegroom coming forth from a bridechamber. Thou didst shatter the bars of Hades by divine might, and Thou didst illumine the world with the noetic light of Thine Arising.

Let us all now form spiritual choirs and cry: The Lord is risen; let the earth rejoice, let heaven be glad, let the clouds drop down the rain of righteousness upon us who celebrate radiantly and praise Christ.

The Life of the living, the Source of good things, even the Lord, doth richly rain down teachings and cry out unto the woman: Give Me water to drink, that I may give thee water that shall dry up the fountains of thy sins.

Glory.

The Unity of threefold splendour, even the beginningless Father, Son, and Spirit, is one Godhead, the Life and Creator of all, one indivisible Light. Together with the Bodiless let us praise Him with thrice-holy songs as we speak of things sacred, O ye faithful.

Both now.

Theotokion

Since thou art become a dwelling-place of the Light, O pure one, illumine thou the eyes of my soul, which have been darkened through the many devices of the enemy, and vouchsafe that with a pure heart I may see clearly the Light Which shone forth from thee in a manner surpassing understanding.

Katavasia: Shine, shine...

Exapostilarion of Pascha

Second Tone

When Thou hadst fallen asleep in the flesh as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Another, of the Samaritan Woman Same Tone. Hearken, ye women

On coming to Samaria,/ O Saviour, Thou Almighty One,/ Thou spakest there with a woman/ and didst entreat her for water,/ though for the Jews Thou hadst of old/ brought forth springs from a cloven rock./ Thou broughtest her to faith in Thee,/ and now she ever enjoyeth/ eternal life in the Heavens.

Of Mid-Pentecost. Same Melody

At Mid-feast Thou, O Friend of man,/ didst come unto the temple's courts/ and unto all didst say clearly:/ All ye that thirst, come unto Me,/ and draw forth living water now,/

which is poured forth abundantly./ For thereby ye shall all enjoy/ sacred delight and divine grace/ and life immortal without end.

The Praises

For the Praises we allow for eight verses and chant six Stichera of the Resurrection and two of the Samaritan woman:

Of the Resurrection. Fourth Tone

O Thou Who didst endure the Cross and death, and didst arise from the dead, O Almighty Lord, we glorify Thy Resurrection.

By Thy Cross, O Christ, Thou hast freed us from the ancient curse; and by Thy death, Thou hast destroyed the devil, who tyrannized our nature; and by Thine arising, Thou hast filled all things with joy. Wherefore, we cry to Thee: Thou Who didst arise from the dead, Lord, glory be to Thee.

By Thy Cross, O Christ Saviour, guide us unto Thy truth, and deliver us from the snares of the enemy. Thou Who didst arise from the dead, extend Thy hand and, by the intercession of Thy Saints, raise us up who have fallen in sin, O man-befriending Lord.

Without parting from the bosom of Thy Father, O only-begotten Word of God, out of love for man Thou camest upon earth, changelessly becoming man. And Thou didst endure the Cross and death in the flesh, Thou Who art impassible in Thy Godhead. And having risen from the dead, Thou didst grant immortality unto the race of man, since Thou alone art omnipotent.

Anatolian Stichera

Thou didst accept death in the flesh, thereby obtaining immortality for us, O Saviour. And Thou didst dwell in the grave, that Thou mightest free us from Hades and raise us up together with Thyself, for Thou didst suffer as man, but didst arise as God. For this cause do we cry: Glory be to Thee, life-giving Lord and only Friend of man.

Stones were rent asunder, O Saviour, when Thy Cross was fixed in Calvary. The gate-keepers of Hades were terrified when, as a mortal, Thou wast laid in the tomb; for, having destroyed the might of death, by Thy Resurrection Thou didst grant incorruption unto all who had died, O Saviour. O life-giving Lord, glory be to Thee.

Stichera of the Samaritan Woman Third Tone

Verse: Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Let heaven and earth radiantly rejoice today, for Christ hath appeared as a man in the flesh, that He might deliver from the curse the whole race of Adam; and when He came to Samaria, He was made wondrous by wonders. He Who is compassed about by the waters of the clouds standeth nigh unto a woman and seeketh water. Wherefore, let all us the faithful worship Him, Who of His own will became poor for our sake in His compassionate counsel.

Sixth Tone

Verse. Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

Thus saith the Lord unto the woman of Samaria: If thou knewest the gift of God, and Who it is that saith to thee: Give Me water to drink, thou wouldst have asked Him, and He would have given thee to drink, that thou mightest never thirst unto eternity, saith the Lord.

Glory.

Same Tone

The Well-spring of the principle of life, Jesus, our Saviour, came to the well of the

Patriarch Jacob, and sought water from a Samaritan woman that He might drink. And when she addressed Him and said that the Jews had no dealings with the Samaritans, the wise Creator diverted her by the sweetness of His words rather to seek of Him the everlasting water, which, when she received it, she proclaimed to all, saying: Come and see the Knower of things hidden, God Who is come in the flesh to save man.

Both now.

Theotokion

Most blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology and the dismissal.

In the First Hour, the following Matinal.

Doxasticon

Seventh Tone

Behold, the darkness and the dawn. Why hast thou stood at the grave, O Mary, with great darkness enshrouding thy mind? For this cause thou didst ask: Where hath Jesus been placed? But behold the disciples hastening to the tomb, how they surmised His Resurrection from the funeral shrouds and the napkin that lay upon His face; and they remembered the Scriptures concerning Him. Together with them, we who also have believed through them, praise Thee, O Christ, the Giver of life.

Divine Liturgy

We chant the Typica; for the Beatitudes, the following four from the Tone of the Week, then Troparia from the third Ode of the Canon of Mid-Pentecost, and from the sixth Ode of the Canon of the Samaritan Woman.

Fourth Tone

Because of the tree, Adam lost his habitation in Paradise; by the Tree of the Cross, the thief inhabited Paradise; for the one, by tasting, set at nought the commandment of the Creator; and the other, who was crucified with Thee, confessed Thee, the hidden God, as he cried: Remember me in Thy Kingdom.

O Only Immortal One, Who wast crucified, and didst arise from the grave on the third day as One Mighty, and didst raise up Adam, the first-fashioned man, vouchsafe that I also, O Lord, may turn unto repentance with my whole heart, and may ever cry unto Thee with fervent faith: Remember me, O Saviour, in Thy Kingdom.

Truly Christ is risen, and the grave doth bear witness, O ye lawless; for leaving the grave-clothes behind, He hath arisen on the third day; the stone was sealed and guards stood before the tomb. Hades hath been despoiled, death hath died. Believe with us, therefore, in His Resurrection.

Unto Him that arose from the dead and despoiled the dominion of Hades, and Who was seen by the myrrh-bearing women and. said, Rejoice, let us offer entreaty, O ye faithful, that He deliver from corruption the souls of us who ever cry unto Him with the voice of the grateful thief: Remember us also in Thy Kingdom.

Do not judge a judgment according to appearance, O ye Jews; thus said the Master when He came unto the temple and taught at the Judaic Mid-feast, as it is written.

Do not judge a judgment according to appearance, O ye Jews, for Christ is come. The Prophets named Him: He that cometh from Sion and restoreth the world.

Even though ye believe not His words, O ye Jews, be convinced by the works of the Master. Why do ye deceive yourselves and disregard the Holy One, of Whom Moses wrote in the Law?

Though Thou art one of the Trinity, Thou becamest flesh, neither undergoing change in Thine essence nor burning the uncorrupted womb of her that bare Thee, O Lord, Who art wholly God and Fire.

The lawless nailed Thee to the Cross, O Jesus, and pierced Thee with a lance, O Christ, and the noble Joseph buried Thee in the new sepulchre. Thence didst Thou arise in glory, O Saviour, raising up together with Thyself all of creation, which doth praise Thy might.

Thou didst mightily shatter the bars and gates of Hades and didst arise, since Thou art God, O Master. On meeting the women, Thou didst say unto them: Rejoice. And Thou didst send them to tell the disciples: He that liveth is risen and hath appeared, enlightening the ends of the earth.

The youth who appeared of old, shining brilliantly like lightning, cried out: Why do ye weep? Why bring ye myrrh as to a mortal, O ye women? Christ hath risen, leaving the linen shrouds behind empty. Go and proclaim His Arising to His friends.

We praise thee, for thou alone didst give birth as a virgin and didst keep thy womb incorrupt, O pure one, throne of the Lord, gate and mountain, noetic lamp, bridal chamber of God which art full of light, manifest tabernacle of glory, thou ark and vessel and table.

The Prokeimenon of the Epistle. Fourth Tone

How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

Sunday of the Samaritan Woman

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

The Acts of the Apostles (Acts 11:19–30)

In those days, the Apostles that were scattered abroad...

Alleluia. Fourth Tone

Bend Thy bow, and proceed prosperously, and be king, because of truth and meekness and righteousness.

Verse: Thou hast loved righteousness and hated iniquity. Wherefore God, Thy God, hath anointed Thee with the oil of gladness more than Thy fellows.

The Holy Gospel according to Saint John (John 4:5–42)

At that time, Jesus came to a city of Samaria...

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

Sunday of the Blind Man

Great Vespers

After Christ is risen, for Lord, I have cried, we allow for ten verses and chant seven Stichera of the Resurrection, and two Stichera of the Blind Man, repeating the first one.

Stichera of the Resurrection Fifth Tone

By Thy precious Cross, O Christ, Thou hast put the devil to shame; and by Thy Resurrection, Thou hast blunted the sting of sin; and Thou hast saved us from the gates of death. We glorify Thee, O Only-begotten One.

He that granted the resurrection unto the race of man was led as a sheep to slaughter; the princes of Hades were terrified of Him, and the grievous gates were lifted up; for Christ, the King of Glory, hath entered, saying to those in bonds: Go forth; and to those in darkness: Reveal yourselves.

O great wonder! having suffered in the flesh out of love for man, the Creator of things invisible, the Immortal One, hath risen. Come, O ye kindreds of the nations, let us worship Him; for delivered from error by His compassion, we have learned to praise one God in three hypostases.

Anatolian Stichera

Evening worship do we offer Thee, the Unwaning Light, Who in the end of the ages, through the flesh as in a mirror, hast shined upon the world; and hast descended even unto Hades, and dispelled the darkness there, and hast shown the light of the Resurrection unto the nations. O Giver of light, Lord, glory be to Thee.

Let us glorify Christ; the Author of our salvation; for when He arose from the dead, the world was saved from error. The choir of the Angels rejoiceth; the deception of the demons doth flee; Adam, who was fallen, is risen; the devil is destroyed.

The guards were instructed, by the lawless: Conceal the Resurrection of Christ; and take ye pieces of silver, and say: While we were sleeping, the corpse was stolen from the grave. Who hath seen, who hath ever heard of a corpse being stolen? especially one anointed with myrrh and naked, with the funeral shrouds being abandoned in the tomb. Be not deceived, O ye Jews. Learn the sayings of the Prophets, and know that He is truly the Redeemer of the world and the Almighty One.

O Lord, Who hast despoiled Hades and hast trampled upon death; O our Saviour, Who hast enlightened the world by Thy precious Cross: have mercy on us.

Stichera of the Blind Man. Second Tone

He that was born blind thought to himself and said: Was I born without eyes perchance for the sins of my parents? Was I perchance born to be an example because of the unbelief of the nations? I cease not from asking: When is it night, when is it day? My feet cannot endure, striking against the stones. For I have neither seen the sun shining nor beheld in image Him Who fashioned me. But I beseech Thee, O Christ. God, look upon me, and have mercy on me. *(Twice)*

Same Tone

As Jesus passed by on His way from the temple, He found a man who was blind from his birth; and taking compassion on him, He put clay on his eyes and said unto him: Go and wash in the pool of Silo am. And he washed and gained his sight, and sent up praise to God.

But his kinsmen said unto him: Who hath opened thine eyes, which none of them that see was able to heal? And he cried out and said: A man called Jesus; He told me: Wash in the pool of Siloam; and I gained my sight. He is truly Christ the Messiah, of Whom Moses spake in the Law. He is the Saviour of our souls.

Glory.

Fifth Tone

Passing by on the way, O Lord, Thou didst find a man, who was blind from his birth. And the disciples, in astonishment, asked Thee and said: Teacher, who did sin, this man or his parents, that he was born blind? And Thou, O my Saviour, didst cry unto them: Neither hath this man sinned, nor his parents, but that the works of God should be made manifest in him. I must work the works of Him that sent Me, which none else can work. And when Thou hadst said this, Thou didst spit upon the ground and make clay, and didst anoint his eyes, saying unto him: Go, wash in the pool of Siloam. And he washed and was made whole and cried unto Thee: Lord, I believe; and he worshipped Thee. Wherefore, we also cry out: Have mercy on us.

Both now.

Theotokion. Same Tone

In the Red Sea there was once depicted an image of the unwedded Bride. There, Moses divided the water; here, Gabriel doth minister the wonder. Then the deep was trodden dry-shod by Israel; now Christ is born seedlessly of the Virgin. The sea, after the passage of Israel, remained untrodden; the blameless one, after the birth of Emmanuel, remained undefiled. O Thou Who art, and ever before didst exist, and hast appeared as man, O God: have mercy on us.

For the Entreaty, the Sticheron of the Saint of the monastery.

Glory.

Fourth Tone

The blind man, accounting all his life as though it were night, cried unto Thee, O Lord: Open mine eyes, O our Saviour, Thou Son of David, that together with all men I also may praise Thy power.

Both now.

Theotokion

Incline to the entreaty of thy suppliants, O all-blameless one. Make to cease the uprising of afflictions that come upon us, and deliver us from all manner of grief. For thee alone do we have as a secure and sure anchor, and we have thy protection. Let us not be put to shame, O Lady, as we call upon thee. Hasten at the entreaty of those who faithfully cry to thee: Rejoice, O Lady, thou help of all, thou joy and shelter and salvation of our souls.

Aposticha

For the Aposticha, the Sticheron of the Resurrection:

Fifth Tone

Thee, O Christ our Saviour, Who wast incarnate and yet wast not parted from the Heavens, do we magnify with voices of song. For as the Lord Who loveth man, Thou didst accept the Cross and death for the sake of our race. Despoiling the gates of Hades, Thou didst arise on the third day, saying our souls.

Then the Stichera of Pascha, A sacred Pascha hath been shown forth, and the rest, with their verses.

Glory.

Eighth Tone

O Christ God, Thou spiritual Sun of Righteousness, Who by Thine immaculate touch didst bestow a twofold enlightenment upon him who from his mother's womb was deprived of sight, illumine Thou the eyes of our souls also, and prove us to be sons of the day, that we may cry to Thee with faith: Great and ineffable is Thy compassion toward us, O Lover of mankind; glory be to Thee.

Both now.

Fifth Tone

It is the day of Resurrection.

Dismissal Hymn of The Resurrection

Fifth Tone. The Original Melody

Let us worship the Word, O ye faithful, praising Him/ that with the Father and Spirit is co-beginningless God,/ Who for our salvation was born of the Virgin Maid;/ for He was pleased to mount the Cross/ in the flesh that He assumed,/ accepting thus to endure death./ And by His glorious rising, He also willed to resurrect the dead.

Theotokion. Same Melody

O impassable gate of the Lord, do thou rejoice./ Rejoice, O rampart and shelter for them that hasten to thee./ Tranquil haven and pure Maiden who didst not know man/ and who barest in the flesh/ thy Creator and thy God, rejoice; and cease not to pray Him,/ making entreaty for them that worship and praise Him that was born of thee.

And the dismissal.

Matins

After the First Reading from the Psalter, the following Sessional Hymns:

Fifth Tone

Let us worship the Word

With encomiums let us all laud the Cross of Christ./ His holy death and entombment let us now honour with hymns./ His exalted Resurrection let us glorify;/ for from their graves He raised the dead, since He verily is God./ And He plundered death's dominion/ and brake the might of the devil, and shined great light on those in Hades' realms.

Glory.

O Lord, Who didst put death to death, Thou wast called dead. Thou Who hast emptied the tombs wast placed in a tomb. Above, the soldiers guarded the grave; below, Thou didst raise up them that were dead from ages past. O Almighty and Incomprehensible Lord, glory be to Thee.

Both now.

Theotokion

Let us worship the Word

O holy mountain where God walked, to thee we cry: Rejoice!/ Rejoice, O soul-endowed bush that wast unconsumed though aflame./ Yea, rejoice, thou bridge that leadest from this world to God/ and which alone dost bring mankind to the life that hath no end./ Rejoice, pure and spotless Maiden/ who without knowing a husband didst bring forth Him Who doth redeem our souls.

After the Second Reading from the Psalter, the following Sessional Hymns:

Fifth Tone

O Lord, the lawless nailed Thee between the condemned, and they pierced Thy side with a lance; O Merciful One. O Thou, Who didst destroy the gates of Hades, Thou didst accept burial and didst arise on the third day. The women ran to see Thee, and they announced Thine arising unto the Apostles. O most exalted Saviour, Whom the Angels praise, O blessed Lord, glory be to Thee.

Glory.

Thy strange mystery, O my Saviour, is become salvation for the world; for in a God-befitting manner Thou didst rise from the grave, and as God didst raise up with Thyself them that had become subject to corruption. O Thou Life of all, Lord, glory be to Thee.

Both now.

Theotokion

Let us worship the Word

Bride unwedded, pure Virgin, who gavest birth to God,/ who didst transform Eve's lamenting and grievous sorrow to joy,/ we the faithful offer praise and worship unto thee,/ for thou didst set us free and lead us forth from the ancient curse./ And now, all-holy, all-praised one,/ do thou make ceaseless entreaty and pray in our behalf that we be saved.

After Psalm 118, the Evlogitaria. Then the Hypakoë:

Fifth Tone

Astonished in mind at the vision of the Angel, and enlightened in soul by Thy divine arising, the myrrhbearers proclaimed the good tidings unto the Apostles: Proclaim among the nations the Resurrection of the Lord, Who worketh with you in wonders, and granteth us great mercy.

The Hymns of Ascent in the Tone of the Week:

First Antiphon

In mine affliction, like David I sing unto Thee, O my Saviour; deliver my soul from a crafty tongue.

For those in the desert, life is blessed, in that they soar with divine love.

Glory; Both now.

By the Holy Spirit all things, both visible and invisible, are governed, for He doth rule by His own power, since He is truly One of the Trinity.

Second Antiphon

To the mountains, O my soul, let us ascend. Let us go thither, from whence there cometh help.

Let Thine uplifted right hand preserve me from all manner of treachery, O Christ.

Glory; Both now.

To the Holy Spirit we say, speaking of things divine: Thou art God, Life, Love, Light, Mind; Thou art Goodness; Thou reignest unto the ages.

Third Antiphon

I send up supplication, being filled with great joy because of them that said unto me: Let us go up to the courts of the Lord. Fire there, burning every shameful mind.

Glory; Both now.

In the Holy Spirit is the principle of life, whence every living thing is given life, even as, it is in the Father and the Word.

Prokeimenon

Arise, O Lord my God, for Thou shalt be king unto the ages.

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

Then Let every breath, *and the reading of the Eighth Matinal Gospel*, At that time, Mary stood without at the sepulchre (*John 20:11–18*). *Then* Having beheld the Resurrection of Christ, *and the Fiftieth Psalm*.

Glory.

Second Tone

By the intercessions of the Apostles, O Merciful One, blot out the multitude of mine offences.

Both now.

Theotokion

By the intercessions of the Theotokos, O Merciful One, blot out the multitude of mine offences.

Verse: Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression.

For the Canons, the Canon of Pascha, with its Irmos together with that of the Theotokos, to make eight in each Ode, and of the Blind Man, to make six in each Ode.

The Canon of Pascha

First Tone

Ode One

Irmos

It is the day of Resurrection, let us be radiant, O ye peoples; Pascha, the Lord's Pascha; for Christ God hath brought us from death unto life, and from earth unto Heaven as we sing the triumphal hymn.

Troparia

Let us purify our senses and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall clearly hear Him say: Rejoice! as we sing the triumphal hymn.

For meet It is that the Heavens I should rejoice, and that the earth should be glad, and that the whole world, both visible and invisible, should keep the feast; for Christ, our everlasting Joy, hath arisen.

The Canon of The Theotokos

A Composition of Theophanes First Tone

Same Irmos

Thou didst break the bars of the boundary of death, when Thou didst carry in thy womb Christ, our eternal Life, Who hath shone forth from the grave today and enlightened the world, O all-blameless Virgin.

As thou beholdest thy Son and God arisen, thou rejoicest with the Apostles, O pure one, graced of God, and wast the first to hear the greeting, Rejoice, since thou art the cause of joy for all, O all-blameless Mother of God.

The Canon of The Blind Man

A Composition of Joseph of Thessalonica

Fifth Tone

Irmos

Land which the sun had never beheld, and whereupon it had never shined, yea, an abyss which the vault of heaven had not seen laid bare, hath Israel traversed dry-shod, O Lord. And Thou didst lead them to Thy mountain of sanctification, as they sang and chanted a song of victory.

Troparia

Having accepted a voluntary crucifixion in the flesh, Thou didst pour forth blessing and life unto the world, O only all-blessed Master and Creator of all. Wherefore we bless and praise and glorify Thee, singing and chanting a song of victory.

When Thou hadst died, O Christ, the noble Joseph laid Thee in a hollow, even the lowest pit, and he rolled a stone against the entrance of the sepulchre, O Long-suffering One. But Thou didst arise in glory and didst raise up the world together with Thyself, as it sang and chanted a song of victory.

Why bring ye myrrh with tears? said the Angel who appeared unto the venerable women. Christ is risen. Make haste and tell it to the disciples, those seers of God who are lamenting and weeping, so that they may radiantly leap and dance for joy.

The Redeemer performed strange wonders, in that He healed the man who had been blind from birth. He anointed him with clay and said: Go and wash in Siloam, that thou mightest know that I am God, Who by the bowels of My compassion walk upon the earth while bearing flesh.

Glory.

As we venerate one essence in three hypostases, O ye faithful, let us glorify the Father, and Son, and Upright Spirit, the Creator and Lord and Redeemer of all, one uncreated God, and let us cry out with the Bodiless: Holy, Holy, Holy art Thou, O King.

Both now.

Theotokion

Out of compassion, the Lord dwelt in thy womb, which knew not wedlock, O pure one, for He wished to save man who, through the devices of the enemy, had become subject to

corruption. Entreat Him, therefore, that this city be saved from every enemy assault and conquest.

Katavasia

Let us sing unto the only Saviour and God, Who guided the people dry-shod in the sea, and drowned Pharaoh with all his forces; for He is glorified.

Ode Three

Of Pascha. Irmos

Come, let us drink a new drink, not one marvelously brought forth from a barren rock, but the Source of incorruption, which springeth forth from the grave of Christ, in Whom we are established.

Troparia

Now are all things filled with light; Heaven and earth, and the nethermost regions of the earth. Let all creation, therefore, celebrate the arising of Christ, whereby it is established.

Yesterday I was buried with Thee, O Christ, and today I arise with Thine arising. Yesterday was I crucified with Thee; do Thou. Thyself glorify me with Thee, O Saviour, in Thy King.

Of the Theotokos. Same Irmos

Today I return to the life that is free of stain, by the goodness of Him that was born of thee, and Who doth cause light to shine like lightning unto the ends of the earth.

Dance, O pure one, as thou beholdest God, Whom thou didst conceive in the flesh, and Who arose from the dead as He said, and glorify Him as God, O immaculate one.

Of the Blind Man. Irmos

Do Thou establish my heart, O Lord, which is shaken by the billows of life, and guide it to a calm haven, O God.

Troparia

Thou didst make steadfast the hearts of them that were shaken when Thou didst make the earth to shake at Thine august crucifixion, to which Thou didst submit in the flesh, O Long-suffering One.

The noble Joseph laid Thee in a new tomb, O Compassionate One. But Thou didst arise from the dead on the third day, thereby renewing us.

Why seek ye the Lord as though He were dead? He is risen as He said, proclaimed the Angel unto the women, as he radiantly flashed forth with a divine aspect.

Thou didst heal the man who was blind from birth, who of old came unto Thee and glorified Thy dispensation and Thy wonders, O All-compassionate One.

Glory.

We worship God the Father, the Son Who is beginningless from before all time, and the Divine Spirit, the threefold uncreated nature in three hypostases, the one God of all.

Both now.

Theotokion

From thy virginal womb thou didst give birth unto God incarnate. Do thou beseech Him, O all-holy Lady, that He take pity on us.

Katavasia

By the power of Thy Cross, O Christ, do Thou make steadfast mine understanding, that I may hymn and glorify Thy saving Ascension.

Sessional Hymn

Eighth Tone

By conceiving the Wisdom

As the Master and Fashioner of all things/ passed by, He did encounter along the way/ a blind man who was seated there/ and who mourned aloud, saying thus:/ All my life I have neither beheld the sun shining forth/ nor laid eyes on the bright luminescence shed by the moon./ Yet since Thou wast born of an immaculate Virgin/ so as to fill all with light,/ do Thou now fill me with Thy light,/ in that Thou art compassionate./ And thus I shall adore Thee and cry:/ Sovereign Master, Christ my God, forgive my sins,/ in Thine abundant compassion,/ O Thou only Lover of mankind. (*Twice*)

Ode Four

Of Pascha. Irmos

Let the Prophet Abbacum, the proclaimer of divine things, keep the divine watch with us, and show forth the radiant Angel who with resounding voice hath declared: Today doth bring salvation to the world, for Christ is risen as omnipotent.

Troparia

Christ revealed Himself as of the male sex when He opened the Virgin's womb, and as a mortal was He called the Lamb. Thus, without blemish is our Pascha, for He tasted not corruption; and since He is truly God, perfect was He proclaimed.

Christ, our blessed Crown, like unto a yearling lamb, of His own good will did sacrifice Himself for all, a Pascha of purification: and from the grave the beautiful Sun of Righteousness shone forth again upon us.

David, the ancestor of our God, danced with leaping before the symbolical Ark of the Covenant. Let us also, the holy people of God, beholding the fulfillment of the symbols, rejoice in godly wise: For Christ is risen, as omnipotent.

Of the Theotokos. Same Irmos

He that fashioned Adam, thy forefather, O pure one, is fashioned from thee, and today by His own death hath He destroyed death, which came by Adam, and He illumined all by the divine lightning of the Resurrection.

On beholding Christ, Whom thou didst bear, shining forth from the dead in a most comely manner for the salvation of all, do thou glorify Him today together with the Apostles, as thou rejoicest, O pure one, who art good, blameless, and beautiful among women.

Of the Blind Man. Irmos

I have heard Thy report, O Lord, and I was afraid. I came to knowledge of Thy dispensation and I glorified Thee, O only Lover of mankind.

Troparia

When Thou Who art Life wast placed upon a Tree, by Thy great mercy Thou didst quicken me who had died because of the tree. For this cause I glorify Thee, O Word.

Dwelling together with Thine initiates in a wondrous manner, O Lord, Thou didst say unto them: Go, proclaim everywhere My Resurrection.

Thou didst confirm Thine arising from the grave, O Lord, when Thou didst abide for many days with them that loved Thee, thereby causing them to rejoice, O Christ.

When Thou didst give eyes unto the man who had been blind from the womb, Thou didst say: Go, wash and receive thy sight, and glorify My Divinity.

Glory.

O beginningless Trinity, one in honour, undivided in essence, divided in hypostases,

save all them that glorify Thee with faith and fear.
Both now.

Theotokion

We glorify thy childbirth which is above nature, O immaculate one, and with faith we bless thee as the Birthgiver of the God of all, O all-blameless one.

Katavasia

I have heard the report of the mighty deeds of Thy Cross, O Lord, how Paradise was opened thereby, and I cried: Glory to Thy power, O Lord.

Ode Five

Of Pascha. Irmos

Let us arise in the deep dawn and, instead of myrrh, offer praise to the Master; and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

Troparia

When those held captive in the bonds of Hades beheld Thy boundless compassion, O Christ, they hastened to the flight with a joyful step, exalting the eternal Pascha.

Bearing lights, let us go forth to meet Christ, Who cometh forth from the grave like a bridegroom. And with the ranks of them that love and keep this festival, let us celebrate the saving Pascha of God.

Of the Theotokos. Same Irmos

The company of the pious is enlightened by divine and lifebringing beams of thy Son's Resurrection, O immaculate Mother of God, and it is filled with joy.

Thou, didst not open the gates of the Virgin when Thou becamest incarnate; Thou didst not break the seals of the sepulchre, O King of creation. Wherefore, on beholding Thee arisen, she rejoiced.

Of the Blind Man. Irmos

Hasten Thou and have compassion on my wretched soul, which doth battle at night with the darkness of the passions. Shine in me with the bright rays of the day, O noetic Sun, and thereby make the night give way to light.

Troparia

Thou wast lifted up upon a Tree and didst exalt all mortal men together with Thyself. Thou didst both slay the hostile serpent and give life to the work of Thy hands, O Compassionate One, since Thou alone art the God of all.

Thou Who didst willingly die wast laid in a tomb, and Thou didst empty all the domains of Hades, O Immortal King, raising up the dead by Thy Resurrection.

Though Thou hadst wrought great miracles upon the earth, a lawless people put thee to death, O Word. But since Thou Thyself alone art mighty, O Lord, Thou didst arise from the dead, even as Thou didst foretell, O Christ.

When Thou didst open the eyes of him who could not see perceptible light, Thou didst enlighten the eyes of his soul as well. Thou didst move him to glorify Thee, for he had come to know Thee as the Creator, Who out of compassion didst appear as a mortal man.

Glory.

O ye faithful, let us all glorify the Trinity in Unity, and the Unity in Trinity, the Father, Son, and Upright Spirit, one God, Who is truly the Creator of all.

Both now.

Theotokion

How didst thou give birth without experience of wedlock, O pure Virgin Mother, graced of God? How dost thou nourish Him that nourisheth creation? It is as He alone knoweth, for

He is the Creator and God of all.

Katavasia

Walking at dawn, we cry unto Thee, O Lord: Save us, for Thou art our God; besides Thee we know none other.

Ode Six

Of Pascha. Irmos

Thou didst descend into the deepest parts of the earth, and didst shatter the everlasting bars that held fast those that were fettered, O Christ. And on the third day, like Jonas from the sea monster, Thou didst arise from the grave.

Troparia

Having kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth; and Thou hast opened unto us the gates of Paradise.

O my Saviour, the life-giving and unslain Sacrifice, when, as God, Thou of Thine own will hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam when Thou didst rise from the grave.

Of the Theotokos. Same Irmos

He that aforetime was held by death and corruption is now led up unto the incorruptible and everlasting life by Him that was incarnate of thine immaculate, womb, O Virgin Theotokos.

He that descended and dwelt in thy loins and was incarnate in a manner surpassing understanding descended into the deepest parts of the earth and raised up Adam with Himself when He arose from the grave.

Of the Blind Man. Irmos

Even as Thou didst deliver the Prophet from the beast, O Lord, so do Thou lead me up out of the depth of unrestrained passions, I pray, that I may persevere in looking toward Thy holy temple.

Troparia

O Master, Who wast crucified with thieves, Thou didst deliver from crafty thieves and soul-corrupting passions all them that with one accord praise Thy crucifixion and arising, O man-befriending Lord.

In a sepulchre they laid Thee dead and without breath, O Christ, Who dost breathe life into all the dead But Thou didst arise, O Lord, emptying all the tombs by Thy divine might, O Word.

After Thine arising, O Christ, Thou didst say unto Thy friends: Tarry ye in Jerusalem, until ye be endued with invincible power and sure assistance from on high.

Thou didst make clay and didst anoint the eyes of the man who had been blind from his birth. Thou didst grant him his sight, and he praised Thine immaculate might, whereby Thou hast saved the world, O Word.

Glory.

O unity of three Hypostases, Unbegotten Father, Begotten Son, and Thou Spirit Who proceedest, thrice-holy Lord, one essence and might, save all Thy people.

Both now.

Theotokion

Who can tell of thy mighty deeds, O pure one? For, in a manner surpassing nature, thou didst give birth in the flesh unto God, Who through thee doth deliver the world from all sin, O all-blameless Virgin.

Katavasia

The abyss hath encompassed me, the sea monster is become my grave; but I cried unto Thee, the Lover of mankind, and Thy right hand saved me, O Lord.

Kontakion

Fourth Tone

On this day Thou hast appeared

Since my soul's noetic eyes/ are blind and sightless,/ I come unto Thee, O Christ,/ as did the man who was born blind./ And in repentance I cry to Thee:/ Of those in darkness art Thou the most radiant Light.

Ikos

Grant me a stream of ineffable wisdom and knowledge from on high, O Christ, Thou Light of them that are in darkness and Guide of all them that are gone astray, that I may tell of those things .that the divine book of the Gospel of peace hath taught, to wit, the miracle that was wrought upon the blind man; for though blind from birth, he receiveth the physical eyes as well as the eyes of the soul, as he crieth out in faith: Of those in darkness art Thou the most radiant Light.

Ode Seven

Of Pascha. Irmos

The only blest and most glorious God of our Fathers, Who hath redeemed the Children from the furnace, is become man, and as a mortal doth suffer, and through suffering doth clothe mortality with the grace of incorruption.

Troparia

The godly-wise women followed after Thee in haste with sweet-smelling myrrh. But Him Whom they sought with tears as dead, they joyfully adored as the living God, and announced unto Thy disciples, O Christ, the glad tidings of the mystical Pascha.

We celebrate the death of death, the destruction of Hades, the beginning of an everlasting life. And with leaps of joy we praise the Cause thereof, the only blest and most glorious God of our Fathers.

Truly sacred and supremely festive is this saving night, radiant with light, the forerunner of the bright-beaming Day of the Resurrection, whereon the Timeless Light in bodily form shone from the grave for all.

Of the Theotokos. Same Irmos

Having put death to death, thy Son, O all-blameless one, hath granted everlasting life to-day unto all mortal men unto ages of ages, even He that alone is blessed, the supremely glorious God of our Fathers.

He that is King of all creation, having become man, dwelt in thy womb, O graced of God. And having endured the Cross and death, He arose in a God-befitting manner, and raised us up together with Himself, since He is omnipotent.

Of the Blind Man. Irmos

The prayer of the Children quenched the fire, and the furnace which bedewed them became a herald of the miracle, for it neither burned nor consumed them that chanted hymns unto the God of our Fathers.

Troparia

When Thou wast hung upon the Tree, O Saviour, the sun was quenched, the earth was tossed like waves in a tempest, all creation was shaken, and the dead arose from the graves.

When Thou didst rise from the dead, O King, the souls that were sleeping there were raised together with Thee; and they glorify Thy might, whereby the bonds of death have

been dissolved.

The choir of women came at dawn to anoint Thee. But on learning that Thou hadst risen, O Lord, they rejoiced together with the sacred disciples. Through them do Thou grant us the forgiveness of the evil deeds we have wrought.

Thou didst anoint the eyes of the blind man with clay and didst command him to go to Siloam. When he had washed, he received his sight and chanted hymns of praise to Thee, O Christ, Thou King of all.

Glory.

Let us praise the beginningless Father, the co-beginningless Son, and the All-holy Spirit. Holy, Holy, Holy art Thou, O God, Thou King of all.

Both now.

Theotokion

Thou wast seen to be a Virgin after giving birth, O pure one; for thou didst bear God, Who by His might renewed every nature, O immaculate one. Do thou ever beseech Him that we be saved.

Katavasia

O thou Who didst save the Children who praised Thee in the furnace of fire, blessed art Thou, O God of our Fathers.

Ode Eight

Of Pascha. Irmos

This chosen and holy day is the first of the sabbaths, the queen and lady, the feast of feasts, and the festival of festivals, wherein we bless Christ unto the ages.

Troparia

Come, on this auspicious day of the Resurrection, let us partake of the new fruit of the vine, of divine gladness and of the Kingdom of Christ, praising Him as God unto the ages.

Cast thine eyes about thee, O Sion, and behold! For lo, like divinely-radiant luminaries, from the West, the North, the Sea, and the East have thy children assembled unto thee, blessing Christ unto the ages.

O Father Almighty, the Word, and the Spirit, one Nature in three Hypostases united, transcending essence and supremely Divine! In Thee have we been baptized, and Thee will we bless unto all the ages.

Of the Theotokos. Same Irmos

The Creator came into the world through thee, O Virgin Theotokos, and having burst the belly of Hades, He granted the Resurrection unto us mortals. Wherefore, we bless Him unto the ages.

Having as mighty God cast down all the power of death, thy Son, O Virgin, hath exalted and deified us together with Himself by His Resurrection. Wherefore, we praise Him unto the ages.

Of the Blind Man. Irmos

O ye company of Angels, and assembly of men; ye priests, Levites, and people: praise, bless, and supremely exalt the King and Creator of all unto all the ages.

Troparia

When the orders of the Angels beheld Thee hanging upon the Cross and all creation being changed out of fear, O Christ, Thou King of all, they stood in awe and praised Thy love for man.

When Hades saw Thee below, he groaned and made haste to surrender the dead, whom he had guarded there from ages past, O Christ, and they chanted hymns in praise of Thy

love for man.

Thou didst accomplish awesome and extraordinary wonders when of Thine own will Thou wast raised up on the Cross, O Christ. Thou Who didst put Hades to death becamest one with the dead and didst courageously loose all that were held in bonds

Thou gavest eyes unto the blind man who came unto Thee, O Christ. Thou didst command him to wash at the spring of Siloam and so to gain his sight, and to proclaim Thee as God, Who appeared in the flesh for the salvation of the world.

Glory.

O undivided Trinity, uncommingled Unity, God of all and Creator of all, save from all manner of temptations them that faithfully praise and worship Thy dominion.

Both now.

Theotokion

O immaculate Virgin, graced of God, ever beseech thy Son that He not put me to shame in the day of judgment, but that He number me with His chosen flock.

Katavasia

Unto God the Son, Who was begotten of the Father before the ages and was incarnate of a Virgin Mother in these last times, give praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

Ode Nine

Of Pascha. Irmos

Shine, shine, O new Jerusalem, for the glory of the Lord hath arisen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

Troparia

O thy divine and beloved and most sweet voice; Thou hast truly promised that Thou wouldst be with us unto the end of the world, O Christ; and we faithful rejoice, having this as an anchor of hope.

O great and most sacred Pascha, Christ; O Wisdom and Word and Power of God! Grant that we partake of Thee fully in the unwaning day of Thy Kingdom.

Of the Theotokos. Same Irmos

With one voice, O Virgin, we the faithful call thee blest. Rejoice, thou portal of the Lord; rejoice, thou living city; rejoice, thou through whom there hath shone on us today the light of thy Son's Resurrection from the dead.

Be glad, be joyous, thou divine portal of the light; for Jesus, Who hath set in the tomb, hath dawned forth, shining more radiantly than the sun, and hath illumined all the faithful, O Lady, most graced of God.

Of the Blind Man. Irmos

For the Mighty One hath done great things to thee, in that He showed thee forth as a pure Virgin after thou hadst given birth, since thou art she that seedlessly bare her own Creator. Wherefore, O Theotokos, we magnify thee.

Troparia

Thou wast fixed upon the scaffold of the Cross, O Christ God, and Thou didst triumph over all the opposing principalities of the enemy, and didst do away with the former curse, O Saviour. Wherefore, as is meet, we magnify Thee.

When Hades beheld Thee below with Thy soul, O Word, he groaned, and out of fear he set loose all the dead, who acknowledged the power of Thine authority; with them, as is

due, we magnify Thee.

When the assembly of the He brews beheld Him performing signs and awesome wonders, they put Him to death out of malice; yet it was He Who despoiled Hades by His Resurrection and Who, as He is mighty, raised up all men together with Himself.

Thou didst rise from the dead as Thou didst say, and didst appear unto Thy holy disciples after Thine arising, O Giver of life, Who wroughtest signs and gavest eyes unto the blind. With them we magnify Thee unto the ages.

Glory.

I reverence the Father as Light, I glorify the Son as Light, and I praise the Upright Spirit as Light: one undivided Light, perceived in three Persons, the God and King of all creation.

Both now.

Theotokion

Thou wast seen to be more spacious than the Heavens, O pure Virgin, when in bodily fashion thou didst contain God, the Uncircumscribable One, and didst give birth unto Him for the redemption of all who praise thee with undoubting faith.

Katavasia

O thou who art God's Mother transcending mind and word, who ineffably in time gavest birth unto the Timeless One, thee do we the faithful magnify with one accord.

Then Holy is the Lord our God. (Thrice)

Exapostilarion Of Pascha

Second Tone

When Thou hadst fallen asleep in the flesh, as one mortal, O King and Lord, Thou didst rise again on the third day, raising up Adam from corruption, and abolishing death: O Pascha of incorruption! O Salvation of the world!

Of the Blind Man. Same Tone

Enlighten my noetic eyes/ which are bereft of sight, O Lord,/ because of sin's gloomy darkness./ And since Thou art compassionate,/ instill in me humility./ Cleanse Thou me by the tears of/ repentance and change of heart.

Another Exapostilarion

Hearken, ye women

Along the way, our Saviour found/ a man who lacked both sight and eyes./ And making clay with His spittle,/ the Lord anointed him therewith./ He sent the man to Siloam,/ that he might go and wash therein./ And having washed as he was told,/ O Christ, he came away seeing,/ and he beheld Thy divine light.

The Praises

For the Praises we allow for eight verses and chant seven Stichera of the Resurrection and one of the Blind Man:

Stichera of the Resurrection

Fifth Tone

O Lord, while the grave was sealed by the lawless, Thou camest forth from the tomb even as Thou wast born of the Theotokos. Thy bodiless Angels knew not how Thou becamest incarnate; the soldiers who guarded Thee did not perceive when Thou didst arise: for both these things were kept hidden from those that inquired, but the wonders were made manifest unto those who worship the mystery with faith. Do Thou grant unto us who praise it joy and great mercy.

O Lord, having destroyed the everlasting bars and broken the bonds, Thou didst arise from the tomb on the third day, leaving behind Thy funeral shrouds as a witness of Thy

true three-day burial. And Thou didst go on before into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

O Lord, the women ran unto the tomb to see Thee, the Christ, Who hadst suffered for us. And on drawing nigh, they found? an Angel sitting upon the stone, which had rolled away in fear; and he cried to them and said: The Lord is risen! Say to the disciples: He that saveth our souls. is risen from the dead.

O Lord, even as Thou didst come forth while the tomb was sealed, so also didst Thou enter unto Thy disciples while the doors were shut, showing unto them the sufferings of Thy body, which Thou didst accept, O Saviour, since Thou art long-suffering. As One of the seed of David, Thou didst endure wounds; but as the Son of God, Thou didst free the world. Great is Thy mercy, O incomprehensible Saviour. Have mercy on us.

Anatolian Stichera

O Lord, King of the ages and Creator of all, Thou didst accept crucifixion and burial in the flesh for us, that Thou mightest free us all from Hades. Thou art our God; beside Thee we know none other.

O Lord, who can tell of Thy most resplendent wonders, or who can proclaim Thine awesome mysteries? For Thou didst become man for us, as Thou Thyself didst will. Thou didst reveal the power of Thy might, for by Thy Cross Thou didst open Paradise unto the thief, and by Thy burial Thou didst destroy the bars of Hades, and by Thy Resurrection Thou hast enriched all things. O Compassionate One, glory be to Thee.

Having reached Thy tomb at deep dawn, the myrrh-bearing women sought to anoint Thee, the Immortal Word and God; and being instructed by the words of the Angel, they returned in joy, to announce openly to the Apostles that Thou, the Life of all, art risen, and hast granted unto the world forgiveness and great mercy.

Sticheron of the Blind Man Eighth Tone

Verse: Look upon me, and have mercy on me.

O Christ God, Who by Thy bowels of mercy wast incarnate, with Thy fingers which fashioned all things Thou didst touch clay to the eyes of him who from the womb was bereft of sight and didst thereby deem him worthy of divine brilliance by Thine ineffable bowels of compassions.

And now do Thou Thyself, O Bestower of light, illumine also the senses of our souls, since Thou alone art the bountiful Bestower of gifts.

Glory.

Same Tone

Who can tell of Thy mighty acts, O Christ, or who can number the multitudes of Thy wonders? For even as Thou, in Thy goodness, didst appear on earth twofold of nature, so didst Thou grant twofold healings to the sick; for Thou didst open not only the bodily eyes of the man who was blind from the womb, but those of his soul also. Wherefore, he confessed Thee, the hidden God, Who grantest great mercy unto all.

Both now.

Theotokion

Most blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology and the dismissal.

In the First Hour, the following Matinal Doxasticon:

Eighth Tone

The fervent tears of Mary were not I shed in vain; for behold, she hath been counted worthy to be instructed by the Angels, and to look upon Thy countenance, O Jesus. But since she was a weak woman, she still thought of earthly things. Therefore, she was turned back that she might not touch Thee, O Christ. Yet she was sent as a herald to Thy disciples, to tell them the good tidings and to proclaim Thine ascent unto Thy Paternal inheritance. Together with her, account us also worthy of Thy manifestation, O Sovereign Master and Lord.

Divine Liturgy

For the Beatitudes in the Tone of the Week, the following hymns.

When the thief upon the cross believed Thee to be God, O Christ, he confessed Thee sincerely from his heart, and cried: Remember me, O Lord, in Thy Kingdom.

With one accord let us praise, as our Saviour and Creator, Him Who on the Tree of the Cross blossomed forth life for our race, and withered the curse of the tree.

When Thou wast crucified in the midst of two condemned thieves, O Christ, the one who blasphemed Thee was justly condemned; but the other, who confessed Thee, became a dweller of Paradise.

When the modest women came unto the choir of the Apostles, they cried out: Christ is risen. Let us worship Him as Master and Creator.

And from the sixth Ode of the Canon of the Blind Man.

After Thine arising, O Christ, Thou didst say unto Thy friends: Tarry ye in Jerusalem, until ye be endued with invincible power and sure assistance from on high.

Thou didst make clay and didst anoint the eyes of the man who had been blind from his birth. Thou didst grant him his sight, and he praised Thine immaculate might, whereby Thou hast saved the world, O Word.

O unity of three Hypostases, Unbegotten Father, Begotten Son, and Thou Spirit Who proceedest, thrice-holy Lord, one essence and might, save all Thy people.

Who can tell of thy mighty deeds, O pure one? For, in a manner surpassing nature, thou didst give birth in the flesh unto God, Who through thee doth deliver the world from all sin, O all-blameless Virgin.

The Prokeimenon of the Epistle

Fifth Tone

Thou, O Lord, shalt keep us and shalt preserve us from this generation, and for evermore.

Verse: Save me, O Lord, for a righteous man there is no more.

The Acts of the Apostles (Acts 16:16–34)

In those days, it came to pass as we, the Apostles, went to prayer...

Alleluia

Fifth Tone

Of Thy mercies, O Lord, will I sing for ever. Unto generation and generation will I declare Thy truth with my mouth.

Verse: For Thou hast said: Mercy shalt be built up for ever: In the Heavens shall Thy truth be established.

The Holy Gospel according to Saint John (John 9:1–38)

At that time, as Jesus passed by, He saw a man who was blind from his birth...

The Communion Hymn

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

The Ascension of Our Lord God and Savior Jesus Christ

Great Vespers

After the Proemial Psalm, for Lord, I have cried, we allow for ten verses and chant the following Stichera, repeating them all:

Sixth Tone

Bring my soul out of prison/ that I may confess Thy name.

The Lord was taken up into the Heavens/ that He might send the Comforter unto the world./ The Heavens made ready His throne, and the clouds His mount./ The Angels marvel as they see a man more exalted than they./ The Father receiveth Him Whom He had with Him eternally in His bosom./ The Holy Spirit commandeth all His Angels:/ Lift up your gates, O ye princes./ All ye nations, clap your hands; // Christ hath ascended whither He was before.

The righteous shall wait patiently for me/ until Thou shalt reward me.

The Lord was taken up into the Heavens... *Repeat*

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

O Lord, the Cherubim were amazed at Thine Ascension,/ when they beheld Thee, O God, Who sittest on them,/ ascending upon the clouds./ And we glorify Thee, for Thy mercy is good. // Glory be to Thee.

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

O Lord, the Cherubim were amazed at Thine Ascension... *Repeat*

If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

Having beheld Thine ascents on the holy mountains, O Christ,/ Thou effulgence of the Father's glory,/ we praise the radiant likeness of thy countenance./ We worship Thy passion,/ we honor Thy Resurrection,/ and we glorify Thy glorious Ascension. // Have mercy on us.

For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word,/ my soul hath hoped in the Lord.

Having beheld Thine ascents on the holy mountains, O Christ... *Repeat*

From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

O Lord, as the Apostles saw Thee being lifted up in the clouds,/ O life-giving Christ,/ they were filled with sorrow and wept with lamentation, saying with grief:/ O Master, leave not as orphans/ us Thy servants whom Thou didst love in Thy mercy,/ since Thou art compassionate./ But as Thou didst promise,/ send us Thine All-holy Spirit, // to illumine our souls.

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

O Lord, as the Apostles saw Thee being lifted up in the clouds... *Repeat*

O praise the Lord, all ye nations;/ praise Him, all ye peoples.

O Lord, when Thou didst fulfill the mystery of Thy dispensation,/ Thou didst take Thy disciples and ascend the Mount of Olives;/ and behold, Thou didst pass through the firmament of heaven./ O Thou Who for my sake becamest poor like unto me,/ and Who didst ascend thither whence Thou wast not separated, // send forth Thine All-holy Spirit to enlighten our souls.

For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

O Lord, when Thou didst fulfill the mystery of Thy dispensation... *Repeat*
Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the
ages of ages. Amen.

Same Tone

Not being separated from the bosom of the Father,/ O most sweet Jesus,/ and having lived on earth as a man,/ Thou wast taken up in glory today from the Mount of Olives./ And having raised our fallen nature by Thy compassion,/ Thou didst seat it together with the Father./ Wherefore, the heavenly orders of the bodiless were amazed at the wonder/ and stood in awe and astonishment./ They were seized with trembling and magnified Thy love for mankind./ With them we on earth also glorify Thy condescension toward us,/ and Thine Ascension from us,/ entreating and saying:/ O Thou Who by Thine Ascension didst fill with infinite joy/ Thy disciples and the Theotokos who bare Thee,/ by their prayers deem us also worthy of the joy of Thy chosen ones,/ for Thy great mercy's sake.

Reading from the Prophecy of Esaias (2: 2-3)

Thus saith the Lord: In the last days the mountain of the LORD shall be manifest, and the house of God shall be on the summits of the mountains, and it shall be exalted above the hills; and all nations shall come to it. And many people shall go and say, Come ye, and let us ascend to the mountain of the LORD, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths.

Reading from the Prophecy of Esaias (62: 10-63: 1-3, 7-9)

Thus saith the Lord: Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. Behold, the LORD hath proclaimed unto the end of the world, Say ye to the daughter of Sion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. And they shall call them, The holy people, The redeemed of the LORD: and thou shalt be called, Sought out, A city not forsaken. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people there was none with me. I remembered the mercy of the LORD, I shall recall the virtues of the Lord, the praises of the LORD, according to all that the LORD hath bestowed on us, and the great goodness toward the house of Israel, which he hath bestowed on them according to his mercy, and according to the abundance of his righteousness. And He said, Are ye not my people? They are My children, and they shall not set Me at nought. And He became for them salvation out of all their affliction. Not an ambassador, nor an Angel, but the Lord Himself saved them, because He loved them and spared them; He Himself redeemed them and took them up, and liften them up for all the says of eternity.

Reading from the Prophecy of Zechariah (14: 1-4, 8-11)

Thus saith the Lord: Behold the day of the Lord cometh, and His feet shall stand in that day on the Mount of Olives, which lieth opposite Jerusalem on the side whence is the dawning of the sun. And in that day living water shall come forth out of Jerusalem; half of it toward the former sea; and half toward the latter sea; and so it shall be in summer and spring. And the Lord shall be king over all the earth; in that day there shall be one Lord, and His Name one, compassing all the earth, and the wilderness from Geba unto Rimmon, the south of Jerusalem. And He shall be exalted and shall remain in that place, from the gate of Benjamin to the place of the first gate, to the gate of Gomor, and to the tower of Hananeel, and to the gate of the corners, as far as the king's winepress. They shall dwell therein; and

there shall be no more any thing accursed, and Jerusalem shall dwell securely.

Then Stichera of the Litia

First Tone

As Thou ascendest unto the Heavens,/ whence Thou also didst descend,/ leave us not orphaned, O Lord;/ let Thy Spirit come, bringing peace unto the world;/ show Thou unto the sons of men the works of Thy might,// O man-befriending Lord.

Though Thou wast not parted from His uncircumscribable bosom,/ Thou didst ascend unto Thy beginningless Father, O Christ,/ and the hosts on high accepted no addition to the thrice-holy praise./ But even after Thou becamest man/ they recognized Thee as the one Son,/ only-begotten of the Father, O Lord.// In the multitude of Thy compassions, have mercy on us.

Thine Angels said unto the Apostles, O Lord:/ Ye men of Galilee,/ why stand ye looking up into heaven?/ This is Christ God, Who hath been taken up from you into Heaven./ He shall come again in the manner ye have seen Him going into Heaven.// Worship Him in holiness and righteousness.

Fourth Tone

When Thou, O Christ,/ didst come unto the Mount of Olives/ to accomplish the good will of the Father,/ the heavenly angels were amazed/ and the nethermost regions shuddered with fear./ The disciples stood by with joy and trembling/ as Thou spakest unto them,/ and a cloud prepared as a throne awaited opposite them;/ and Heaven, throwing open the gates, shone with comeliness;/ and the earth revealeth its hidden chambers,/ that the descent and immediate ascent might be made known unto Adam;/ but his steps were led upwards as it were by a hand,/ and his mouth was heard blessing Thee greatly;/ the cloud took Thee up and Heaven received Thee within itself./ Thou hast wrought this great and strange deed, O Lord,// for the salvation of our souls.

Thou hast renewed in Thyself Adam's nature,/ which had gone down into the lower parts of the earth,/ and Thou didst raise it up above every principality and authority to-day./ For since Thou didst love it, Thou didst seat it together with Thyself;/ since Thou tookest compassion on it, Thou didst unite it to Thyself;/ since Thou didst unite it to Thyself, Thou didst suffer with it;/ and enduring the Passion, though Thou art impassable,/ Thou didst glorify it./ But the Bodiless said: Who is this comely man?/ But He is not only man, but God and man;/ that which is manifest is twofold./ Wherefore, beside themselves,/ the Angels, flying about in radiant garments,/ cried unto the disciples: Ye men of Galilee,/ He that is gone from you,/ Jesus, Man and God,/ shall come again as God-man to judge the living and the dead;/ and He granteth unto the faithful// the forgiveness of sins and great mercy.

When Thou didst ascend in glory, O Christ God,/ while the disciples were watching,/ the clouds took Thee up with Thy flesh;/ the heavenly gates were lifted up;/ the choir of the Angels rejoiced with rejoicing;/ the powers above cried out, saying:/ Lift up the gates, O ye princes,/ and the King of Glory shall enter./ And the disciples were astonished and said:/ Be Thou not parted from us, O Good Shepherd,// but send unto us Thine All-holy Spirit to guide and establish our souls.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Same Tone

O Lord, having fulfilled the mystery/ that was hidden from before the ages and from all generations,/ as Thou art good Thou didst come with Thy disciples to the Mount of Olives,/

having together with Thyself her that gave birth/ unto Thee, the Creator and Fashioner of all things;/ for it was meet that she/ who, as Thy Mother, suffered at Thy Passion more than all,/ should also enjoy the surpassing joy/ of the glorification of Thy flesh, O Master,/ to which we have attained by Thine Ascension to the Heavens,// and we glorify Thy great mercy toward us.

For the Aposticha, we chant the following Stichera

Second Tone

Thou wast born as Thou Thyself didst will;/ Thou didst appear of Thine own choice;/ Thou didst suffer in the flesh, O our God./ Thou didst arise from the dead, trampling down death;/ and Thou didst ascend in glory, O Thou Who fillest all things,/ and didst send unto us the Divine Spirit,// that we may praise and glorify Thy Divinity.

Stichos: Clap your hands, all ye nations;/ shout unto God with a voice of rejoicing.

Beholding Thee being taken up/ from the Mount of Olives, O Christ,/ the Powers cried one to another: Who is this?/ And it was said unto them:/ This is He that is strong and mighty./ This is He that is mighty in war./ This is truly the King of Glory./ And wherefore are His garments red?/ Because He cometh from Bozrah, which is the flesh./ But Thou Thyself, being God,/ didst sit at the right hand of majesty/ and didst send unto us the Holy Spirit,// that He may guide and save our souls.

Stichos: God is gone up in jubilation,/ the Lord with the voice of the trumpet.

Thou wast taken up in glory from the Mount of Olives, O Christ God,/ in the presence of Thy disciples,/ and didst sit down at the right hand of the Father,/ O Thou Who dost fill all things with Thy Divinity;/ and Thou didst send unto them the Holy Spirit,// Who doth illumine and strengthen and sanctify our souls.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Sixth Tone

God is gone up in jubilation,/ the Lord with the voice of the trumpet,/ to raise the fallen image of Adam,// and to send the Comforting Spirit to sanctify our souls.

Troparion, Fourth Tone

Thou hast ascended in glory, O Christ our God,/ having gladdened Thy disciples with the promise of the Holy Spirit;/ and they were assured by the blessing/ that Thou art the Son of God,// the Redeemer of the world. (*Thrice*)

Matins

After the first reading from the Psalter, the following Sessional Hymn.

First Tone

Although the stone was sealed

While Angels gazed with wonder upon Thy dread Ascension,/ and while the disciples were awestruck as Thou from earth wast taken,/ O Savior, as God Thou didst ascend in glory/ while the gates were raised for Thee./ For this cause then did the Hosts of the heavens cry,/ while marveling in amazement:/ Glory to Thy descent, O Savior Christ./ Glory to Thy Kingdom's sovereignty./ Glory be to Thine Ascension,// O Thou only Friend of man.

After the second reading from the Psalter, the following Sessional Hymn.

Third Tone

Awed by the beauty

God the beginningless, Who did exist before all ages,/ and Who took man's nature on Himself,/ and deified it mystically, was taken up on this day./ Hence, the Angels ran before and did indicate Him unto the Apostles/ as He rose with great glory to Heaven's heights./ And as they worshipped Him, they cried out and said// Glory be to God Who was taken up.

After the Polyeleos, the following Sessional Hymn.

Fifth Tone

Let us worship the Word

Having come down from Heaven unto the things of earth,/ O Christ, as God, with Thyself, Thou didst resurrect Adam's form,/ which lay prostrate in the nether holds of Hades' vault;/ in Thine Ascension to the heights/ Thou didst lead it up unto the Heavens and Thou didst seat it/ upon the throne of Thy Father,// since Thou, the Friend of man, art merciful.

Prokeimenon

Fourth Tone

God is gone up in jubilation, the Lord with the voice of the trumpet.

Verse: Clap your hands, all ye nations shout unto God with a voice of rejoicing..

The Third Matinal Gospel (Mark: 16: 9-20)

Now when Jesus was risen...

Second Tone

Glory to the Father, and to the Son, and the Holy Spirit.

Through the prayers of the Apostles,/ O Merciful One,/ blot out the multitude of our transgressions.

Both now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos,/ O Merciful One,// blot out the multitude of our transgressions.

Sixth Tone

Have mercy on me, O God,/ according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgressions.

Today the hosts on high, beholding our nature in the Heavens/ marvel at the strange manner of its ascent,/ and, being perplexed, they said on to another:/ Who is this that cometh?/ And when they saw that it was their own Master,/ they were commanded to lift up the heavenly gates,/ Who again shalt come from thence in the flesh,// as the Judge of all and the Almighty God.

The Canon

Ode I

Irmos, Fifth Tone

Let us sing unto the only Savior and God,/ Who guided the people dry-shod in the sea,/ and drowned Pharaoh with all his forces;// for He is glorified.

Glory to Thee, our God, glory to Thee.

O all ye peoples, let us sing a song of victory unto Christ, Who is taken up with glory upon the shoulders of the Cherubim, and Who hath seated us together with Himself at the right hand of the Fathers; for He is glorified.

Glory to Thee, our God, glory to Thee.

Beholding Christ, the Mediator between God and men, with His flesh in the heights, the choirs of the Angels were amazed, and with one accord they sang a hymn of victory.

Glory to Thee, our God, glory to Thee.

Let us all sing unto God, Who was seen upon Mount Sinai, and Who gave the Law unto Moses, the seer of God, and Who ascended from the Mount of Olives in the flesh, for He is glorified.

O Most Holy Theotokos, save us.

O spotless Mother of God, do thou unceasingly intercede with Him that was incarnate of thee and was not separated from the bosom of the Father, that He save from every calamity those whom He hath fashioned.

Glory to Thee, our God, glory to Thee.

Thou Who art immortal by nature didst arise on the third day, and didst appear unto the eleven and all the disciples, and riding upon a cloud, didst hasten back unto the Father, O Thou Creator of all.

Glory to Thee, our God, glory to Thee.

The God-inspired David cried out, chanting most plainly: The Lord hath ascended to the Heavens in jubilation and with the voice of the trumpet, He reached the Father, the Source of light.

Glory to the Father and to the Son and to the Holy Spirit.

O Lord, by Thy Passion and Thy Resurrection Thou didst renew the world, which had grown old in many sins; and riding upon a cloud, Thou didst ascend into the Heavens. Glory be to Thy glory.

Both now and ever, and unto the ages of ages. Amen.

O all-spotless Lady, thou didst conceive the Master of all, Who willingly submitted to the Passion and went up unto His Father, Whom He had not left, thou He had taken on flesh.

Katavasia, Fourth Tone

Covered by the divine cloud,/ he that was slow of tongue proclaimed the Law written by God;/ for having shaken off the impurity from the eye of his mind,/ He beholdeth Him That is, and he is initiated into the knowledge of the Spirit,// While giving praise with God-inspired songs.

Ode III

Irmos

By the power of Thy Cross, O Christ,/ do Thou make steadfast mine understanding,/ that I may hymn and glorify// Thy saving Ascension.

Glory to Thee, our God, glory to Thee.

Thou didst go up unto the Father, O Life-giving Christ, and Thou didst exalt our race by Thine ineffable compassion, O Friend of man.

Glory to Thee, our God, glory to Thee.

The orders of Angels, O Savior, on beholding man's nature going up together with Thee, we amazed and ceaselessly praised Thee.

Glory to Thee, our God, glory to Thee.

The choirs of Angels were amazed, O Christ, as they beheld thee taken up with Thy body, and they praised Thy holy Ascension.

Glory to Thee, our God, glory to Thee.

Thou didst raise up human nature which was fallen into corruption, O Christ, and in Thine Ascension Thou didst exalt us and glorify us together with Thyself.

O Most Holy Theotokos, save us.

Unceasingly entreat Him that came forth from thy loins, O pure one, that they who praise thee as the Mother of God may be delivered from the deception of the devil.

Glory to Thee, our God, glory to Thee.

Lift ye up the gates of Heaven, behold, Christ the King and Lord is come, wearing a body of clay; thus spake the powers below to those on high.

Glory to Thee, our God, glory to Thee.

Having sought out Adam, who had been deceived by the guile of the serpent, Thou, being clothed with Adam's nature, didst ascend and sit at the right hand of the Father, being of equal rank with Him; and the Angels praised Thee.

Glory to the Father and to the Son and to the Holy Spirit.

The earth doth celebrate and dance for joy, and Heaven doth rejoice today on the Ascension of the Maker of creation, Who by His volition clearly united that which was separated.

Both now and ever, and unto the ages of ages. Amen.

Since thou hast given birth to God Who destroyed death and Who alone is immortal, O all-pure Virgin Mother, do thou ever entreat Him to slay the passions that slay me and to save me.

Katavasia, Fourth Tone

Only the prayer of the Prophetess Anna,/ who of old brought a broken spirit/ unto the Mighty One and God of knowledge,/ loosed the fetters of a childless womb// and the unruly rebuke of her with children.

Then there is a small litany, followed by the Hypakoi of the Feast:

Sessional Hymn

Eighth Tone

By conceiving the Wisdom

Having mounted upon heaven's clouds, O Christ,/ Thou didst leave peace unto those upon the earth;/ and Thou didst ascend and sit at the Father's right hand on high,/ since Thou art one in essence with Him, and the Spirit, Lord;/ for though Thou hadst appeared in the flesh, Thou hadst never changed./ Wherefore Thou now waitest till the last consummation,/ when Thou shalt return to judge all of mankind upon the earth./ O Thou most righteous Judge and Lord,/ since Thou art a most merciful God,/ do Thou spare our souls and do Thou grant to us, Thy lowly servants,// the pardon of our failings and our sins.

Ode IV

Irmos

I have heard the report of the mighty deed/ of Thy Cross, O Lord,/ how Paradise was opened thereby, and I cried:// Glory to Thy power, O Lord.

Glory to Thee, our God, glory to Thee.

Thou wast taken up in glory, O King of the Angels, that Thou mightest send us the

Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ.

Glory to Thee, our God, glory to Thee.

As the Savior ascended in the flesh unto the Father, the arrays of the Angels were astonished at Him and cried: Glory to Thine Ascension, O Christ.

Glory to Thee, our God, glory to Thee.

The hosts of the Angels cried unto those above: Lift up the gates for Christ our King; Him do we praise together with the Father and the Spirit.

O Most Holy Theotokos, save us.

The Virgin gave birth and experienced not those things that pertain to motherhood. But though she was a mother, yet she remained a virgin; as we praise her, we cry: Rejoice, O Theotokos.

Glory to Thee, our God, glory to Thee.

Jesus, the Giver of life, taking those whom He loved, went up on the Mount of Olives, and He blessed them; and riding on a cloud, He came to the Father's bosom, which He had in no wise left.

Glory to Thee, our God, glory to Thee.

The whole world both visible and invisible, doth celebrate. Angels and men leap for joy, unceasingly glorifying the Ascension of Him Who of His goodness was united to us in the flesh.

Glory to the Father and to the Son and to the Holy Spirit.

Having destroyed the dominion of death since Thou art the immortal Lord, Thou didst grant immortality unto all, O Friend of man; and Thou wast taken up in glory, while the august disciples watched Thee, O Almighty Jesus.

Both now and ever, and unto the ages of ages. Amen.

Thy womb is become blessed, O all-blameless one; for in an inexplicable manner thou wast deemed worthy to behold Him that marvelously emptied the belly of Hades. Entreat Him to save us who praise thee.

Katavasia, Fourth Tone

O King of kings, even Thou Who art from the Only One,/ O Word, Who comest forth from the only uncaused Father,/ Thou, as our Benefactor, didst unfailingly send/ Thy Spirit, Equal in might, unto the Apostles, who sing:// Glory to Thy power, O Lord.

Ode V

Irmos

Waking at dawn,/ we cry unto Thee, O Lord:/ Save us, for Thou art our God;// besides Thee we know none other.

Glory to Thee, our God, glory to Thee.

Having filled all things with joy, O Merciful One, Thou didst come in Thy flesh unto the hosts on high.

Glory to Thee, our God, glory to Thee.

As the hosts of Angels saw Thee being lifted up, they cried: Lift ye the gates for our King.

Glory to Thee, our God, glory to Thee.

As the Apostles beheld the Savior being lifted on high, they cried with trembling: Glory be to Thee, O our King.

O Most Holy Theotokos, save us.

We praise thee as a Virgin after childbirth, O Theotokos; for thou didst conceive God the Word in the flesh for the sake of the world.

Glory to Thee, our God, glory to Thee.

Having put death to death by Thy death, O Lord, Thou didst take those whom Thou didst love and didst ascend the holy Mount of Olives, and from thence, riding upon a cloud, Thou didst hasten up unto Thy Father, O Christ.

Glory to Thee, our God, glory to Thee.

Strange is Thy birth, strange is Thy Resurrection, strange and awesome, O Giver of life, is Thy divine Ascension from the mountain, which Elijah portrayed when he arose on a four-horsed chariot, as he praised Thee, O Friend of man.

Glory to the Father and to the Son and to the Holy Spirit.

The Angels spake unto the Apostles as they looked on: O ye men of Galilee, why marvel ye at the Ascension of Christ, the Giver of life? He shall come again unto the earth to judge the whole world, since He is a most righteous Judge.

Both now and ever, and unto the ages of ages. Amen.

Having preserved thee as a virgin uncorrupted after childbirth, Christ went up to the Father, Whom He had not left, O Birthgiver of God, though by His ineffable mercy He had received from thee flesh endowed with both intelligence and life.

Katavasia, Fourth Tone

O ye children of the Church,/ whose likeness is like unto light,/ receive ye the fire-breathing dew of the Spirit,/ which is a redeeming purification of offenses;/ for now hath the Law gone forth from Sion,// even the Spirit's grace, in the form of tongues of fire.

Ode VI

Irmos

The abyss hath encompassed me,/ the sea monster is become my grave;/ but I cried unto Thee, the Lover of mankind,// and Thy right hand saved me, O Lord.

Glory to Thee, our God, glory to Thee.

In their hope for the coming of the Spirit, the Apostles leapt for joy as they beheld on high the Creator being lifted up, and they cried out with fear: Glory be to Thine ascent.

Glory to Thee, our God, glory to Thee.

The Angels came and cried unto Thy disciples, O Christ: In like manner as ye see Christ going up, so shall He, the righteous Judge of all, come in the flesh.

Glory to Thee, our God, glory to Thee.

As the hosts of Heaven saw Thee, our Savior, being taken up into the heights together with Thy body, they cried out, saying: Great is Thy love for man, O Master.

O Most Holy Theotokos, save us.

O Thou unburning bush, and mountain and living ladder, and gate of Heaven, we glorify thee as is meet, O glorious Mary, thou boast of the Orthodox.

Glory to Thee, our God, glory to Thee.

Let the clouds sprinkle upon us eternal joy from above; for riding upon a cloud as upon the Cherubim, Christ is gone up unto His Father today.

Glory to Thee, our God, glory to Thee.

Having appeared in the likeness of the flesh, Thou didst gather together into one the things that were formerly separated, O Friend of man. And while the disciples were watching, O Compassionate One, Thou wast taken up unto the Heavens.

Glory to the Father and to the Son and to the Holy Spirit.

Why are His garments red Who is united to the grossness of the flesh? The holy Angels, on seeing Christ, extolled Him Who bare the divine symbols of the venerable Passion.

Both now and ever, and unto the ages of ages. Amen.

We praise thy conception, O Maiden; we praise thine ineffable birthgiving, whereby we

were delivered from the destruction and misfortune and gloomy confinement in Hades, O pure one.

Katavasia, Fourth Tone

Thou hast shown forth from the Virgin/ as forgiveness and salvation for us, O Christ Master;/ that, like as Jonah was reft from the belly of the sea monster,/ Thou mightest snatch from corruption// all the fallen race of Adam.

Kontakion

Sixth Tone

When Thou didst fulfill Thy dispensation for our sake,/ uniting things on earth with the heavens,/ Thou didst ascend in glory, O Christ our God,/ departing not hence, but remaining inseparable from us,/ and crying unto them that love Thee:// I am with you, and no one shall be against you.

Ikos: Leaving the things of earth upon the earth, and surrendering to the earth things of ashes, come, let us come to our senses and raise our eyes and thoughts on high; let us, O mortals, turn our gaze together with our senses up unto the heavenly gates. Let us consider ourselves present at the Mount of Olives, and gaze intently at the Redeemer who is riding upon a cloud; for the Lord hath hastened up from there into the Heavens. And there the bountiful Giver of gifts distributed gifts unto His Apostles, calling to them as a Father, and strengthening them; He guided them like Sons and said unto them: I am not separated from you; I am with you, and no one can be against you.

Ode VII

Irmos

O Thou Who didst save the Children/ who praised Thee in the furnace of fire,/ blessed art Thou,// O God of our Fathers.

Glory to Thee, our God, glory to Thee.

O Thou Who wast taken up on a cloud of light didst save the world, blessed art Thou, O God of our Fathers.

Glory to Thee, our God, glory to Thee.

O Christ, having taken upon Thy shoulders our nature, which had gone astray, Thou didst ascend and bring it unto God the Father.

Glory to Thee, our God, glory to Thee.

O Thou Who didst ascend in the flesh unto the bodiless Father, blessed art Thou, O God of our Fathers.

Glory to Thee, our God, glory to Thee.

Having raised our nature, which was deadened by sin, Thou didst bring it unto Thine own Father, O Savior.

O Most Holy Theotokos, save us.

O Thou Who wast born of the Virgin, thereby making her the Theotokos, blessed art Thou, O God of our Fathers.

Glory to Thee, our God, glory to Thee.

A radiant cloud caught Thee up, Who art light, and took Thee up from the earth in a manner surpassing our understanding. And the heavenly multitudes praised Thee together with the Apostles, saying: O God, blessed art Thou.

Glory to Thee, our God, glory to Thee.

Let us all clap our hands as we rejoice on the Ascension of Christ, and let us cry out in jubilation: The Lord is gone up with the voice of the trumpet, and since He is equal in rank He hath sat at the right hand of the Father unto all the ages.

Glory to the Father and to the Son and to the Holy Spirit.

The great Moses of old, while chanting, cried out: Let the Angels of Heaven worship Christ Who ariseth as of King of all. To Him let us cry: O Lord and God of our Fathers, blessed art Thou.

Both now and ever, and unto the ages of ages. Amen.

O Strange wonders! How didst thou, O graced of God, contain the uncontainable God, Who hath become poor according to the flesh, and was taken up with great glory unto the Heavens today, and Who quickened man?

Katavasia, Fourth Tone

The unison of instrumental music declared/ that all should worship the lifeless image wrought of gold;/ but the light-bearing grace of the Comforter/ doth teach us to cry out in reverence:/ O only Trinity, Equal in power and beginningless,// blessed art Thou.

Ode VIII

Irmos

Unto God the Son, Who was begotten of the Father before the ages/ and was incarnate of a Virgin Mother in these last times,/ give praise, O ye priests,// and supremely exalt Him, O ye people, unto all the ages.

Glory to Thee, our God, glory to Thee.

Unto Christ, the Giver of life, Who in two essences hath risen into the Heavens with glory and sitteth together with the Father, give praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

Glory to Thee, our God, glory to Thee.

Unto Thee, O Savior, Who didst deliver creation from slavery to the idols, and didst present it free unto Thine own Father, do we give praise, and we supremely exalt Thee unto all the ages.

Glory to Thee, our God, glory to Thee.

Unto Him Who by His descent destroyed the adversary, and Who by His ascent raised up man, give praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

O Most Holy Theotokos, save us.

Thou hast proved to be more excellent than the Cherubim, O pure Theotokos, since thou hast carried in thy womb Him that rideth upon them. Together with the Bodiless, we mortals glorify Him unto all the ages.

Glory to Thee, our God, glory to Thee.

The Intelligences appeared unto the Apostles as the Ascension and said: Why stand ye gazing in astonishment? He that goeth up into the Heavens shall come again to judge men upon earth, since He is the only Judge.

Glory to Thee, our God, glory to Thee.

Let us render majesty unto God, let us cry out with one accord in jubilation of praise, let us sing, dance, and clap our hands. Our God is gone up from earth into the Heavens, as the Angels and Archangels praise Him as the Master and Creator of all things.

We bless Father, Son, and Holy Spirit, the Lord.

Our nature, which fell of old, hath been raised up higher than the Angels, and hath been placed on the throne of God in a manner surpassing understanding. Come, let us make festival and cry out: O ye works, praise ye the Lord, and supremely exalt Him unto all the ages.

Both now and ever, and unto the ages of ages. Amen.

Behold, thy Son despoiled death by His Cross and arose on the third day, O Theotokos; and having manifested Himself unto His disciples, He hastened up unto the Heavens. As we

venerate thee with Him, we offer praise and glorification unto all the ages.

We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Fourth Tone

The type of the Godhead prefigured in the resplendent three/ loosed the bonds and moistened the flames with dew./ The Children praise, and all creation that was made doth bless,/ the only Savior and Creator of all,// as their Benefactor.

Priest: The Theotokos and the Mother of the Light let us magnify in song.

Ode IX

The Magnificat and "More honorable than the cherubim" are not sung, but before the Irmos and the Troparia we sing the megalynarion:

Refrain: Magnify, O my soul,/ Christ the giver of life,// Who ascended from earth to Heaven.

Irmos

O thou who art God's Mother transcending mind and word,/ who ineffably in time gavest birth unto the Timeless One,/ thee do we the faithful// magnify with one accord.

Refrain: Magnify, O my soul,/ Christ the giver of life,// Who ascended from earth to Heaven.

As the Apostles beheld Thee, Christ God, the Redeemer of the world, being exalted in a manner befitting God, they magnified Thee with awe as they leapt for joy.

Refrain: Magnify, O my soul,/ Christ the giver of life,// Who ascended from earth to Heaven.

Beholding Thy deified flesh on high, O Christ, the Angels beckoned to one another: Truly this is our God.

Refrain: Magnify, O my soul,/ Christ the giver of life,// Who ascended from earth to Heaven.

As the orders of the Bodiless saw Thee being lifted up in the clouds, O Christ God, they cried: Lift up the gates for the King of Glory.

Refrain: Magnify, O my soul,/ Christ the giver of life,// Who ascended from earth to Heaven.

Thee, Who didst descend unto the utmost depths of the earth, and Who didst save man and exalt him by Thine Ascension, do we magnify.

Refrain: Magnify, O my soul,/ Christ the giver of life,// Who ascended from earth to Heaven.

Refrain: Magnify, O my soul,/ Christ the giver of life,// Who ascended from earth to Heaven.

Rejoice, O Theotokos, Mother of Christ God. As thou beheldest ascending from the earth Him Whom thou didst conceive, thou didst magnify Him together with the Angels.

Refrain: The Angels, seeing the ascent of the Master,/ were stricken with amazement,// how He was taken up with glory from the earth unto the heights.

O what gifts that surpass understanding! O dread mystery! For He Who reigneth over all hath risen from earth to the Heavens, and unto the disciples hath He sent the Holy Spirit, Who enlightened their minds and made them fiery with grace.

Refrain: The Angels, seeing the ascent of the Master,/ were stricken with amazement,// how He was taken up with glory from the earth unto the heights.

To the ranks of the disciples did the Lord say: Tarry ye in Jerusalem, and I will send you another Comforter, Who is equal in rank to the Father, and in honor to Me, Whom ye

behold being taken up and riding upon a radiant cloud.

Refrain: The Angels, seeing the ascent of the Master,/ were stricken with amazement,// how He was taken up with glory from the earth unto the heights.

The majesty of Him Who became poor in the flesh hath been manifestly taken up above the heavens; and our fallen nature hath been honored by sitting with the Father. Let us all make feast, and with one accord let us cry out with jubilation and clap our hands rejoicing.

Refrain: The Angels, seeing the ascent of the Master,/ were stricken with amazement,// how He was taken up with glory from the earth unto the heights.

The Light Who shone forth from the Light hath dawned forth from thee, O all-blameless one, and He hath dispelled all the darkness of atheism and hath enlightened them that sleep in the night. Wherefore, as is due, we all ever call thee blessed unto all ages.

Katavasia, Fourth Tone

Rejoice, O Queen boast of virgins and mothers;/ for every eloquent and capable mouth is unable to extol thee worthily,/ and every mind is confounded in seeking to comprehend thy childbirth.// Wherefore, with one accord do we glorify thee

Exapostilarion

While Thy disciples looked on Thee, Thou ascendest,/ O Christ, unto the Father to sit beside Him./ Angels hastened, running on before, and cried:/ Lift ye the gates up, lift them up;/ for the Lord King hath ascended// unto His bright primal glory.

Glory to the Father and to the Son and to the Holy Spirit.

While Thy disciples looked on Thee, Thou ascendest...

Both now and ever, and unto the ages of ages. Amen.

While Thy disciples looked on Thee, Thou ascendest...

The Praises

First Tone

Joy of the ranks of heaven

Stichos: Praise Him for His mighty acts,/ praise Him according to the multitude of His greatness.

Let us that are in the world now keep feast angelically,/ and unto God Who rideth upon His throne of glory/ let us all cry while chanting thus:/ Holy art Thou, God the Heavenly Father,/ and Holy art Thou also, the co-eternal Word;// and All-holy Spirit, Holy art Thou.

Stichos: Praise Him with the sound of trumpet,/ praise Him with the psaltery and harp.

Let us that are in the world now keep feast angelically,/ and unto God Who rideth upon His throne of glory/ let us all cry while chanting thus:/ Holy art Thou, God the Heavenly Father,/ and Holy art Thou also, the co-eternal Word;// and All-holy Spirit, Holy art Thou.

Stichos: Praise Him with timbrel and dance,/ praise him with strings and flute.

Perceiving Thy strange ascent, O Savior,/ the leaders of the Angels were bewildered,/ and spake one to another: What sight is this!/ He that is seen is endowed with the likeness of mankind's form,/ yet as the incarnate God doth He now ascend// far above the bounds of heaven's heights.

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation./ Let every breath praise the Lord.

As they beheld Thee ascending in body from Olivet, O Word of God,/ the blessed Galileans heard Angels crying to them:/ Why do ye stand thus and gaze?/ For in this very flesh and form/ He shall return once again upon the last day// in like manner as ye see Him now.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Second Tone

Thou wast born as Thou Thyself didst will;/ Thou didst appear of Thine own choice;/
Thou didst suffer in the flesh, O our God./ Thou didst arise from the dead, trampling down
death;/ Thou didst ascend in glory, O Thou Who fillest all things,/ and didst send unto us
the Divine Spirit,// that we may praise and glorify Thy Divinity.

Divine Liturgy

We chant the following Antiphons:

First Antiphon

Second Tone

Stichos 1: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos 2: For the Lord Most High is terrible, a great King over all the earth.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos 3: He hath subdued peoples under us, and nations under our feet.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos 4: God is gone up in jubilation, the Lord with the voice of the trumpet.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glory, both now.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Second Antiphon

Second Tone

Stichos 1: Great is the Lord, and greatly to be praised, in the city of our God, in His holy mountain.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: Alleluia.

Stichos 2: The mountains of Sion on the sides of the north, the city of the great King.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: Alleluia.

Stichos 3: God is known in her towers, when he cometh to help her.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: Alleluia.

Stichos 4: For lo, the kings of the earth were assembled; they came together.

Refrain: O Son of God Who didst ascend in glory, save us who sing to Thee: Alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit, Both now and ever, and unto the ages of ages. Amen.

O only-begotten Son...

Third Antiphon

Fourth Tone

Stichos 1: Hear this, all ye nations; give ear, all ye that inhabit the world.

Thou hast ascended in glory, O Christ our God,/ having gladdened Thy disciples with the promise of the Holy Spirit;/ and they were assured by the blessing/ that Thou art the Son of God, // the Redeemer of the world.

Stichos 2: Both ye that are born of earth, and ye sons of men, rich and poor together.

Thou hast ascended in glory, O Christ our God...

Stichos 3: My mouth shall speak wisdom, and the meditation of my heart shall be of understanding.

Thou hast ascended in glory, O Christ our God...

Stichos 4: I will incline mine ear unto a parable, I will unfold my problem on the psalter.

Thou hast ascended in glory, O Christ our God...

The Entrance Hymn

God is gone up in jubilation, the Lord with the voice of the trumpet.

Troparion

Thou hast ascended in glory, O Christ our God,/ having gladdened Thy disciples with

the promise of the Holy Spirit;/ and they were assured by the blessing/ that Thou art the Son of God,// the Redeemer of the world.

Kontakion

When Thou didst fulfill Thy dispensation for our sake,/ uniting things on earth with the heavens,/ Thou didst ascend in glory, O Christ our God,/ departing not hence, but remaining inseparable from us,/ and crying unto them that love Thee:// I am with you, and no one shall be against you.

The Prokeimenon of the Epistle

Seventh Tone

Be Thou exalted above the heavens, O God, and Thy glory above all the earth.

Verse: Ready is my heart, O God, ready is my heart; I will sing and chant in my glory.

The Acts of the Apostles (Acts 1: 1-12)

The former treatise have I made...

Alleluia

Second Tone

God is gone up in jubilation, the Lord with the voice of the trumpet.

Verse: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

The Holy Gospel according to Saint Luke (Luke 24: 36-53)

At that time, when Jesus was risen from the dead...

The Communion Hymn

God is gone up in jubilation, the Lord with the voice of the trumpet. Alleluia.

Sunday of the Holy Fathers of the First Œcumenical Council

Great Vespers

After the Proemial Psalm, for Lord, I have cried, we allow for ten verses and chant three Stichera of the Resurrection, three of the Ascension, and four of the Holy Fathers.

Sixth Tone

Conquering Hades, O Christ, Thou didst ascend the Cross, that with Thyself Thou mightest raise them that sat in the darkness of death, O Thou Who art free among the dead. Thou Who dost pour forth life from Thine own light, O omnipotent Saviour, have mercy on us.

Having trampled on death, Christ is risen today, as He said, and hath granted joy unto the world; that while crying out, we all may thus chant the hymn: O Well-spring of life, O Unapproachable Light, O omnipotent Saviour, have mercy on us.

From Thee, O Lord, Who art in all creation, whither shall we sinners flee? To Heaven? but Thou Thyself dwellest there. To Hades? but Thou hast trampled on death. To the depths of the sea? but Thy hand is there, O Master. Unto Thee do we flee for refuge; falling down before Thee, we make entreaty: Thou Who didst rise from the dead, have mercy on us.

Of the Ascension. Same Tone

The Lord was taken up into the Heavens that He might send the Comforter unto the world. The Heavens made ready His throne, and the clouds His mount. The Angels marvel as they see a man more exalted than they. The Father receiveth Him Whom He had with Him. eternally in His bosom. The Holy Spirit commandeth all His Angels: Lift up your gates, O ye princes. All ye nations, clap your hands; for Christ hath ascended whither He was before.

O Lord, the Cherubim were amazed at Thine Ascension, when they beheld Thee, O God, Who sittest on them, ascending upon the clouds. And we glorify Thee, for Thy mercy is good. Glory be to Thee.

Having beheld Thine asents on the holy mountains, O Christ, Thou Effulgence of the Father's glory, we praise the radiant likeness of Thy countenance. We worship Thy Passion, we honour Thy Resurrection., and we glorify Thy glorious Ascension. Have mercy on us.

Of the Holy Fathers. Same Tone

She whose way of life

Ere the morning star from the womb wast Thou born from the Father motherless ere the ages, though Arius held Thou wast created and thus not God, boldly and mindlessly identifying Thee, the Creator, with things created, thus storing up fuel for the eternal fire. But the Council gathered in Nicea proclaimed that Thou, O Lord, art truly the Son of God, one with the Father and the Spirit in rank.

O my Saviour, who hath thus rent Thy raiment? Thou didst say: It was Arius who slandered the Trinity's headship, which is one in rank and honour. That Thou art One of the Most Holy Trinity he disputed; and he taught Nestorius the godless not to say Theotokos. But the Council gathered in Nicea proclaimed that Thou, O Lord, art truly the Son of God, one with the Father and the Spirit in rank.

Keeping his eyes shut, that he might not see light, into sin's deep pit Arius fell headlong. His bowels were torn by a divine hook that he give up. violently all his substance and his soul and become in . this wise through his most evil purpose and his manner another Judas. But the Council gathered in Nicea proclaimed that Thou, O Lord, art truly the Son of God, one with the Father and the Spirit in rank.

Mindless, foolish Arius once divided the All-holy Trinity's one dominion and made thus three essences, dissimilar and foreign. Hence, the God-bearing Fathers gathered together in their fervour, burning with zeal like to Elias the Thesbite, and they cut down with the sharp sword of the Holy Spirit the vile blasphemer, who taught doctrines of shamefulness. Thus did the Spirit reveal to them.

Glory.

Sixth Tone

Let us acclaim today those mystical trumpets of the Spirit, namely the God-bearing Fathers, who, in the midst of the Church, sang a harmonious song of theology, teaching that the Trinity is one, unchanging in essence and Godhead; they are the refuters of Arius, and the foremost warriors of the Orthodox. And they ever intercede with the Lord that our souls find mercy.

Both now.

Theotokion. Same Tone

Who would not call thee blest, O all-holy Virgin? Who would not praise thine untravailing giving of birth? For the Only-begotten Son, Who shone forth from the Father timelessly, hath come forth from thee, the pure one, having become ineffably incarnate, being God by nature and becoming man by nature for our sake; not that He was divided into two persons, but that He is known in two unmingled natures. Him do thou beseech, O august and all-blessed one, to have mercy on our souls.

Then the Entrance, O Joyous Light, the Prokeimenon of the day, and the following Readings:

The Reading is from the Book of Genesis. (14:14-20)

And Abram, having heard that Lot his nephew had been taken captive, numbered his own home-born servants three hundred and eighteen, and pursued after them to Dan. And he fell upon them at night, he and his servants who were with him, and he smote them and pursued them as far as Chobal, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot his nephew, and all his possessions, and the women and the people. And the king of Sodom went out to meet him, after he' returned from the slaughter of Chodollogomor, and the kings with him, to the valley of Saby; this was the king's dale. And Meichisedek, king of Salem, brought forth bread and wine, and he was the priest of the Most High God. And he blessed Abram, and said: Blessed be Abram of the Most High God, Who made heaven and earth, and blessed be the Most High God, Who delivered thine enemies into thy power.

The Reading is from the Book of Deuteronomy. (1:8-11, 15-17)

Thus said Moses to the sons of Israel: Behold, God hath delivered the land before you; go in and inherit the land, which I sware to your fathers Abraham and Isaac and Jacob, to give It to them and to their seed after them. And I spake to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you, and behold, ye are today as the stars of heaven in multitude. The Lord God of your fathers add to you a thousandfold more than ye are, and bless you as He hath spoken to you. So I took of you wise and understanding and prudent men, and I set them' to rule over you as rulers of thousands, and rulers of hundreds, and rulers of tens, and instructors for your judges. And I commanded your judges at that time, saying: Hear causes between your brethren, and judge justly between a man and his brother, and the stranger that is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgment is God's.

The Reading is from the Book of Deuteronomy. (10:14-21)

Thus said Moses to the sons of Israel: Behold, the heaven, and the Heaven of heaven, belong to the Lord thy God, the earth and all things that are therein. Yet the Lord chose your fathers to love them, and above all nations, as at this day He chose you out of their seed after them. Therefore ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord our God, He is God of gods, and Lord of lords, the great, and strong, and terrible God, Who doth not respect persons, nor will He by any means accept a bribe; executing judgment for the stranger and orphan and widow, and He loveth the stranger to give him food and raiment. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave to Him, and shalt swear by His Name. He is thy boast, and He is thy God, Who hath wrought for thee these great and glorious things, which thine eyes have seen.

For the Entreaty, the Sticheron of the Saint of the monastery.

Glory to the Father and to the Son and to the Holy Spirit.

Of the Fathers

Third Tone

Ye have become exact keepers of the apostolic traditions, O Holy Fathers; for in setting forth in council the dogma of the consubstantiality of the Holy Trinity in Orthodox fashion, ye cast down the blasphemy of Arius. Then, after censuring Macedonius, the enemy of the Holy Spirit, ye condemned Nestorius, Eutyches, Dioscorus, Sabellius, and Severus the headless. Wherefore, make ye entreaty that we be delivered from their error, and that our life be preserved blameless in the Faith, we pray.

Both now and ever, and unto the ages of ages. Amen.

Of the Feast

Sixth Tone

O Lord, when Thou didst fulfil the mystery of Thy dispensation, Thou didst take Thy disciples and ascend the Mount of Olives; and behold, Thou didst pass through the firmament of heaven. O Thou Who for my sake becamest poor like unto me, and Who didst ascend thither whence Thou wast not separated, send forth Thine All-holy Spirit to enlighten our souls.

Aposticha

For the Aposticha, the following Resurrection Stichera of the Octoechos:

Sixth Tone

Angels in the Heavens, O Christ our Saviour, praise Thy Resurrection with hymns; deem us also who are on earth worthy to glorify Thee with a pure heart.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Having crushed the brazen gates and shattered the bars of Hades, as omnipotent God Thou didst raise up the fallen race of man. Wherefore also, we cry out with one accord: Thou Who art risen from the dead, Lord, glory be to Thee.

Verse: For He established the world which shall not be shaken.

Wishing to set aright our former mutability, Christ is nailed to the Cross and laid in the grave. Seeking Him with tears, the myrrh-bearing women spake with lamentation: Woe unto us, O Saviour of all. How didst Thou deign to dwell in the grave? And having deigned to dwell therein, how wast Thou stolen? How wast Thou removed? What place hath hidden Thy life-bearing Body? But, O Master, veal Thyself to us, as Thou didst promise, and cause our tearful lament to cease. And as they grieved, an Angel cried out to them: Cease your lamentation and tell the Apostles that the Lord is risen, granting unto the world forgiveness

and great mercy.

Verse: Holiness becometh Thy house, O Lord, unto length of days.

Being crucified as Thou didst will, O Christ, and despoiling death by Thy burial, as God, Thou didst rise on the third day with glory, granting unto the world unending life and great mercy.

Glory to the Father and to the Son and to the Holy Spirit.

Of the Fathers

Fourth Tone

O ye assemblies of the Orthodox, let us celebrate today with, faith and piety the annual memorial of the God-bearing Fathers who., in the illustrious city of Nica, came together from the whole inhabited world. For with pious mind they refuted the godless dogma of the grievous Arius, and by synodal decree banished him from the Catholic Church. And they instructed all to openly confess the consubstantial and co-eternal Son of God, Who existed before the ages. This, in exactness and piety, did they set forth in the Symbol of Faith. Wherefore, following their divine doctrines and believing with assurance, we worship, in One Godhead, the Father, Son, and All-holy Spirit, the Trinity one in essence.

Both now and ever, and unto the ages of ages. Amen.

Of the Feast

Same Tone

O Lord, having fulfilled the mystery that was hidden from before the ages and from all generations, as Thou art good, Thou didst come with Thy disciples to the Mount of Olives, having together with Thyself her that gave birth unto Thee, the Creator and Fashioner of all things; for it was meet that she who, as Thy Mother, suffered at Thy Passion more than all, should also enjoy the surpassing joy of the glorification of Thy flesh, O Master, to which we have attained by Thine Ascension to the Heavens, and we glorify Thy great mercy toward us.

Dismissal Hymn of the Resurrection

Sixth Tone

Angelic powers were above Thy tomb, and they that guarded Thee became as dead. And Mary stood by the grave seeking Thine immaculate Body. Thou hast despoiled Hades and wast not tried thereby. Thou didst meet the Virgin and didst grant us life. O Thou Who didst arise from the dead, Lord, glory be to Thee.

Glory.

Of the Fathers

Eighth Tone

Most glorified art Thou, O Christ our God, Who hast established our holy Fathers as luminous stars upon the earth, and through them didst guide us all to the true Faith. O Most Merciful One, glory be to Thee.

Both now. Of the Feast.

Fourth Tone

Thou hast ascended in glory, O Christ our God, and gladdened Thy disciples with the promise of the Holy Spirit; and they were assured by the blessing that Thou art the Son of God and Redeemer of the world.

The same are also chanted at God is the Lord.

Matins

After the First Reading from the Psalter, the following Sessional Hymns:

Sixth Tone

When the grave had been opened, and Hades was lamenting, Mary cried unto the hidden Apostles: Come forth, ye workers of the vineyard; preach the word of the Resurrection. The Lord is risen, granting great mercy unto the world.

Glory.

O Lord, Mary Magdalene was present at Thy tomb, and thinking Thee to be a gardener, she wept,. crying aloud and saying: Where hast thou concealed Him that is Eternal Life? Where hast thou placed Him that sitteth on a cherubic throne? For they that guarded Him became as dead for fear. Either give me back my Lord, or cry out with me: O Thou that wast among the dead and hast raised up the dead, glory be to Thee.

Both now.

Theotokion

Thou, Who didst call Thy Mother blessed, camest of Thine own free will unto the Passion, shining forth upon the Cross, wishing to seek out Adam, and saying unto the Angels: Rejoice with Me, for the drachma that was lost is found. Thou Who hast wisely ordered all things, glory, be to Thee.

After the Second Reading from the Psalter, the following Sessional Hymns:

Same Tone

Life lay in the grave, and a seal was placed upon the stone. The soldiers guarded Christ as a sleeping King; but having smitten His enemies with blindness, the Lord hath arisen.

Glory.

By Thy voluntary death have we found immortal life, O Almighty and only Saviour of all; for by Thine august arising Thou hast recalled all men, O Thou Who didst destroy the victory of Hades and the sting of death.

Both now.

Theotokion

O virgin Theotokos, beseech thy Son, Christ our God, Who was willingly nailed to the Cross and arose from the dead, that He. save our souls.

Then Psalm 118, the Evogitaria, and the Hypakoë:

Sixth Tone

By Thy voluntary and life-creating death, O Christ, Thou, as God, hast broken the gates of Hades, and thou didst open unto us Paradise of old. And arising from the dead, Thou hast delivered our life from corruption.

The Hymns of Ascent in the Tone of the Week

Prokeimenon

O Lord, stir up Thy might and come to save us.

Verse: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

Then the tenth Matinal Gospel, (John 21:1–14)

At that time, after He was risen from the dead...

Then Let us who have beheld the Resurrection of Christ, the Fiftieth Psalm, and the rest.

For the Canons, the Canon of the Resurrection with its Irmos to make four in each Ode; of the Ascension to make four in each Ode; and of the Holy Fathers¹ to make six in each Ode.

The Canon of the Resurrection

Sixth Tone

Ode One

Irmos

When Israel walked on foot in the deep as on dry land, on seeing their pursuer Pharaoh drowned, they cried: Let us sing to God a song of victory.

Troparia

With Thy palms stretched upon the Cross, O good Jesus, Thou hast filled all things with the Father's goodwill. Wherefore, let us all sing to Thee a song of victory.

As a bidden handmaid, death hath fearfully approached Thee, the Lord of life, Who by death hast bestowed upon us endless life and resurrection.

Theotokion

Having received thy Maker, as He Himself willed, when He incomprehensibly became incarnate in thy seedless womb, thou didst prove, O pure one, to be truly the sovereign Lady of all created things.

The Canon of the Ascension

Fifth Tone

Let us sing unto the only Saviour

Let us sing a song of victory, O all ye peoples, unto Christ, Who is taken up with glory upon the shoulders of the Cherubim, and Who hath seated us together with Himself at the right hand of the Father; for He is glorified.

Let us all sing unto God, Who was seen upon Mount Sinai, and Who gave the law unto Moses the seer of God, and Who ascended from the Mount of Olives in the flesh, for He is glorified.

Beholding Christ, the Mediator between God and men, with His flesh in the heights, the choirs of the Angels were amazed, and with one accord they sang a hymn of victory.

Theotokion

O spotless Mother of God, do thou unceasingly intercede with Him that was incarnate of thee and was not separated from the bosom of the Father, that He save from every calamity those whom He hath fashioned.

The Canon of the Holy Fathers

Sixth Tone

When Israel walked on foot

While acclaiming the all-holy Council of the holy Fathers, I entreat Thee, O Christ, crying: Preserve in me its all-holy oracle.

The God-bearing Fathers, coming together like flashes of lightning on this day, clearly confessed Thee, O Christ, as the Only-begotten Son, co-beginningless and consubstantial with the Father.

Having clearly set forth the boundary of the Faith of Thy Bride, the Church, O Master, these glorious bridesmen have adorned it as with a majestic golden adornment.

Theotokion

Adorned with divine glory, the august Queen doth stand in the presence of her Son and God, entreating Him for the salvation of our souls.

Katavasia

Covered by the divine cloud, he that was slow of tongue Proclaimed the Law written by God; For having shaken off the impurity from the eye of his mind, He beholdeth Him That Is, and he is initiated into the knowledge of the Spirit, While giving praise with God-

inspired songs.

Ode Three

Of the Resurrection. Irmos

There is none holy as Thou, O Lord my God, Who hast exalted the horn of Thy faithful, O Good One, and hast established us upon the rock of Thy confession.

Troparia

Seeing God crucified in the flesh, creation was rent asunder with fear; but it mightily was held together by the sustaining hand of Him that was crucified for us.

Death, destroyed by death, lieth prostrate, wretched and without breath; for, unable to bear the divine attack of Him Who is Life, the strong one is put to death, and resurrection is bestowed on all.

Theotokion

The miracle of thy divine childbirth, O pure one, surpasseth all natural order; for thou hast supernaturally conceived God in thy womb, and, having given birth, dost remain Ever-virgin.

Of the Ascension

By the power of Thy Cross

Thou didst go up unto the Father, O Life-giving Christ, and' Thou didst exalt our race by Thine ineffable compassion, O Friend of man.

The orders of Angels, O Saviour, on beholding mortal nature going up together with Thee, were amazed and ceaselessly praised Thee.

The choirs of Angels were amazed, O Christ, as they beheld Thee taken up with Thy body, and they praised Thy holy Ascension.

Theotokion

Unceasingly entreat Him that came forth from thy loins, O pure one, that they who praise thee as the Mother of God may be delivered from the deception of the devil.

Of the Fathers. There is none holy

The foolish, ungodly Arius, impiously attributing change and passion and division unto Thy divine Nativity, is cut off by the cutting sword of the Fathers.

Like divine Abraham of old, all the august heralds of God, in waging war against Thy raving enemies, O Good One, have mightily destroyed them by Thy might.

The first gathering of Thy priests, O Saviour, piously proclaimed Thee to be begotten and consubstantial with the beginningless Father and Creator of all.

Theotokion

Neither the speech nor the tongue of mortals can acclaim thee worthily, O Virgin; for without seed Christ, the Giver of life, was well-pleased to be incarnate of thee, O all-pure one.

Katavasia

Only the prayer of the Propheiss Anna, Who of old brought a broken spirit Unto the Mighty One and God of knowledge, loosed the fetters of a childless womb And the unruly rebuke of her with children.

Kontakion of the Ascension

Sixth. Tone

When Thou hadst fulfilled Thy dispensation for our sakes, uniting things on earth with the Heavens, Thou didst ascend in glory, O Christ our God, departing not hence, but remaining inseparable from us, and crying unto them that love Thee: I am with you, and no one can be against you.

Sessional Hymn of the Fathers

Fourth Tone. Be quick to anticipate

Ye truly were shown, O blessed Fathers, unto the world as luminous stars bright with the truth of Christ that have shined most brilliantly on the earth. Ye burnt up the heresies of slanderous babblers; and ye wholly quenched blasphemers' flagrant confusions. As hierarchs of Christ, do ye then pray that we may be saved.

Glory.

Same Tone

O Thou Who wast lifted up

Today the brilliant city of the Nicæans hath called together to herself from the whole world three hundred eighteen hierarchs against Arius, him that uttered blasphemy and made little account of the One of the Trinity, the true Son and Divine Word; and having thus deposed this man from pow'r, the Fathers mightily strengthened the Holy Faith.

Both now.

Of the Ascension. Same Melody

Thou Who didst rise into the Heavens with glory, and didst sit down at the right hand of the Father, from Whom Thou never hadst parted, O Friend of man, Thou, O Christ, didst promise to send down Thy Holy Spirit to Thy wise initiates. Do Thou now grant unto us enlightenment, illumining our minds, O Master, that we may hymn Thee unceasingly.

Ode Four

Of the Resurrection. Irmos

Christ is my might, my God, and my Lord, doth the august Church sing in godly fashion, and she doth cry out with a pure mind, keeping festival in the Lord.

Troparia

The Tree blossomed with true life, O Christ; for the Cross was set up, and, being watered with Blood and Water from Thine incorruptible Side, blossomed forth life for us.

The serpent no longer falsely suggesteth to me deification, for Christ, the Divine Maker of human nature, hath now opened an unhindered path of life for me.

Theotokion

How truly unutterable and incomprehensible, O Ever-virgin Theotokos, are the mysteries of thy God-befitting childbirth to both them that are of earth and those in Heaven.

Of the Ascension

I have heard the report

Thou wast taken up in glory, O King of the Angels, that Thou mightest send us the Comforter from the Father. Wherefore we cry: Glory to Thine Ascension, O Christ.

As the Saviour ascended in the flesh unto the Father, the arrays of the Angels were astonished at Him and cried: Glory to Thine Ascension, O Christ.

The hosts of the Angels cried unto those above: Lift up the gates for Christ our King; Him do we praise together with the Father and the Spirit.

Theotokion

The Virgin gave birth and experienced not those things that pertain to motherhood. But though she was a mother, yet she remained a virgin; as we praise her, we cry: Rejoice, O Theotokos.

Of the Fathers. Christ is my might

Arius of evil fame, having, in his foolish mind, adulterated the Orthodox Faith, was banished from the Church as a rotten member by the decrees of the Fathers.

The choir of the Fathers that struggled for Thee, O Master, mightily put to flight Thine

enemies; and they glorified Thee as consubstantial with the Father and the Spirit.

Thou Who art God and man becamest a Mediator between God and men. Wherefore, O Christ, the men of godly mind proclaimed Thee, knowing Thee to be one Son in two natures.

Theotokion

The tasting of the tree showed me forth as dead; but the Tree of Life, which appeared from thee, O all-pure one, raised me up and made me an heir of the joy of Paradise.

Katavasia

O King of kings, even Thou Who art from the Only One, O Word, Who comest forth from the only uncaused Father, Thou, as our Benefactor, didst unfailingly send Thine equipotent Spirit unto the Apostles, Who sing: Glory to Thy power, O Lord.

Ode Five

Of the Resurrection. Irmos

With Thy divine light, O Good One, illumine the souls of them that rise early to pray to Thee with longing, I pray, that they may know Thee, O Word of God, Who art truly God, Who dost call us back from the gloom of our offences.

Troparia

Now the Cherubim stand back for me, O Master, and the flaming sword turneth away from me on seeing Thee, Who art truly God, O Word of God, opening for the thief the way into Paradise.

I no longer fear returning to earth, O Christ our Master; for in Thy great compassion Thou hast led me, the forgotten one, from earth up to the height of incorruption, by Thy Resurrection.

Theotokion

O Good Sovereign Lady of the world, save those who, from their soul, confess thee to be God's Birthgiver; for we have thee, who art truly the Mother of God, as our invincible protection.

Of the Ascension

Waking at dawn we cry unto Thee

Having filled all things with joy, O Merciful One, Thou didst come in Thy flesh unto the hosts on high.

As the hosts of Angels saw Thee being lifted on high, they cried: Lift ye the gates for our King.

As the Apostles beheld the Saviour being lifted up, they cried with trembling: Glory be to Thee, O our King.

Theotokion

We praise thee as a Virgin after childbirth, O Theotokos; for thou didst conceive God the Word in the flesh for the sake of the world.

Of the Fathers. With Thy divine light

Truly comely are the feet of them that proclaim Thee, the Peace that passeth all understanding of all Angels and men, O Christ, Who by the abundance of peace hast united the world.

Coming together, the divine teachers of the all-holy priesthood, augustly sealed by the Law, proclaimed Thee to be the Enhypostatic Word, the Wisdom and Power of the Father.

Having watered the Church with the pure waters of Christ's teaching, ye now take delight by the waters of rest, rejoicing forever.

Theotokion

O all-Pure one, knowing thee to be the radiant lamp that upon all hath shone its ray, even Christ, the Sun of Righteousness, we now invoke thy protection, O only pure Mother of God.

Katavasia

O Ye children of the Church, whose likeness is like unto light, receive ye the fire-breathing dew of the Spirit, which is a redeeming purification of offences; for now hath the Law gone forth from Sion, even the Spirit's grace, in the form of tongues of fire.

Ode Six

Of the Resurrection. Irmos

Beholding the sea of life rising with the tempest of temptations, I flee to Thy calm haven and cry unto Thee: Raise my life from corruption, O Most Merciful One.

Troparia

When Thou wast crucified, O Master, with the nails Thou didst blot out the curse that had fallen upon us; and by being pierced in Thy side with the lance, Thou didst tear up the decree against Adam, and didst free the world.

Adam, who was deceitfully tripped up, was led down to the pit of Hades; but Thou, Who art by nature both God and compassionate, didst descend in search of him and, bearing him on Thy shoulders, didst raise him with Thyself.

Theotokion

O supremely pure Lady, who for us mortal men hast given birth unto the Lord Pilot, calm the unruly and grievous tempest of my passions, and grant tranquillity unto my heart.

Of the Ascension

The abyss hath encompassed me

In their hope for the coming of the Spirit, the Apostles leapt for joy as they beheld on high the Creator being lifted up, and they cried out with fear: Glory be to Thine ascent.

The Angels came and cried unto Thy disciples, O Christ: In like manner as ye see Christ going up, so shall He, the righteous Judge of all, come in the flesh.

As the hosts of Heaven saw Thee, our Saviour, being taken up into the heights together with Thy body, they cried out, saying: Great is Thy love for man, O Master.

Theotokion

O thou unburning bush, and mountain, and living ladder, and gate of Heaven, we glorify thee as is meet, O glorious Mary, thou boast of the Orthodox.

Of the Fathers. Beholding the sea of life

The sower of tares, who was called the namesake of madness, was not able to escape the unspeakable judgment of providence; for having zealously emulated Judas, he, the most evil one, was rent asunder like him.

The divine and august assembly of the Fathers doth proclaim Thee as the Only-begotten Effulgence that shone forth from the essence of the Father, and as the Son Who was begotten before all ages, O Master.

In a most providential manner, by the prayers of the God-inspired priests, literally rent asunder were those bowels, even that source that gushed forth the turbid and undrinkable water of impious heresies.

Theotokion

Moses, great among the Prophets, symbolically wrote aforetime concerning thee as an ark, and table, and lamp, and an urn, signifying the incarnation of the Most High that took place in thee, O Virgin Mother.

Katavasia

Thou hast shone forth from the Virgin as forgiveness and salvation for us, O Christ Master, that, like as Jonas who was reft from the belly of the sea monster, Thou mightest snatch from corruption all the fallen race of Adam.

Kontakion

Eighth Tone

The preaching of the Apostles and the doctrines of the Fathers confirmed the one Faith in the Church. And wearing the garment of truth woven from the theology on high, she rightly divideth and glorifieth the great mystery of piety.

Ikos: In the lofty preaching of the Church of God, let us hearken as she crieth: He that thirsteth, let him come and drink. The cup which I bear is the cup of wisdom. Its drink have I mixed with the word of truth. I pour forth the water, not of contention, but of confession. As Israel doth now drink thereof, it beholdeth God, Who saith: See, see, that I am He, and have not changed. I am God, I am first, and I am hereafter, and besides Me there is none other. Hence, they that partake shall be filled, and shall praise the great mystery of piety.

Then the Synaxarion of the Menaion, and the following:

On this day, the seventh Sunday of Pascha, we celebrate the First Œcumenical Council, of the three hundred and eighteen God-bearing Fathers, which took place in Nica.

Verses

O ye light-bearing stars of the spiritual firmament, enlighten my mind with your rays.

Verses Against Arius

Calling the Son a stranger to the Father's essence, Arius proved to be a stranger to God's glory.

By the intercessions of the three hundred and eighteen God-bearing Fathers, O Christ God, have mercy on us. Amen.

Ode Seven

Of the Resurrection. Irmos

An Angel made the furnace sprinkle dew on the righteous Youths, but the command of God consumed the Chaldeans with fire and constrained the tyrant to cry: Blessed art Thou, the God of our Fathers.

Troparia

Bewailing Thy Passion, O Master, the sun wrapped itself in gloom, and though it was day, the light grew dim over all the earth, and cried out: Blessed art Thou, O God of our Fathers.

At Thy descent, O Christ, the nethermost depths were clothed with light, and our forefather was seen to be filled with delight; and dancing, he leapt for joy and cried out: Blessed art Thou, O God of our Fathers.

Theotokion

Through thee, O Virgin Mother, the radiant Light dawned forth upon all the universe; for thou hast given birth to God, the Maker of all. Beseech Him, O all-pure one, to send down His great mercy upon us, the faithful.

Of the Ascension

O Thou Who didst save

O thou Who wast taken up on a cloud of light and didst save the world, blessed art Thou, O God of our Fathers.

O Christ Who didst ascend and didst take upon Thy shoulders our erring nature, Thou didst bring it unto God the Father.

O thou Who didst ascend in the flesh unto the bodiless Father, blessed art Thou, O God of our Fathers.

Theotokion

O thou Who wast born of the Virgin, thereby making her the Theotokos, blessed art Thou, O God of our Fathers.

Of the Fathers

An Angel made the furnace

Ye conquered Arius, the namesake of madness, who was raving grievously and spake unjust things to the uttermost against God; for he refused to cry unto the Son: Blessed art Thou, the God of our Fathers.

Imitating the Son of Thunder, O ye marvellous ones, with your fire-like mouths ye teach all to proclaim the Word, Who is co-beginningless and of one throne with the Father, and to cry: Blessed art Thou, the God of our Fathers.

Ye came as though on wings, with the help of the Word, O ye blessed of God; for the Holy Spirit gathered you from the ends of the world, that ye might cry: Blessed art Thou, the God of our Fathers.

Theotokion

The furnace did not burn the three Youths, thus prefiguring thy giving of birth; for the Divine Fire dwelt in thee and did not consume thee, and enlightened all, that they may cry: Blessed art thou who didst conceive God in the flesh.

Katavasia

The unison of instrumental music declared that all should worship the lifeless image wrought of gold; but the light-bearing grace of the Comforter doth teach us to cry out in reverence: O only Trinity, Equipotent and beginningless, blessed art Thou.

Ode Eight

Of the Resurrection. Irmos

From the flame didst Thou cause dew to gush forth upon the righteous,, and with water didst Thou consume by fire the sacrifice of the just one; for Thou, O Christ, doest all things by Thy will alone. Thee do we exalt unto all the ages.

Troparia

The people of the Jews, who, of old, were slayers of the Prophets, are by malice now made slayers of God, having raised Thee on the Cross, O Word of God, Whom we supremely exalt unto all the ages.

Thou didst not leave the vault of the Heavens, but having descended to Hades, O Christ, Thou didst also raise man, who lay wholly in putrefaction, and who supremely exalteth Thee unto all the ages.

Theotokion

The Word, the Light-giver, Who came forth from the Light, hast thou conceived, and by ineffably giving birth to Him, thou wast glorified; for the Divine Spirit dwelt in thee, O Maiden. Wherefore, we praise thee unto all the ages.

Of the Ascension

Unto God the Son

Unto Christ, the Giver of life, Who in two essences hath soared unto the Heavens with glory and sitteth together with the Father, give praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

Unto Thee, O Saviour, Who didst deliver creation from slavery to the idols, and didst present it free unto Thine own Father, do we give praise, and we supremely exalt Thee unto

all the ages.

Unto Him Who by His descent destroyed the adversary, and Who by His ascent raised up man, give praise, O ye priests, and supremely exalt Him, O ye people, unto all the ages.

Theotokion

Thou hast proven to be more excellent than the Cherubim, O pure Theotokos, since thou hast carried in thy womb Him that rideth upon them. Together with the Bodiless, we mortals glorify Him unto all the ages.

Of the Fathers

From the flame didst Thou cause dew

Fire with the rays of Thy Divinity, Thy good shepherds confessed Thee as the Creator, Fashioner, and Lord of all things, Whom we supremely exalt unto all the ages.

The all-famed choir of shepherds, having gathered together, speak with divine authority in a godly-minded manner concerning the uncreated Trinity, and teach all to cry: Thee do we supremely exalt unto all the ages.

The many praiseworthy hierarchs and shepherds enlighten the Church of Christ, each of them illuminating it in diverse lands, and supremely exalting it unto all the ages.

Theotokion

Mystically, in images, all the Prophets foresaw thee who hast conceived the Word; for by taking flesh from thee, He came forth twofold, Whom we supremely exalt unto all the ages.

Katavasia

The type of the Godhead prefigured in the resplendent three loosened the bonds and moistened the flames with dew. The Children praise, and all creation that was made doth bless, the only Saviour and Creator of all, as their Benefactor,.

Ode Nine

Of the Resurrection. Irmos

It is not possible for man to see God, upon Whom the orders of Angels dare not gaze. But through Thee, O all-pure one, the incarnate Word appeared unto mortals; as we magnify Him, together with the heavenly hosts we call thee blessed.

Troparia

Thou didst not partake of the passions, O Word of God, when, whilst in the flesh, Thou hadst converse with passions, but Thou dost free man from passions since Thou Thyself becamest a Passion to the passions, O our Saviour; for Thou alone art Dispassionate and Omnipotent.

Having accepted the corruption of death, Thou didst preserve Thy Body from decay; and Thy life-creating and divine Soul, O Master, was not abandoned in Hades; but rather, rising, as from sleep, Thou didst raise us with Thyself.

Triadicon

With pure lips, all we mortals glorify God the Father and the co-beginningless Son, and we reverence the ineffable and supremely glorious power of the All-holy Spirit; for Thou alone art the Almighty and Undivided Trinity.

Of the Ascension

O thou who art God's Mother

As the Apostles beheld Thee, Christ God, the Redeemer of the world, being exalted in a manner befitting God, they magnified Thee with awe as they leapt for joy.

Beholding Thy deified flesh on high, O Christ, the Angels beckoned to one another: Truly this is our God.

As the orders of the Bodiless saw Thee being lifted up in the clouds, O Christ God, they cried: Lift up the gates for the King of Glory.

Theotokion

Rejoice, O Theotokos, Mother of Christ God. As thou beheldest ascending from the earth Him Whom thou didst conceive, thou didst magnify Him together with the Angels.

Of the Fathers

It is not possible

Arming you with the mighty strength of the Spirit, the Word, Who is co-beginningless and of one throne with the Father before the ages, found you to be allies, and gathered you together; Him do ye now ever glorify together with the heavenly hosts, O all-sacred ones.

As physicians of both souls and bodies, ye did establish, against the spread of Arius' grievous heresy, the Symbol of Faith, which ye set forth for all in a sacred manner, to which we now cleave; and we ever glorify your memory, O sacred ministers.

Since Thou art the all-immaculate Light, O Christ, do Thou redeem my soul out of the darkness of the passions, by the intercessions of Thy sacred ministers, O Master, who have now proclaimed Thee as the beginningless, uncreated Creator of all, and God, co-beginningless with the Father.

Theotokion

Unto the dead hath resurrection now been granted through thine ineffable and inexpressible giving of birth, O Lady Theotokos; for Life, being clothed in flesh taken from thee, hath shone forth upon all, and hath manifestly dispelled the gloom of death.

Katavasia

Rejoice, O Queen, boast of virgins and mothers; For every eloquent and capable mouth is unable to extol thee worthily, and every mind is confounded in seeking to comprehend thy childbirth. Wherefore, with one accord do we glorify thee.

Then Holy is the Lord our God. (Thrice)

Exapostilarion of the Resurrection

Second Tone

Upon that mount in Galilee

On the sea of Tiberias, there of old went afishing Nathaniel, Peter, and with them, another two with Thomas, as well as Zebedee's children; and then, as Christ commanded, upon the right, they cast their net and drew out many fishes. Then knowing Him, Peter swam to Him. And He showed unto them both bread and fish upon the coals in this, His third appearing.

Another, of the Fathers. Same Tone

Hearken, ye women

While celebrating on this day the holy Fathers' memory, all-compassionate Saviour, we pray Thee by their entreaties to save Thy people and Thy flock from all the harm of heresies and thus make us all worthy to extol the Word and the Father, yea, and the All-holy Spirit.

Another, of the Ascension

The Original Melody

While Thy disciples looked on Thee, Thou ascendedst O Christ, unto the Father to sit beside Him. Angels hastened, running on before and cried: Lift ye the gates up, lift them up; for the Lord King hath ascended unto His bright primal glory.

The Praises

For the Praises we allow for six verses and chant the following four Stichera of the

Resurrection and then four of the Holy Fathers.

Of the Resurrection

Sixth Tone

Thy Cross, O Lord, is life and resurrection for Thy people, and trusting therein, we praise Thee, our risen God. Have mercy on us.

Thy burial, O Master, hath opened Paradise unto the race of men. And having been redeemed from corruption, we praise Thee, our risen God. Have mercy on us.

With the Father and the Spirit, let us praise Christ Who hath arisen from the dead, and let us cry unto Him: Thou art our life and resurrection; have mercy on us.

As it is written, Thou didst rise the third day from the tomb, O Christ, raising also the forefather of our race; for this cause doth all mankind extol Thee, whilst acclaiming Thy Resurrection, chanting hymns of praise.

Stichera of the Fathers

Sixth Tone

Having laid up all their hope

Having brought together all knowledge of things of the spirit and made careful inquiry by the divine Spirit's grace, lo, like godly scribes the august Fathers wrote the celestial Symbol, the august Creed of our holy Faith, wherein they clearly teach that, like God the Father, the Word of God is also unoriginate and is consubstantial with Him in truth. Thus did these all-blest and renowned and godly-minded ones indeed follow in manifest manner in that which the Apostles taught. *(Twice)*

Verse: Blessed art Thou, O Lord, the God of our Fathers.

When those blest defenders of the Gospel's doctrines, Christ's heralds, had received the fulness of noetic enlightenment through the Spirit's grace, they proclaimed the august oracle to all men under inspiration from our God, that most transcendent truth which, though few in words, is sublimely wise. These champions of piety and pious traditions and teachings thus received revelation of piety and dogma from on high and were enlightened and then set forth that faith which was taught of God.

Verse: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

Lo, the divine shepherds, as devoted servants of Christ God and sacred initiates of the preaching inspired by God, brought together their wisdom as shepherds and their pastoral knowledge. Then most righteously did they stir up their righteous anger and cast out from the plenitude of the Church the prowling and destructive wolves, driving them far off with the Spirit's sling, since those thus expelled had incurred a fall that leadeth unto death and were diseased with an illness that could not be relieved or cured.

Glory.

Eighth Tone

By George of Nicomedia

When the choir of the Holy Fathers flocked from the ends of the inhabited world, they proclaimed the doctrine of the One Essence and One Nature of the Father, Son, and Holy Spirit, thereby delivering plainly to the Church the mystery of theology. As we acclaim them in faith, we call them blessed, saying: O divine array, ye God-proclaiming hoplites of the Lord's company, ye most brilliant stars of the spiritual firmament, ye impregnable towers of the mystical Sion, ye fragrant flowers of Paradise, ye all-golden mouths of the Word, the boast of Nicea and adornment of the whole world. Intercede ye fervently in behalf of our souls.

Both now.

Theotokion

Most blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology and the dismissal.

In the First Hour, the following Matinal Sticheron:

Sixth Tone

After Thy descent to Hades and Thy Resurrection from the dead, the disciples grieved as was fitting at Thy separation from them, O Christ, and they returned again to their occupations. Again the nets, again the ships, and no draught of fish whatsoever. But Thou didst appear to them, and as the Master of all things, Thou didst command them to cast their nets on the right side. And straightway Thy word became deed, and they caught a great multitude of fish and found a strange meal prepared for them on the shore. Grant that we too may now spiritually enjoy that which Thy disciples partook of then, O man-befriending Lord.

Divine Liturgy

The Typica, and for the Beatitudes, twelve hymns as set forth below:

Four from the Octoechos

Sixth Tone

Remember me, O God, my Saviour, when Thou comest in Thy Kingdom, and save me, since Thou alone art the Friend of man.

By the tree of the Cross, Thou didst save Adam who was deceived through a tree, and also the thief as he cried: Remember me, O Lord, in Thy Kingdom.

Having shattered the gates and bars of Hades, O Giver of life, Thou, O Saviour, didst raise up all the dead who cry: Glory be to Thine Arising.

Remember me, O Thou Who didst despoil death by Thy burial, and by Thy Resurrection didst fill all things with joy, since Thou art compassionate.

Then four from the third Ode of the Canon of the Ascension, and four from the sixth Ode of the Canon of the Holy Fathers.

The Prokeimenon of the Epistle. Fourth Tone

Blessed art Thou, O Lord, the God of our Fathers, and praised and glorified is Thy Name unto the ages.

Verse: For righteous art Thou in all which Thou hast done for us.

The Acts of the Apostles (Acts 20:16–18, 28–36)

In those days, Paul had determined to sail by Ephesus...

Alleluia. First Tone

The God of gods, the Lord, hath spoken, and He hath called the earth from the rising of the sun and unto the setting thereof.

Verse: Gather together unto Him His holy ones who have established His covenant upon sacrifices.

The Holy Gospel according to Saint John (John 17:1–13)

At that time, Jesus lifted up His eyes to Heaven...

The Communion Hymns

Praise the Lord from the Heavens, praise Him in the highest.

In everlasting remembrance shall the righteous be.

Pentecost

Great Vespers

After the Proemial Psalm, for Lord, I have cried, we allow for ten verses and chant three Stichera in the First Tone, repeating the first one, and five in the Second Tone, again repeating the first one.

First Tone

Bring my soul out of prison/ that I may confess Thy name.

We celebrate Pentecost/ and the coming of the Spirit,/ and the time appointed for the promise,/ and the fulfillment of hope./ How great is this mystery:/ it is both exceeding great and most venerable./ Wherefore, we cry unto Thee:// O Creator of all, Lord, glory be to Thee.

The righteous shall wait patiently for me/ until Thou shalt reward me.

We celebrate Pentecost... *Repeat*

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

Thou hast renewed Thy disciples with foreign tongues, O Christ,/ that they might there-with proclaim Thee,/ the immortal Word and God,// Who granteth our souls great mercy.

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

The Holy Spirit provideth all things;/ He gusheth forth prophecy;/ He perfecteth the priesthood;/ He hath taught wisdom to the illiterate./ He hath shown forth the fishermen as theologians./ He holdeth together the whole institution of the Church./ Wherefore, O Comforter,/ one in essence and throne with the Father and the Son,// glory be to Thee.

Second Tone

If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?/ For with Thee there is forgiveness.

We have seen the true Light;/ we have received the Heavenly Spirit;/ we have found the true Faith,/ we worship the indivisible Trinity;// for He hath saved us.

For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath patiently waited for Thy word,/ my soul hath hoped in the Lord.

We have seen the true Light... *Repeat*

From the morning watch until night, from the morning watch/ let Israel hope in the Lord.

In the Prophets Thou didst proclaim unto us/ the way of salvation,/ and the grace of Thy Spirit hath shone in the Apostles, O our Savior;/ Thou art God Who art from the beginning,/ and for time to come, and unto the ages,// Thou art our God.

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

In Thy courts shall I praise Thee,/ the Savior of the world,/ and bending my knee I shall worship Thine invincible might./ In the evening, in the morn, at midday,// and at all times shall I bless Thee, O Lord.

O praise the Lord, all ye nations;/ praise Him, all ye peoples.

In Thy courts, O Lord, as we the faithful/ bend the knee of the soul and the body,/ we praise Thee, the beginningless Father,/ the co-beginningless Son,/ and the co-eternal and All-holy Spirit,// Who dost enlighten and sanctify our souls.

For He hath made His mercy to prevail over us,/ and the truth of the Lord abideth forever.

Let us praise the consubstantial Trinity:/ the Father and the Son, with the Holy Spirit;/ for thus did all the Prophets and Apostles preach,// with the Martyrs.

Glory to the Father, and to the Son, and to the Holy Spirit, Both now and ever, and unto the ages of ages. Amen.

Eighth Tone

Come, O ye peoples,/ let us worship the Godhead in three Persons:/ the Son in the Father, with the Holy Spirit;/ for the Father timelessly begat the Son,/ Who is co-eternal and of one throne;/ and the Holy Spirit was in the Father, glorified with the Son;/ one Might, one essence, one Godhead,/ which we all worship, saying:/ Holy God, Who didst create all things through the Son,/ with the co-operation of the Holy Spirit./ Holy Mighty, through Whom we have known the Father,/ and through Whom the Holy Spirit came to the world./ Holy Immortal, the Comforting Spirit,/ Who proceedest from the Father and retest in the Son.// O Holy Trinity, glory be to Thee.

The Reading is from the Book of Numbers (11: 16-17, 24-29)

The Lord said to Moses, Gather me seventy men from the elders of Israel, whom thou thyself knowest that they are the elders of the people, and their scribes; and thou shalt bring them to the tabernacle of witness, and they shall stand there with thee. And I will go down, and speak there with thee; and I will take of the spirit that is upon thee, and will put it upon them; and they shall bear together with thee the burden of the people, and thou shalt not bear them alone. And Moses went out, and spoke the words of the Lord to the people; and he gathered seventy men of the elders of the people, and he set them round about the tabernacle. And the Lord came down in a cloud, and spoke to him, and took of the spirit that was upon him, and put it upon the seventy men that were elders; and when the spirit rested upon them, they prophesied and ceased. And there were two men left in the camp, the name of the one was Eldad, and the name of the other Modad; and the spirit rested upon them, and these were of the number of them that were enrolled, but they did not come to the tabernacle; and they prophesied in the camp. And a young man ran and told Moses, and spoke, saying, Eldad and Modad prophesy in the camp. And Joshua the son of Naue, who attended on Moses, the chosen one, said, *My lord* Moses, forbid them. And Moses said to him, Art thou jealous on my account? and would that all the Lord's people were prophets; whenever the Lord shall put his spirit upon them.

The Reading is from the Prophecy of Joel (2: 23-32)

Thus saith the Lord: Rejoice then and be glad, ye children of Sion, in the Lord your God: for he has given you food fully, and he will rain on you the early and the latter rain, as before. And the floors shall be filled with corn, and the presses shall overflow with wine and oil. And I will recompense you for the years which the locust, and the caterpillar, and the palmerworm, and the cankerworm have eaten, *even* my great army, which I sent against you. And ye shall eat abundantly, and be satisfied, and shall praise the name of the Lord your God *for the things* which he has wrought wonderfully with you: and my people shall not be ashamed for ever. And ye shall know that I am in the midst of Israel, and *that* I am the Lord your God, and *that* there is none else beside me; and my people shall no more be ashamed for ever. And it shall come to pass afterward, that I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your old men shall dream dreams, and your young men shall see visions. And on my servants and on *my* handmaids in those days will I pour out of my Spirit. And I will shew wonders in heaven, and upon the earth, blood, and fire, and vapor of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and glorious day of the Lord come. And it shall come to pass *that* whosoever shall call on the name of the Lord shall be saved.

The Reading is from Ezekiel (36: 24-28)

Thus saith the Lord: And I will take you out from the nations, and will gather you out of all the lands, and will bring you into your own land: and I will sprinkle clean water upon you, and ye shall be purged from all your uncleannesses, and from all your idols, and I will cleanse you. And I will give you a new heart, and will put a new spirit in you: and I will take away the heart of stone out of your flesh, and will give you a heart of flesh. And I will put my Spirit in you, and will cause you to walk in mine ordinances, and to keep my judgments, and do *them*. And ye shall dwell upon the land which I gave to your fathers; and ye shall be to me a people, and I will be to you a God.

The Litia

Second Tone

In the Prophets Thou didst proclaim unto us/ the way of salvation,/ and the grace of Thy Spirit hath shone in the Apostles, O our Savior;/ Thou art God Who art from the beginning,/ and for time to come, and unto the ages,// Thou art our God.

In Thy courts shall I praise Thee,/ the Savior of the world,/ and bending my knee I shall worship Thine invincible might./ In the evening, in the morn, at midday,// and at all times shall I bless Thee, O Lord.

In Thy courts, O Lord, as we the faithful/ bend the knee of the soul and the body,/ we praise Thee, the beginningless Father,/ the co-beginningless Son,/ and the co-eternal and All-holy Spirit,// Who dost enlighten and sanctify our souls.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Eighth Tone

When Thou didst send down Thy Spirit, O Lord,/ while the Apostles were seated,/ the children of the Jews beheld and were astonished with amazement;/ for they heard them speaking in other, foreign tongues,/ according as the Spirit bestowed on them;/ for though they were unlearned, they were made wise;/ and in catching and bringing the nations to the Faith,/ they preached of things divine./ Wherefore, we also cry to Thee:/ O Thou Who wast seen on earth and didst save us from error,// O Lord, glory be to Thee.

Aposticha

Sixth Tone

For the Aposticha, we chant the following Stichera.

Being ignorant of the power of Thine All-holy Spirit,/ which was come unto Thine Apostles, O Lord,/ the heathen imagined the diversity of tongues to be drunkenness./ But we who are established by them speak thus unceasingly:/ Take not Thy Holy Spirit from us, we pray,// O Friend of man.

Stichos: Create in me a clean heart, O God,/ and renew a right spirit within me.

O Lord, the descent of the Holy Spirit,/ which enveloped Thine Apostles,/ made them to speak with other tongues./ Hence, the strange wonder was thought to be drunkenness by the unbelievers,/ but to the believers it was a cause of salvation./ Wherefore, we beseech Thee to deem us also worthy of His illumination,// O Friend of man.

Stichos: Cast me not away from Thy presence,/ and take not Thy Holy Spirit from me.

O Heavenly King,/ Comforter, Spirit of Truth,/ Who art everywhere present and fillest all things,/ Treasury of good things/ and Giver of life:/ come and dwell in us,/ and cleanse us of all impurity,// and save our souls, O Good One.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Eighth Tone

Of old the tongues were confounded/ because of the audacity in the building of the tower,/ but now the tongues are made wise/ because of the glory of Divine knowledge./ There God condemned the impious because of their offense,/ and here Christ hath enlightened the fishermen by the Spirit./ At that time the confusion of tongues was wrought for punishment,/ but now the concord of tongues hath been inaugurated// for the salvation of our souls.

Troparion

Eighth Tone

Blessed art Thou, O Christ our God,/ Who hast shown forth the fishermen as supremely wise,/ by sending down upon them the Holy Spirit,/ and through them didst draw the world into Thy net./ O Lover of mankind, glory be to Thee. (*Thrice*)

Matins

After the first reading from the Psalter, the following Sessional Hymn:

Fourth Tone

Joseph was amazed

Let us, O ye faithful, radiantly celebrate the feast which followeth upon the feast, and is a concluding festival; this is the day of Pentecost, the fulfillment of the promise and of the appointed time, for thereon the fire from the Comforter came down upon earth, as it were in the form of tongues, and enlightened the disciples, and made them participants in heavenly things. The light of the Comforter hath come and enlightened the world. *(Twice)*

After the Second reading from the Psalter, the following Sessional Hymn:

Fourth Tone

The well-spring of the Spirit, coming to earth, noetically divided into rivers of fire, and bedewed the apostles, enlightening them; and He was to them a bedewing cloud, a fire enlightening them, a flame raining down. Through them have we received grace, through fire and water. The light of the Comforter hath come and illumined the world. *(Twice)*

Megalynarion

We magnify Thee,/ O Christ the Giver of life,/ and we honor Thine All-Holy Spirit,/ Whom Thou didst send from the Father/ to Thy divine disciples.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Verse: And all the might of them by the Spirit of His mouth.

After the Polyeleos the following Sessional Hymn:

[Troparion] Eighth Tone

After Thine arising from the tomb, O Christ,/ and Thy divine Ascension to the height of heaven,/ Thou didst send down Thy glory upon the God-seers, O Compassionate One,/ having renewed a right spirit in Thy disciples./ Wherefore, like a musical harp plucked with a divine plectrum,// they have mysteriously made clear Thy command, O Savior, and Thy dispensation.

The Prokeimenon, Fourth Tone

Thy good Spirit shall lead me in the land of uprightness.

Verse: O Lord, hear my prayer, give ear unto my supplication.

The Holy Gospel of John 20:19-23

Evlogitaria

Through the prayers of the Apostles,/ O Merciful One,/ blot out the multitude of our transgressions.

Both now and ever, and unto the ages of ages. Amen.

Through the prayers of the Theotokos,/ O Merciful One,// blot out the multitude of our transgressions.

Sixth Tone

Have mercy on me, O God,/ according to Thy great mercy;/ and according to the multitude of Thy compassions,/ blot out my transgressions.

O Heavenly King,/ Comforter, Spirit of Truth,/ Who art everywhere present and fillest all things,/ Treasury of good things/ and Giver of life:/ come and dwell in us,/ and cleanse us of all impurity,// and save our souls, O Good One.

The Canon

Ode I

Irmos, Seventh Tone

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

Glory to Thee, our God, glory to Thee.

As of old Thou didst promise the disciples, O Christ Who didst send the Spirit Comforter, Thou didst indeed shine forth light upon the world, O Thou Who lovest mankind.

Glory to Thee, our God, glory to Thee.

That which of old was preached by the Law and the prophets hath been fulfilled; for to-day the grace of the divine Spirit hath been poured out upon all the faithful.

Glory to the Father and to the Son and to the Holy Spirit.

The pure and revered mouth spake: From you there shall be no separation, O My friends! For, seated together upon the Father's most high throne, I will pour out the Spirit, to enlighten them that desire abundant grace.

Both now and ever, and unto the ages of ages. Amen.

Having reached the end, the Word most true calmly perfecteth the heart; for having finished His work, Christ gladdened His friends, giving them the Spirit in a mighty wind with tongues of fire.

Katavasia, Fourth Tone

Covered by the divine cloud,/ he that was slow of tongue proclaimed the Law written by God;/ for having shaken off the impurity from the eye of his mind,/ He beholdeth Him That is, and he is initiated into the knowledge of the Spirit, // While giving praise with God-inspired songs.

Ode III

Irmos

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

Glory to Thee, our God, glory to Thee.

The power of the Divine Spirit coming down did divinely join together into one harmony the divided tongues of old of those that were leagued for evil purpose, and doth impart unto the faithful the knowledge of the Trinity whereby we are established.

Glory to Thee, our God, glory to Thee.

Incomprehensible is the Supreme Godhead, for it hath shown the illiterate fishermen to be wise men who with their speech stopped the mouths of the sophists, and brought out of the deepest night countless peoples, through the brilliance of the Spirit.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

From Unbegotten Light doth proceed the All-effecting, never-failing Brightness, Who now shineth forth the radiance one in nature, of the Father's power, through the Son, unto the nations in the fiery voice on Sion.

Katavasia, Fourth Tone

Only the prayer of the Prophetess Anna,/ who of old brought a broken spirit/ unto the Mighty One and God of knowledge,/ loosed the fetters of a childless womb// and the unruly rebuke of her with children.

Session Hymn
Eighth Tone

The ardent followers of the Savior were filled with joy,/ and they who were fearful before obtained boldness,/ for today the Holy Spirit descended from on high upon the house of the disciples,/ and each one spake differently to the people;/ for the tongues, in likeness as of fire, were dispersed, and burned them not,// but rather bedewed them.

Ode IV

Irmos

When the Prophet perceived Thy coming in the last days, O Christ,/ he cried out: I have heard of Thy might, O Lord,// that Thou hast come to save all Thine anointed ones.

Glory to Thee, our God, glory to Thee.

He that formerly spake through the prophets, and was foretold in the law unto the imperfect, the Comforter, the true God, doth become known today unto the ministers and witnesses of the Word.

Glory to Thee, our God, glory to Thee.

Bearing the sign of Divinity, the Spirit was distributed in fire upon the apostles, and was manifested in strange tongues, for the Divine Power coming from the Father is absolute.

Glory to Thee, our God, glory to Thee.

Having by word thrown open the divine laver of regeneration, Thou, O Word of God, Compound Nature, dost bathe me with streams from Thine incorrupt, pierced side, sealing with the fervor of the Spirit.

Glory to the Father and to the Son and to the Holy Spirit.

All things bow their knees unto the Comforter, and unto the Son of the Father, and unto the Consubstantial Father, for in Three Persons they saw the true Being, inaccessible, timeless, and one; for the grace of the Spirit hath shone forth light.

Both now and ever, and unto the ages of ages. Amen.

Be ye perfected by the Supreme Godhead, all ye ministers of the Thrice-radiant Essence; for, beyond nature doth Christ as Benefactor work perfection and make light shine unto salvation, providing all the grace of the Spirit.

Katavasia

Fourth Tone

O King of kings, even Thou Who art from the Only One,/ O Word, Who comest forth from the only uncaused Father,/ Thou, as our Benefactor, didst unfailingly send/ Thy Spirit, Equal in might, unto the Apostles, who sing:// Glory to Thy power, O Lord.

Ode V

Irmos

The Spirit of salvation, O Lord,/ Who was conceived in the loins of the Prophets because of their fear of Thee/ and was brought forth upon the earth,/ doth purify the hearts of the Apostles,/ and is renewed in an upright manner in the faithful;// for Thy commandments are light and peace.

Glory to Thee, our God, glory to Thee.

This power that came down today is the Good Spirit, the Spirit of the wisdom of God, the Spirit that proceedeth from the Father, and through the Son hath appeared unto us the faithful, presented in the holiness of His nature, unto those in whom He dwelleth, in whom He is seen.

Glory to Thee, our God, glory to Thee.

As He Himself was well-pleased, of His own accord the unsubordinated Spirit cometh

forth from the Father, making wise with tongues the apostles, sealing with the impress of the life-bearing Word, being of One Might with the Father, and One Form, of Whom the Savior spake also.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

That He might heal the minds of sin, the All-ruling God and Word doth prepare for Himself as a spotless dwelling the apostles, in whom the light of the Spirit, One in might and essence with Him, doth now make Its abode.

Katavasia, Fourth Tone

O ye children of the Church,/ whose likeness is like unto light,/ receive ye the fire-breathing dew of the Spirit,/ which is a redeeming purification of offenses;/ for now hath the Law gone forth from Sion,// even the Spirit's grace, in the form of tongues of fire.

Ode VI

Irmos

Tossed by the tempest of the cares of life,/ and cast into the deep by the sins that sail with me,/ and being thrown to the soul-corrupting beast,/ like Jonah I cry to Thee, O Christ:// Draw me up out of the depth that bringeth death.

Glory to Thee, our God, glory to Thee.

Of Thy Spirit hast Thou abundantly poured out upon all flesh, according as Thou hast said, O Lord, and all things are filled with Thy knowledge, for Thou, the Son didst come forth from the Father immutably, and the Spirit indivisibly proceedeth.

Glory to Thee, our God, glory to Thee.

Do Thou renew within us, that we may for ever possess the right Spirit that we long for, Who proceedeth from the Father always invisibly, consuming the stains of hated matter and cleansing the filth of our minds, O Ruler of all.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

A long-desired dignity dost Thou establish for the apostles in Sion mindful of Thy coming, O Spirit: the profession of the Word Begotten of the Father, which swiftly exposed the cruel prattle of the heathens' babbling.

Katavasia, Fourth Tone

Thou hast shown forth from the Virgin/ as forgiveness and salvation for us, O Christ Master;/ that, like as Jonah was reft from the belly of the sea monster,/ Thou mightest snatch from corruption// all the fallen race of Adam.

Kontakion

Eighth Tone

Once, when He descended and confounded the tongues,/ the Most High divided the nations;/ and when He divided the tongues of fire,/ He called all men into unity;// and with one accord we glorify the All-Holy Spirit.

Ikos: Grant speedy and steadfast consolation unto Thy servants, O Jesus, when our spirits are become despondent. Depart not from our souls when they be in afflictions, nor be Thou afar from our minds when they be in tribulations, but do Thou ever go before us. Draw nigh unto us, draw nigh, O Thou Who art everywhere present; and even as Thou wast ever with Thine apostles, so also do Thou unite Thyself to them that long for Thee, O Compassionate One, that, being one with Thee, we may praise and glorify Thine All-Holy Spirit.

Ode VII

Irmos

When the holy Children were cast into the furnace of fire,/ they changed the fire into dew by their hymnody,/ as they cried out thus:/ Blessed art Thou, O Lord,// the God of our Fathers.

Glory to Thee, our God, glory to Thee.

While the apostles proclaimed the great things divine, the unbelievers considered as drunkenness the working of the Spirit, through Whom the Trinity becometh known, the One God of our fathers.

Glory to Thee, our God, glory to Thee.

The indivisible Nature do we theologize in Orthodox manner: God the unoriginate Father, the Word and Spirit of the same authority, and we cry: Blessed art Thou, O God of our fathers.

Glory to Thee, our God, glory to Thee.

Not understanding the prophetic voice, but hearing the apostles speak in strange tongues, the foolish called it drunkenness caused by wine; whereas we the pious fittingly call out to Thee: O Renewer of all things, blessed art Thou!

Glory to the Father and to the Son and to the Holy Spirit.

The divinely-inspired seer of visions, Joel, did thunder forth a divine saying spoken by the Word of the Supreme Godhead: They on whom I will pour out my Spirit, shall exclaim together: O Nature aflame with Triple Light, blessed art Thou!

Both now and ever, and unto the ages of ages. Amen.

The third of the hours distributed the grace well, that it might indicate the worship of Three Hypostases in a simplicity of authority, but now in a single day, the Lord's day, Son, Father and Spirit, blessed art Thou!

Katavasia, Fourth Tone

The unison of instrumental music declared/ that all should worship the lifeless image wrought of gold;/ but the light-bearing grace of the Comforter/ doth teach us to cry out in reverence:/ O only Trinity, Equal in power and beginningless,// blessed art Thou.

Ode VIII

Irmos

The bush that was unconsumed by fire on Sinai/ spake unto Moses, slow of speech and stammering,/ and made God known unto him;/ and zeal for God showed forth the three Children who chanted hymns/ to be unconsumed by fire./ O all ye His works, praise ye the Lord// and supremely exalt Him unto all the ages.

Glory to Thee, our God, glory to Thee.

When the quickening mighty breath of the All-Holy Spirit came down from on high upon the fishermen in the form of tongues of fire, they proclaimed the greatness of God: All ye works, praise the Lord, and supremely exalt Him unto all the ages.

Glory to Thee, our God, glory to Thee.

Without dreading the fearful fire and like those treading up the untouchable mountain, come, let us stand upon Mount Sion, in the city of the living God, singing in choir together with the Spirit-bearing apostles: All ye works, praise the Lord, and supremely exalt Him unto all the ages

Glory to Thee, our God, glory to Thee.

The Spirit coming down in likeness of the tongues of fire, doth impress upon the memory of the apostles the man-saving doctrine which Christ Who heard it from the

Father, declared unto them. Creation, formerly alienated and now reconciled, doth praise Thee.

We bless Father, Son, and Holy Spirit, the Lord.

O Light Self-radiant and the cause of light, being alone self-mastering, unto salvation hast Thou come filling the apostles, esteemed as the summit by Thy servants. O that Thou shouldest grant the Spirit in great abundance!

Both now and ever, and unto the ages of ages. Amen.

The Spirit-sated mouth of the prophets sang of Thy sojourning in the flesh, O Sovereign; and the Spirit, brought forth from the Father's bosom, Uncreated, Co-Creator and Co-enthroned with Thee, is revered by those that believe in one incarnation.

Choir: We praise, we bless, we worship the Lord, praising and supremely exalting Him unto all ages.

Katavasia, Fourth Tone

The type of the Godhead prefigured in the resplendent three/ loosed the bonds and moistened the flames with dew./ The Children praise, and all creation that was made doth bless,/ the only Savior and Creator of all,// as their Benefactor.

Priest: The Theotokos and the Mother of the Light let us magnify in song.

Ode IX

Irmos

O Thou who without experience of corruption wast found to be with child,/ and didst lend flesh to the Word Who devised all things,/ O thou Mother who hast not known wedlock,/ O Virgin Theotokos, vessel of the Uncontainable One,/ dwelling place of the boundless Fashioner,// thee do we magnify.

Glory to Thee, our God, glory to Thee.

Borne in gladness upon a chariot of flaming fire, the fire-breathing zealot of old hath typified that radiant breath which now shone forth from above upon the apostles, and these, illumined, made known the Trinity to all.

Glory to Thee, our God, glory to Thee.

Strange things were heard from the disciples, not in accordance with the law of their nature, for while only one voice spake, by the grace of the Spirit various peoples, tribes, and nations heard the great things of God, learning the knowledge of the Trinity.

Glory to the Father and to the Son and to the Holy Spirit.

It is proper to hymn the Maiden who giveth life; for she alone carried in her womb the Word that came to heal the diseased nature of man; and Who seated now on the right hand of the father, hath sent down the grace of the Spirit.

Both now and ever, and unto the ages of ages. Amen.

Let all of us, on whom the divinely-poured grace hath breathed, shining, flashing, changed with a strange and most magnificent transformation, having come to know the Essence equal in might, indivisible, and wise, and thrice radiant, render glory.

Katavasia, Fourth Tone

Rejoice, O Queen boast of virgins and mothers;/ for every eloquent and capable mouth is unable to extol thee worthily,/ and every mind is confounded in seeking to comprehend thy childbirth.// Wherefore, with one accord do we glorify thee

Exapostilarion

Third Tone

O Thou All-holy Spirit,/ Who from the Father dost proceed,/ and through the Son hast descended/ on the unlettered disciples:/ Do Thou now sanctify and save// all that

acknowledge Thee as God. *(Twice)*

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

The Father is Light; the Word is Light;/ and the Holy Spirit is Light,/ Who was sent to the Apostles/ in the form of fiery tongues;/ and thus through Him all creation// is illumined and guided to worship the Holy Trinity

The Praises

Fourth Tone

To do among them the judgment that is written./ This glory shall be to all His saints.

Today all the nations beheld strange things in the city of David,/ when the Holy Spirit descended in fiery tongues,/ as Luke, the herald of things divine, declared;/ for he said: As the disciples of Christ were gathered together,/ there came a sound as of a mighty wind,/ and it filled the house where they were sitting;/ and all began to articulate strange and foreign words,/ doctrines strange and new,// strange and new teachings of the Holy Trinity.

Praise ye God in His saints,/ praise Him in the firmament of His power.

Today all the nations beheld strange things in the city of David... *Repeat*

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

The Holy Spirit hath ever been,/ and is, and shall be,/ neither beginning nor ending;/ but He is ever ranked and numbered together with the Father and the Son./ He is Life, and life-creating;/ Light, and light-bestowing;/ by nature good, and the source of goodness;/ through Him the Father is known, and the Son is glorified;/ and thereby all men acknowledge a single sovereignty,/ single covenant,// one adoration of the Holy Trinity.

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

The Holy Spirit hath ever been... *Repeat*

Praise Him with timbrel and dance,/ praise him with strings and flute.

The Holy Spirit is Light and Life,/ and a living, noetic Fountain,/ a Spirit of wisdom, a Spirit of understanding;/ a good, an upright, a noetic Spirit,/ presiding in power and purging offenses./ Deity and deifier;/ He is Fire, issuing from Fire,/ speaking, working, distributing the gifts;/ through Whom all the Prophets, and the Apostles of God,/ and all the Martyrs received their crowns./ Strange is this report, strange and new this sight,// a Fire divided that these gifts may be apportioned.

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

The Holy Spirit is Light and Life... *Repeat*

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

Sixth Tone

O Heavenly King,/ Comforter, Spirit of Truth,/ Who art everywhere present and fillest all things,/ Treasury of good things/ and Giver of life:/ come and dwell in us,/ and cleanse us of all impurity,// and save our souls, O Good One.

Troparion of the Feast

Eighth tone

Blessed art Thou, O Christ our God,/ Who hast shown forth the fishermen as supremely wise,/ by sending down upon them the Holy Spirit,/ and through them didst draw the world into Thy net.// O Lover of mankind, glory be to Thee.

Divine Liturgy

We chant the following Antiphons:

First Antiphon

Second Tone

Stichos 1: The heavens declare the glory of God, and the firmament declareth the work of His hands.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos 2: Day unto day poureth forth speech and night unto night proclaimeth knowledge.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Stichos 3: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Glory, both now.

Refrain: Through the prayers of the Theotokos, O Savior, save us.

Second Antiphon

Second Tone

Stichos 1: The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Refrain: O Good Comforter, save us who sing to Thee: Alleluia.

Stichos 2: Let Him send forth unto thee help from His sanctuary, and out of Sion let Him help thee.

Refrain: O Good Comforter, save us who sing to Thee: Alleluia.

Stichos 3: The Lord grant thee according to thy heart, and fulfill all thy purposes.

Refrain: O Good Comforter, save us who sing to Thee: Alleluia.

Glory to the Father and to the Son and to the Holy Spirit; both now and ever, and unto the ages of ages. Amen.

O only-begotten Son...

Third Antiphon

Stichos 1: O Lord, in Thy strength the king shall be glad, and in Thy salvation shall he rejoice exceedingly.

Troparion

Eighth Tone

Blessed art Thou, O Christ our God, / Who hast shown forth the fishermen as supremely wise, / by sending down upon them the Holy Spirit, / and through them didst draw the world into Thy net. / O Lover of mankind, glory be to Thee.

Stichos 2: The desire of his heart hast Thou granted unto him, and hast not denied him the requests of his lips.

Blessed art Thou, O Christ our God...

Stichos 3: Thou wentest before him with the blessings of goodness, Thou hast set upon his head a crown of precious stone.

Blessed art Thou, O Christ our God...

The Entrance Hymn

Be Thou exalted, O Lord, in Thy strength; we will sing and chant of Thy mighty acts.

*Troparion
Eighth Tone*

Blessed art Thou, O Christ our God, / Who hast shown forth the fishermen as supremely wise, / by sending down upon them the Holy Spirit, / and through them didst draw the world into Thy net. / O Lover of mankind, glory be to Thee.

*Kontakion
Eighth Tone*

Once, when He descended and confounded the tongues, / the Most High divided the nations; / and when He divided the tongues of fire, / He called all men into unity; / and with one accord we glorify the All-Holy Spirit.

Instead of the Trisagion

As many as have been baptized into Christ have put on Christ.

The Prokeimenon of the Epistle. Eighth Tone

Their sound hath gone forth in-to all the earth, and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

The Acts of the Apostles (Acts 2: 1-11)

When the day of Pentecost was fully come...

Alleluia. First Tone

By the Word of the Lord were the heavens established, and all the might of them by the Spirit of His mouth.

Verse: The Lord looked down from heaven, He beheld all the sons of men.

The Holy Gospel according to Saint John (John 7: 37-52; 8: 12)

On the last day, the great day of the feast...

The Communion Hymn

Thy good Spirit shall lead me in the land of uprightness. Alleluia.

Sunday of All Saints

Great Vespers

After the Proemial Psalm and the First Kathisma of the Psalter, for Lord, I have cried, we allow for ten verses and chant six Stichera of the Resurrection and four of the Saints.

Stichera of the Resurrection

Eighth Tone

An evening hymn and rational adoration do we offer unto Thee, O Christ; for Thou wast well-pleased to have mercy on us, through the Resurrection.

Lord, O Lord, cast us not away from Thy presence, but be well-pleased to have mercy on us, through the Resurrection.

Rejoice, O holy Sion, thou mother of the churches and dwelling-place of God; for thou wast first to receive remission of sins, through the Resurrection.

Anatolian Stichera

The Word, Who was begotten of God the Father before the ages, and Who in these latter times was incarnate of her who knew not wedlock, hath, of His own will, endured crucifixion and death, and, by the Resurrection, hath saved man who was slain of old.

We glorify Thy Resurrection from the dead, O Christ, whereby Thou didst free the race of Adam from the tyranny of Hades; and, as God, Thou hast bestowed upon the world life everlasting and great mercy.

Glory be to Thee, O Christ Saviour, Only-begotten Son of God, Who wast nailed to the Cross and didst arise from the tomb on the third day.

The Stichera of All Saints

Sixth Tone

Having laid up all their hope

Speaking with the Spirit's words, the Saviour's blessed disciples, who by faith became as well the Spirit's true instruments, sowed and cast abroad to the earth's farthest ends their most holy preaching in a manner wholly Orthodox. Therefore there blossomed forth by a divine husbandry and by grace the Martyrs' hosts and phalanxes, who by divers torments and fire and stripes showed forth and depicted the saving and august Passion of Christ. And thus with boldness they intercede with Him in our souls' behalf.

Being set aflame with the fire of the love of the Lord God, they fully disdained the fire; and thus being kindled like most divine live coals, through Christ did the august Martyrs wholly burn up the dead wood of error's insolence; they bridled mouths of beasts by wise supplications unto the Lord; and thus, beheaded, they themselves cut off all the hosts of the enemy; and in that they poured forth their blood in streams through their endurance and great patience, they watered all the Church, which then blossomed forth with faith.

The most steadfast Martyrs of Christ our God struggled with wild beasts, suffered dislocation and deprivation of their hands, and were torn by claws. They were struck with sharp swords, and in no wise yielding, they were burnt and scorched with flames of fire. Lo, they were also pierced, and their joints were severed most grievously. They suffered all with steadfastness, while looking ahead to rewards to come and unfading crowns, and the glory of the Saviour, Christ our God; and with great boldness they intercede with Him in our souls' behalf.

As is meet let us acclaim with sacred songs and laudations the divine assembly of the Apostles, Martyrs, and godly-minded priests, and the women most chaste, who throughout

the whole world have contested in unshaken faith. For, though they were of earth, they were all united together with the Bodiless of Heaven's heights, and by their august passion they received most blessed dispassion through Christ God's grace. And now like steadfast stars that shine upon us, they intercede with great boldness for our souls.

Glory.

Sixth Tone

O divine choir of Martyrs, foundation of the Church, perfection of the Gospel, ye have fulfilled in deed the sayings of the Saviour; in you the gates of Hades, that yawned against the Church, are shut; the flow of your blood hath dried up the libations of idolatry; your slaughter gave birth to the plenitude of the faithful. Ye did amaze the incorporeal hosts, and now stand crowned before God. Unceasingly entreat Him in behalf of our souls.

Both now.

Theotokion

Eighth Tone

The King of the Heavens, out of love for man, hath appeared on earth and lived among men. For He that hath taken flesh of the pure Virgin, and come forth from her with what He hath received, is one Son, twofold of nature, but not in hypostasis. Wherefore, proclaiming Him as truly perfect God and perfect man, we confess Christ our God. Do thou beseech Him, O Mother who knewest not wedlock, to have mercy on our souls.

Then the Entrance, O Joyous Light, the Prokeimenon, The Lord is King, and the following Readings:

The Reading is from the Prophecy of Esaias. (43:9-14)

Thus saith the Lord: All nations are gathered together, and princes shall be gathered out of them; who will declare these things among them? or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen; that ye may know, and believe Me, and understand that I am. Before Me there was no other God, and after Me there shall be none. I am God, and beside Me there is no saviour. I have declared, and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am a witness, saith the Lord God. Even from the beginning I am; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God that redeemeth you, the Holy One of Israel.

The Reading is from the Wisdom of Solomon. (3:1-9)

The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded; for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge nations and have dominion over peoples, and their Lord shall reign unto the ages. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is in His Saints, and visitation among His elect.

The Reading is from the Wisdom of Solomon. (5:15-6:3)

The righteous live for ever; and their reward is in the Lord, and the care of them is with

the Most High. Therefore shall they receive the kingdom of majesty and the crown of comeliness from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for complete armour, and make creation His weapon for the warding off of His enemies. He shall put on righteousness as a breastplate, and true judgment instead of a helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-aiming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark. And as from a stone-bow shall hailstones full of wrath be cast forth, and the water of the sea shall rage indignantly against them, and floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the thrones of the mighty. Hear, therefore, O ye kings, and understand; learn, ye that be judges of the ends of the earth. Give ear, ye that rule a multitude and vaunt yourselves in throngs of nations, for power is given you from the Lord and sovereignty from the Most High.

For the Entreaty we chant the Sticheron of the Saint of the monastery, then the following Stichera of All Saints:

First Tone

In unison of faith, let us spiritually celebrate the universal festival of all them that have been pleasing unto God from ages past, even the venerable order of Patriarchs, the assembly of Prophets, the adornment of Apostles, the gathering of Martyrs, the boast of Ascetics, the memory of all the Saints; for they intercede unceasingly that peace be granted to the world, and great mercy to our souls.

Same Tone

Come, all ye faithful, with psalms and hymns and spiritual songs, let us acclaim the all-glorious memory of all the Saints; the Baptist of the Saviour, the Apostles, Prophets, and Martyrs, the hierarchs, teachers, and righteous, the ascetics and the just, and the God-loving company of holy women; and let us cry out with one accord while we reverently acclaim them as blessed: O supremely good Christ our God, by their intercessions grant peace unto Thy churches, victory over heresy unto Thy Christ-loving hierarchs, and great mercy to our souls.

Same Tone

Come, let us all rejoice spiritually on the memory of the Saints; for behold, it hath come bringing us bountiful gifts. Wherefore, let us cry out with a voice of rejoicing and with a pure conscience, saying: Rejoice, O assembly of Prophets, who proclaimed the coming of Christ to the world, and who foresaw things afar off as though they were near. Rejoice, O choir of the Apostles, ye fishers of men who caught the nations in your nets. Rejoice, O company of the Martyrs, who were gathered from the ends of the earth into one Faith, and who for the sake thereof endured the infliction of torments, and in a perfect manner received the crown of contest. Rejoice, O beehive of the Fathers, who wore down your own bodies in asceticism, and mortified the passions of the flesh; who by divine love took wing in mind and soared unto the Heavens, and who rejoice with the Angels and enjoy eternal good things. Wherefore, O ye Prophets, Apostles, and Martyrs, together with the ascetics, fervently beseech Him that crowned you, that He redeem from visible and invisible enemies those who with faith and love celebrate your ever-venerable memory.

Glory.

Fifth Tone

Let us hasten unto the present festival, O ye faithful; for there is set before us a spiritual banquet and a mystical wine-bowl, filled with the sweet food of joy, even the virtues of the Martyrs. For these stout-hearted ones, from the ends of the earth, offered unto God as a rational sacrifice the varied torments and afflictions of their bodily members and the very prime of their years. Some were beheaded, others were dismembered of their arms and were sundered in every joint. All the Saints became sharers of the Passion of Christ. O Lord, Who didst grant them crowns as a reward for their afflictions, grant that we may live according to their example, since Thou art the Friend of man.

Both now.

Theotokion

A temple and gate art thou, a palace and throne of the King, O all-revered Virgin, through whom my Redeemer, Christ the Lord, hath appeared to them that slept in darkness, since He is the Sun of Righteousness; for He willed to enlighten those whom He had fashioned by His own hand, according to His own image. Wherefore, O all-hymned one, since thou hast boldness toward Him as His mother, intercede thou unceasingly that our souls be saved.

Aposticha

For the Aposticha. the following Stichera of the Resurrection:

Eighth Tone

Thou didst ascend the Cross, O Jesus, Who didst descend from Heaven. Thou camest unto death, O Immortal Life. Thou camest unto those in darkness, O Thou Who art the True Light. Thou camest unto the fallen, O Resurrection of all. O our Light and our Saviour, glory be to Thee.

Verse: The Lord is King, He is clothed with majesty; the Lord is clothed with strength and He hath girt Himself.

Let us glorify Christ, Who is risen from the dead. For, taking upon Himself soul and body, He separated one from the other by His Passion. His immaculate soul descended into Hades, which also He despoiled; and the holy Body of the Redeemer of our souls knew no corruption in the grave.

Verse: For He established the world which shall not be shaken.

With psalms and hymns we glorify Thy Resurrection from the dead, O Christ, whereby Thou didst free us from the tyranny of Hades; and as God Thou didst bestow life everlasting and great mercy.

Verse: Holiness cometh Thy house, O Lord, unto length of days.

O Master of all, incomprehensible Maker of heaven and earth, by Thy Passion upon the Cross Thou hast become a well-spring of dispassion for me; and by accepting burial and arising in glory, Thou didst raise up Adam also with Thine almighty hand. Glory to Thine arising on the third day, whereby Thou hast granted unto us life everlasting and forgiveness of sins, since Thou alone art compassionate.

Glory.

Sixth Tone

Come, O ye faithful, let us form a choir today. Let us piously celebrate and gloriously honour the glorious and venerable memory of all the Saints, while saying: Rejoice, O glorious Apostles, Prophets, Martyrs, and Hierarchs. Rejoice, O assembly of the righteous and the just. Rejoice, O choir of honoured women. Intercede ye with Christ for the world, that victory over heresy be granted to our hierarchs, and great mercy to our souls.

Both now.

Theotokion

My Creator and Redeemer, Christ the Lord, came forth from thy womb, O all-pure one. Being enclothed with me, He freed Adam from the ancient curse. Wherefore, O all-pure one, to thee, the true Mother of God and Virgin, do we unceasingly cry out the Angel's greeting: Rejoice! Rejoice, O Lady, protection and shelter and salvation of our souls.

Dismissal hymn of the Resurrection

Eighth Tone

From on high didst Thou descend, O Compassionate One; to burial of three days hast Thou submitted that Thou mightest free us from our passions. O our Life and Resurrection, Lord, glory be to Thee.

Glory.

Of the Saints. Fourth Tone

Adorned in the blood of Thy Martyrs throughout all the world as in purple and fine linen, Thy Church, through them, doth cry unto Thee, O Christ God: Send down Thy compassions upon Thy people; grant peace to Thy commonwealth, and great mercy to our souls.

Both now.

Theotokion

The mystery hidden from eternity and unknown to the Angels is made manifest through thee, O Theotokos, to those on earth. God became incarnate in an unmingled union and for our sake hath submitted willingly to the Cross, whereby He hath raised up the first-fashioned man and hath saved our souls from death.

The same also for God is the Lord.

Then the blessing of the loaves, and the reading.

Matins

After the First Reading from the Psalter, the following Sessional Hymns:

Eighth Tone

Thou, as the Life of all, from the dead art arisen. An Angel bright with light called out unto the women: Cease ye from tears and weeping; tell the Apostles the tidings full of joy. Cry aloud singing praises, that Christ the Lord is arisen from the dead, He that in truth hath been well-pleased, as God, to save the race of mankind.

Glory.

Men have sealed Thy tomb, O Saviour; an Angel rolled away the stone from the door. The women beheld Thee arisen from the dead, and they proclaimed the good tidings unto Thy disciples in Sion: that Thou art O Life of all, and the bonds of are loosed. Lord, glory be to Thee.

Both now.

Theotokion

O Thou Who for our sakes wast born of a Virgin, and didst crucifixion, O Good One, and despoil death by death, and as didst reveal the Resurrection: Disdain them not which Thou hast fashioned with Thy hand; show us Thy love for mankind, O Merciful One; accept the Theotokos that gave Thee birth, who intercedeth for us; and do Thou, our Saviour, save a despairing people.

After the Second Reading from the Psalter, the following Sessional Hymns:

Same Tone. When the bodiless one

Arrayed in white, and bright in form like unto lightning, Gabriel came unto the sepulchre of Christ God and he rolled the great stone away from the tomb's entrance. The custody of the soldiers were seized with fear, and suddenly their whole number became as dead. And the guards there forsook the tomb; the seal was loosed from the stone. Ye lawless, be ye put to shame; know that Christ hath arisen now.

Glory.

Same Tone

By conceiving the Wisdom

When in truth Thou hadst risen up from the tomb, Thou didst send forth the righteous women to preach unto the Apostles that Thou hadst risen, as Scripture said. Peter then ran with haste and arrived at the sepulchre, and on seeing the light in the grave, he was struck with awe. And though he thus saw therein the linen clothes lying alone in a sep'rate place, Thy divine Body was not there. And for this cause he believed and cried: Glory be to Thee, O Christ God, O our Saviour, for Thou dost redeem us all. Thou art the Father's Effulgence, for Thou shinest forth from Him.

Both now.

Theotokion

In thee, O Full of Grace, all creation—both the company of Angels and the race of men—doth rejoice. O hallowed temple and spiritual paradise, boast of virgins; from thee God was incarnate and became a child, He, our God Who existed before the ages; for He made thy womb a throne, and He made thee more spacious than the heavens. In thee, O Full of Grace, all creation doth rejoice. Glory be to thee.

Then, Psalm 118, the Evlogitaria, and the Hypakoë

Eighth Tone

Standing at the tomb of the Life-giver, the myrrh-bearers sought the immortal Master

among the dead; and receiving the good tidings of joy from the Angel, they announced to the Apostles that Christ God is risen, granting great mercy unto the world.

The Hymns of Ascent in the Tone of the Week

First Antiphon

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

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

Glory; Both now.

In the Holy Spirit all things are quickened; He is Light of Light, a great God. We praise Him with the Father and the Word.

Second Antiphon

Let my heart be sheltered with the fear of Thee, in humble-mindedness, lest, by being exalted, it fall away from Thee, O All-compassionate One.

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

Glory; Both now.

By the Holy Spirit doth every divine see and foretell; he performeth most exalted wonders, singing of God, Who is One in Three. For though He shineth in Three, the Godhead doth rule as One.

Third Antiphon

I have cried unto Thee, O Lord; hearken, incline Thine ear unto me who cry, and cleanse me before Thou takest me hence.

Returning unto his mother, the earth, every man is straightway clothed with dissolution, to receive torments or rewards for things committed in lifetime.

Glory; Both now.

In the Holy Spirit we speak of God, the thrice-holy Unity. For the Father is beginningless, from Whom the Son was born timelessly. And the Spirit, Who is one with Them in form and rank, also shineth forth from the Father.

Fourth Antiphon

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

He that adorneth the lilies of the field, commandeth that one should not take thought for his raiment.

Glory; Both now.

By the Holy Spirit, as by one simple Cause, all things are sustained in a peace-bestowing manner. For as Lord, He is God of one essence with the Father and the Son.

Prokeimenon

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

Verse: Praise the Lord, O my soul. I will praise the Lord in my life, I will chant unto my God for as long as I have my being.

Then Let every breath, *and the reading of the First Matinal Gospel*, At that time, the eleven disciples... (*Matthew 28:16-20*). *Then* Let us who have beheld the Resurrection of Christ, *the Fiftieth Psalm, and the rest. For the Canons, the Canon of the Resurrection, to make four in each Ode; of the Cross and Resurrection, to make two in each Ode; of the Theotokos, to make two in each ode; and of the Saints, to make six in each Ode.*

The Canon of the Resurrection

Eighth Tone

Ode One

Irmos

The charioteer of Pharaoh was sunk in olden times by Moses's rod, which wrought a mighty wonder when, in the Cross's form, it struck the sea, dividing it in twain; and it led into safety sojourning Israel that fled by foot, chanting to the Lord God a song of praise.

Troparia

How can we not marvel at Christ's omnipotent Divinity? From His Passion it hath poured forth dispassion and incorruption for all the faithful, and hath made an undying spring to flow from His holy side, and everlasting life to come forth from the grave.

How comely the Angel appeareth to the women now, as he beareth the evident signs of innate immaterial purity. By his countenance he maketh known the splendour of the Resurrection as he crieth out: The Lord is risen!

Theotokion

From generation to generation, glorious things are spoken of thee, O Theotokos Mary; for thou didst contain God the Word in thy womb, and didst remain pure. Wherefore, we all acclaim thee, after God, as our protection.

The Canon of the Cross and Resurrection

Same Tone

Traversing the water

The grievous gates were lifted up and Hades' gate-keepers were terrified as they beheld in the nethermost regions Him that dwelleth on high, above the nature of all things.

The angelic orders were amazed on beholding fallen human nature seated on the Father's throne, for it had been confined to the nethermost regions of the earth.

The Canon of the Theotokos

Same Tone. Let us sing unto the Lord

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

The Virgin hath brought forth Thee, O Christ, Who art the life-bearing Cluster that drippeth the sweetness of universal salvation.

The Canon of All Saints

Same Tone. The charioteer of Pharaoh

While praising the ranks of Thy Saints, I ask that by their prayers I may be illumined in soul by Thy bight; for Thou art the Unapproachable Light Who by Thy beams dost drive away the darkness of ignorance, O Christ, Thou Giver of Light and Word of God.

When Thou wast lifted up on the Tree, Thou didst draw unto Thy knowledge the entire lot of the nations, O Master, and Thou didst illumine it with the light of the Holy Trinity through Thy holy Apostles, through whom Thou didst dispel error.

Being obedient unto Thy law, O Christ, Thine Apostles piously laid aside all the things of the earth; and these glorious ones made the whole world radiant with the light of grace while proclaiming Thee in an evangelical manner.

Rejoicing, the Martyrs took up Thy Cross and imitated Thine august Passion unwaveringly. These valiant ones feared neither the threat of the tyrants, nor fire, nor sword, nor stripes, nor hunger, nor death.

Theotokion

Manifestly acquiring a manly disposition, the virgins unwaveringly endured the

contests of martyrdom, O all-pure one. Rejoicing in godly wise, they were brought after thee unto thy Son, the King of all, as is written in the psalms.

Katavasia

I shall open my mouth to chant and with the Spirit shall I be filled, and words shall I now pour forth unto the Mother and Queen; and I shall be seen in joyous jubilation, acclaiming exultantly all of her wondrous deeds.

Ode Three

Of the Resurrection. Irmos

O Christ, Who in the beginning in wisdom didst establish the heavens with understanding, and didst set the earth on the waters, make me steadfast on the rock of the Church; for there is none holy save Thee, O only Friend of man.

Troparia

The saving Passion of Thy flesh, O Christ, hath justified Adam, who had been condemned by tasting of sin; for Thou Thyself, as the Sinless One, wast not liable to the experience of death.

Jesus my God hath shone the light of the Resurrection on them that sat in darkness and the shadow of death; and by His Divinity He bound the strong one and despoiled his vessels.

Theotokion

O Theotokos, thou hast proved to be more exalted than the Cherubim and Seraphim; for thou alone hast received the boundless God in thy womb, O undefiled one. Wherefore, all we the faithful do ever bless thee in hymns.

Of the Cross and Resurrection

Of the vault of the heavens

Thou didst banish me who of old disobeyed Thy commandments, O Lord, Who didst truly create me. But assuming my form and teaching me obedience, Thou hast made me once more a member of Thy household by Thy Crucifixion.

Foreknowing all things in Thy wisdom, O Lord, and having established the nethermost depths by Thine understanding, Thou in Thy condescension didst not disdain to raise him who was made in Thine image, O Word of God.

Of the Theotokos

Thou art the steadfastness

Grant us aid by thine entreaties, O all-pure one, and repulse the attacks of grievous afflictions.

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

Of All Saints

O Christ, Who in the beginning

The priests and shepherds were clothed with the sacred priesthood, which they wisely governed and worthily adorned, O Christ, for they were truly endowed with the word of teaching from above.

Made comely with the beauty of that primal creation of beauty, ye appeared as unerring luminaries and made the Church of Christ a Heaven, O Saints, adorning it in diverse manners, each one in his own land.

Being obedient unto Thy law and made radiant by diverse virtues, the assemblies of the blessed inherited the heavenly mansions rejoicing. For they all worthily performed the virtues, one accomplishing one, and another accomplishing another.

Theotokion

O Mother of God, for our sake and from a virginal womb thou didst give birth unto God the Word Who came forth from God. Him did the pure maidens long for in a God-befitting manner, and they manifestly followed after thee unto Him.

Katavasia

Make steadfast, O holy Theotokos, thou living and never-failing spring, all them that form a company and gather for to praise thy name; and by thy grace divine, O Maid, deem them all worthy of glory's crowns.

Kontakion of the Octoechos

Having risen from the tomb, Thou didst raise up the dead and didst resurrect Adam. Eve also doth dance for joy because of Thy Resurrection, and the ends of the world celebrate Thine arising from the dead, O Greatly Merciful One.

Oikos of the same

Having despoiled the dominion of Hades and raised the dead, O Long-suffering One, Thou didst meet the myrrh-bearing women, and didst bring them joy instead of sorrow. And unto Thine Apostles Thou hast made known the symbols of victory, O my life-giving Saviour, and Thou hast enlightened creation, O Friend of man. Wherefore, the world rejoiceth also at Thine arising from the dead, O Greatly Merciful One.

Sessional hymn

Eighth Tone

By conceiving the Wisdom

Keeping feast on the holy memorial of the forefathers, fathers, and patriarchs, apostles, and hierarchs, and martyrs, prophets, and righteous ones, the ascetics, and just, O Christ God, and of every name that is written in Thy Book of Life, we beseech them all to make intercession, and we pray: Grant Thy world peace by means of their prayers, O Lord, in that Thou art the Friend of man, that we all may cry unto Thee: O Christ God, Who art glorified in the counsel of Thy Saints, lo, Thou art He Who as is meet hast now truly glorified their memory.

Glory; Both now.

Theotokion

Let us all praise the heavenly gate and ark, yea, the all-holy mountain, the radiant cloud, the ladder to Heaven's heights, that true spiritual paradise, the redemption of Eve, the great treasure of all the world; for through her was salvation enacted for all mankind, and complete forgiveness and remission and loosing of ancient offences. Thus, for this cause, let us all cry out with great fervour and say to her: Do thou entreat thy Son and our God that He grant forgiveness of transgressions to them that in piety worship thine all-holy Offspring.

Ode Four

Of the Resurrection. Irmos

Thou art my strength; Thou art my power and might, O Lord; Thou a my God; Thou Who wast not absent from Thy Father's arms, Thou, Lord, art my joy. Thou hast deigned to visit our lowliness and our poverty. To Thee, therefore, I cry out with Abbacum the Prophet: Glory be to Thy power, O Friend of man.

Troparia

Though I was hostile to Thee, Thou didst love me exceedingly; for by a strange emptying of Thyself, O Compassionate Saviour, Thou didst come down to earth, and didst not shun even the degradation of mine utter lowliness; and though remaining at the height of Thine undefiled glory, Thou didst glorify me, who was once disgraced.

Who would not be astonished, O Master, at beholding death now done away with by Thy Passion? At seeing corruption being driven away by Thy Cross, and at Hades being emptied of his treasures by death? This is the marvellous work of the divine might of Thee, the Crucified One, O Friend of man.

Theotokion

Thou art the boast of the faithful, O unwedded one; thou art our protectress; thou art the refuge, the haven, and bulwark of Christians; for thou dost entreat thy Son, O all-blameless one, and dost save from perils those who, in faith and love, acknowledge thee, O pure one, as the Theotokos.

*Of the Cross and Resurrection
I have hearkened and heard*

The children of the lawless nailed Thee to the Cross, O Friend of man, whereby, since Thou art compassionate, Thou didst save them that glorify Thy Passion.

Having risen from the tomb, Thou hast raised with Thyself the dead who were in Hades, and, since Thou art compassionate, Thou hast enlightened them that glorify Thy Resurrection.

*Of the Theotokos
I have hearkened and heard*

O Thou unploughed field, who hast sprouted forth the life-creating Ear of Wheat Who granteth life to the world, save them that praise thee, O Theotokos.

All we who have been enlightened proclaim thee to be the Theotokos, O all-pure one; for thou hast brought forth the Sun of Righteousness, O Ever-virgin.

Of All Saints. Thou art my strength

Made one with Thee by love, and purely and sincerely taking delight in Thee, the company of Thy Saints doth dance the perpetual dance with the Angels in joy round about Thee, O Seer of all things, God and Lord of all.

O glorious Hieromartyrs, with youthful vigour, ye donned the crown of the Martyrs, ye that had already been adorned with the divinely-effectual chrism of the priesthood. Wherefore, O all-blessed ones, having rightly received twofold crowns, ye rejoice with Christ eternally.

Ye truly subjected the whole mind of the flesh unto the Spirit, O God-bearers, when by fasting ye utterly weakened its unruly impulses in an ascetical manner. And now, aflame with the light of passionlessness, ye have received the rewards of your labours.

As Martyrs of Christ, the First Martyr, ye collectively endured torments with great steadfastness, contesting as though in the bodies of others, O glorious ones. And since ye have now been shown forth as heirs of the Kingdom, ye pour forth healings for the faithful.

Theotokion

Thou becamest the Bride of God, O Birthgiver of God, since for our sake thou didst give birth bodily unto His Word Who is from before the ages. In Him women also have lived in a holy manner and have through thee adorned themselves with diverse contests, thereby setting aright the fall of our first mother.

Katavasia

When the Prophet Abbacum, O Thou Most High, learned of the divine and untraceable counsel of Thy pure incarnation from the womb of the blest Virgin, he cried out Glory to Thy power, O Lord my God.

Ode Five

Of the Resurrection. Irmos

Wherefore hast Thou deprived me and cast me, the hapless one, far from Thy countenance; and the outer darkness hath enshrouded and cast its gloom over me. Yet, now I beseech thee: Do Thou convert me and direct me to the light of Thy precepts, O Lord my God.

Troparia

Before Thy Passion Thou didst allow Thyself to be vested in a robe while being reviled, O Saviour, that Thou mightest clothe the uncomely nakedness of the first-fashioned man; and, naked, Thou wast nailed to the Cross, disrobing Thyself of the garment of death.

When Thou didst rise, Thou didst refashion my fallen nature from the earth of death, O Christ, thereby rendering it undying and showing it forth again as a royal image, shining with the light of incorruption.

Theotokion

Since thou hast a mother's boldness before thy Son, O all-pure one, neglect not to care for us thy kindred race, we pray; for thee and only thee do we Christians bring before the Master as our gracious intercession for forgiveness.

Of the Cross and Resurrection

Lord, enlighten us

Guide us by the power of Thy Cross, O Christ, for by means thereof we fall down in worship before Thee; and do Thou grant us Thy peace, O Friend of man.

Since Thou art supremely good, guide Thou our life, for we praise Thine arising; and do Thou grant us Thy peace, O Friend of man.

Of the Theotokos. Rising early

Becalm the tumultuous tempest of my passions, O thou that hast given birth to God, our Lord and Pilot.

The orders of Angels and the assemblies of men offer adoration unto thy Child, O immaculate Theotokos.

Of All Saints

Wherefore hast Thou deprived me

Like the divine Prophets, ye were deemed worthy to behold the things to come which ye longed for. In nobility of soul ye purified yourselves by an august manner of life, O God-bearers, being enlightened by the might of the Spirit.

The choir of the Saints is now adorned with divine gifts, even they that were before the Law, as well as the patriarchs, prophets, and apostles, and the assemblies of the martyrs, ascetics, and teachers, and the righteous together with the hieromartyrs.

Beholding the company of Thy Saints shining today with Thy radiance and with unquenchable lamps of grace, O Saviour, we unceasingly praise Thy divine wealth and bounty of good things, O Friend of man.

Theotokion

Since the all-modest women loved thy supremely wondrous Offspring, they accounted the delights of life as nought, O all-pure one; for with ardent love they desired His beauty and divine illumination alone.

Katavasia

All creatures were sore amazed at thy divine and great glory, Maid, O pure Virgin, who hast not known wed lock; for thou didst hold in thy womb the God of all, and gavest birth to the timeless Son, Who doth grant salvation unto all them that acclaim thy name.

Ode Six

Of the Resurrection. Irmos

Be gracious unto me, O Saviour, for mine iniquities are many; and do Thou raise me up from the depth of vices, I pray, for to Thee have I cried. And do Thou hearken unto me, O God of my salvation.

Troparia

By means of the tree, the author of evil cast me down mightily; but when Thou wast lifted up on the Cross, O Christ, Thou didst cast him down yet more mightily, making a show of him and raising him that was fallen.

Thou didst take compassion on Sion when Thou didst dawn forth from the tomb; and by Thy divine Blood Thou didst render her new instead of old, since Thou art compassionate. And now Thou reignest in her unto the ages, O Christ.

Theotokion

May we be freed from our grievous transgressions by thine entreaties, O pure Birth-giver of God, and may we attain to the divine radiance of the Son of God, Who was ineffably incarnate of thee, O all-pure one.

Of the Cross and Resurrection. Entreaty

Thou didst spread Thy palms upon the Cross, thereby healing the hand which the first-fashioned man unrestrainedly stretched out in Eden; and Thou didst taste of gall itself, O Christ, and since Thou art mighty, Thou hast saved them that glorify Thy sufferings.

The Redeemer tasted of the ancient sentence of death that He might do away with the reign of corruption. He went unto those in Hades and arose, and since He is mighty He saved all them that praise His Resurrection.

Of the Theotokos

Grant me a garment of light

We the faithful proclaim thee to be a temple of God, an ark, a soul-endowed bride-chamber, and a heavenly gate, O Theotokos.

O Mary, thou Bride of God, thine Offspring is the Destroyer of graven images, since He is God; He is worshipped together with the Father and the Spirit.

Of All Saints. Be gracious unto me

O Master, having found Thee to be a precious, choice, and firmly set corner-stone in Sion, the Saints, like select stones, did build themselves thereupon, as though upon an unshakeable foundation.

When Thy side was pierced, the drops of blood fell together with the deifying water, and refashioned the world. And the divine host of all the Saints addressed Thee as Benefactor.

We praise most reverently the God-inspired cloud of witnesses, who by, grace were made luminous, and shine more resplendently in the royal purple of their blood and in the crimson of their steadfast contest.

Theotokion

We all know thee to be the all-true Mother of God, through whom the nature of women, having been given strength, contested for Christ, O all-spotless one, and was filled with every virtue in a godly manner.

Katavasia

On this divine and most honoured feast of God's all-holy Mother, let all of godly mind now celebrate; come let us faithful now clap our hands, and send up glory unto the God Whom she hath borne.

Kontakion
Eighth Tone
The Original Melody

As to creation's Planter, all the world doth offer unto Thee as nature's first-fruits the God-bearing Martyrs, Lord, for they bare witness unto Thee. Thus, preserve Thou Thy Church by their entreaties, O Saviour, in the profoundest peace, through the pure Theotokos, O Thou Who art greatly merciful.

Ikos

They that have borne witness in all the earth and have taken up their dwelling in the Heavens, who have imitated Christ's Passion and who have taken away our passions, are assembled here today, showing that the Church of the first-born presenteth a type of the Church above as she crieth out to Christ: Thou art my God; do Thou preserve me through the pure Theotokos, O Thou Who art greatly merciful.

The Synaxarion of the Menaion, then the following:

On this day, the Sunday after Pentecost, we celebrate the feast of All Saints who shone forth throughout all the world, North and South, East and West.

Verses

All the friends of my Lord do I praise; If any would, let him make mention of them all.

By the intercessions of Thine immaculate Mother, O Christ God, and of all Thy Saints from all ages, have mercy and save us, since Thou alone art good and the Friend of man. Amen.

Ode Seven

Of the Resurrection. Irmos

Of old the fire in Babylon revered the condescension of God. Wherefore, the Youths danced with a joyful step in the furnace as though it were a meadow, and they chanted: Blessed is the God of our Fathers.

Troparia

Thy glorious emptying of Thyself and the divine abundance of Thy poverty, O Christ, amaze the Angels as they behold Thee nailed to the Cross so as to save them that cry out with faith: Blessed is the God of our Fathers.

By Thy divine descent, the nethermost regions were filled with light, and darkness, our former persecutor, was driven away. Hence, they that had been bound from all ages past arose, crying out: Blessed art Thou, O God of our Fathers.

Triadicon

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

Of the Cross and Resurrection

Once from out of Judæa

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

Having risen from the grave as from sleep, O Compassionate One, Thou hast rescued all from corruption. Creation is confirmed in the Faith by the Apostles who preached Thy Resurrection. O God of our Fathers, blessed art Thou.

Of the Theotokos. Same Irmos

Having taken flesh from a virginal womb, Thou hast appeared for our salvation.

Wherefore, acknowledging Thy Mother as the Theotokos, we cry out in gratitude: O God of our Fathers, blessed art Thou.

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

Of All Saints. Of old the fire in Babylon

The orders of the Saints now enjoy godly delight as they unceasingly praise Him that resteth in the Saints. Rejoicing, they form a choir and chant: Blessed is the God of our Fathers.

Made majestically radiant with the divine illuminations of the thrice-resplendent effulgence, the assemblies of the Saints piously speak with divine authority concerning the threefold Unity, even the co-beginningless Father, Son, and Holy Spirit.

When Thou, O God, shalt be seen among gods in Thine ineffable glory bestowing due rewards and granting crowns unto each one, do Thou then deem all worthy to chant unto Thee: Blessed is the God of our Fathers.

Let us joyously sing of the company of all the Saints, which is composed of every race, rank, and way of life, and let us chant together with them: Blessed is the God of our Fathers.

Theotokion

O all ye maidens, as ye together form a divine choir, cry out with a great voice: Be glad, O Mary, thou immaculate and all-holy Birth-giver of God, who didst make the Source of Joy to flow forth for us.

Katavasia

No created thing, but only the Creator would the godly-minded Youths adore and worship as God; but manfully trampling down threats of fire, they cried out: O supremely-praised and all-acclaimed One, blest art Thou, O Thou Lord God of our Fathers.

Ode Eight

Of the Resurrection. Irmos

In a frenzy, the Chaldean tyrant heated the furnace sevenfold for the worshippers of God. But seeing them saved by a mightier Power, he cried out: Bless the Creator and Redeemer, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

Troparia

In a God-befitting manner the supremely divine power of Jesus' Divinity shone forth in those of our kind; for having in the flesh tasted of death on the Cross for the sake of all, He destroyed the might of Hades. Unceasingly bless Him, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

The Crucified One hath arisen; the great braggart is laid low; and he that was fallen and broken hath been raised up. Corruption is banished and incorruption hath blossomed forth, for mortality is swallowed up by Life. Bless Him, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

Triadicon

Him Who is the thrice-luminous Godhead, shining with a single radiance from a single nature in three hypostases, even the unoriginate Begetter, and the consubstantial Word of the Father, and the Spirit Who is of one essence and reigneth together with Them, do ye bless, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

*Of the Cross and Resurrection
The Youths, who became victors*

Upon the Tree the Lord stretched out His hands to me, the naked one, and by His comely nakedness He called me to Himself that He might comfort me. O all ye works, bless the Lord, and supremely exalt Him unto the ages.

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

Of the Theotokos. The King of Heaven

Quench the enticing and flaming darts which our enemies have directed against us, O pure one, that we may praise thee unto the ages.

O Virgin, in a manner surpassing nature, thou didst give birth to God the Word, the Creator and Saviour. Wherefore, we praise thee unto all the ages.

Of All Saints. In a frenzy

O ye martyrs, prophets, and apostles; august assembly of hieromartyrs, the just, and the righteous; divine choir of teachers, together with the myrrh-bearing women, rejoice as ye chant: Bless Him, O ye children; praise Him, O ye priests; and supremely exalt Him, O ye people, unto all the ages.

O ye Saints, who bear in yourselves the radiance that surpasseth the mind and are filled with divine gladness and joy, ye are called gods by reason of your nearness to God. Ye stand in the presence of the deifying effulgences and have been enlightened with rays of ineffable glory. Supremely exalt Christ unto all the ages.

Having appeared as luminaries of many lights, O Saints, ye make radiant the heaven of the Church with various gifts and diverse beauties, in righteousness, chastity, courage, and prudence, and ye cry: Praise Christ, O ye priests, and supremely exalt Him, O ye people, unto the ages.

Theotokion

O all ye godly-minded women who have been perfected in Christ by the Spirit, as with gladness ye now encircle the immaculate Virgin and true Mother of God, who hath delivered us from the curse of our first mother Eve, do ye now praise unto the ages the Fruit that she hath borne.

Katavasia

Three guiltless Youths cast in the furnace were saved by the Offspring which the Theotokos bare, then in figure and in type, now in very truth and deed; and He hath gathered all the world, which crieth out in chant: Ye works of His, O sing the Lord's praises, and exalt Him greatly for ages and all ages.

Ode Nine

Of the Resurrection. Irmos

The heavens were astonished and stood in awe, and the ends of the earth, Maid, were sore amazed, for God appeared bodily to mankind as very man. And lo, thy womb hath proved to be vaster and more spacious than heaven's heights. For this, O Theotokos, the choirs and assemblies of men and Angels magnify thy name.

Troparia

Being simple in Thy divine and unoriginate nature, O Christ God, Thou becamest compound by taking up flesh to which Thou gavest being within Thyself, O Word of God. And though Thou didst undergo sufferings as man, Thou didst remain foreign to sufferings as God. Wherefore, we magnify Thee Who dost exist in two unmingled and undivided

essences.

When Thou hadst become man by nature, O Most High, Thou didst come down to Thy servants and, according to Thy divine essence, didst speak of God as Thy Father. When Thou didst rise from the tomb, Thou didst make Him Who is God and Master by nature to be the Father of the earthborn by grace. We all magnify Thee together with Him.

Theotokion

O Virgin, thou wast seen to be the Mother of God when thou didst supernaturally bring forth in the flesh the good Word, Whom the Father, in His goodness, brought forth from His heart before all ages, and Whom we now perceive to be above all corporeality, though He is clothed with flesh.

Of the Cross and Resurrection

Every ear was terrified

We know Thee to be the Son of God by nature, Who wast conceived in the womb of the Theotokos and becamest man for us; and we beheld Thee suffering on the Cross in Thy human nature, while yet remaining impassible as God.

The gloomy darkness was dispelled; for out of Hades there arose the Sun of Righteousness, Christ, the heavenly Man, the God upon earth, radiant with the light of the Godhead, enlightening all the ends of the earth. We magnify Him Who is twofold of nature.

Of the Theotokos

Most rightly we confess thee

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

We praise thee with psalms, O Full of Grace, and we unceasingly cry out: Rejoice; for thou hast caused gladness to flow forth for all.

Of All Saints

The heavens were astonished

Shielded with hope and love and fenced about with faith, the gathering of the chosen, even the foremost witnesses in behalf of the truth, nobly endured with rejoicing the tortures and stripes and all the threats of the tyrants, for they possessed Christ, Who bestoweth victory in contest.

As is meet, let us now acclaim as a haven of salvation the Baptist, the apostles, the prophets, the martyrs, the ascetics, the divine teachers, the priests, the assembly of patriarchs, the noble hieromartyrs, the God-loving women, the righteous, and the just.

Since ye have been tried in the fire of temptations and were not enticed by pleasures, ye glorious ones, O assembly of the Saints in the Heavens, with the taking away of the looking glass and with the dispelling of the shadow by the manifestation of the truth, ye rejoice sincerely as ye stand before the Master's throne of light.

Theotokion

Thou art seen to be the uniter of things that were separated, for through thee men have truly become fellow citizens with the Angels in the Heavens; and now the ranks of all the Saints bear witness together with them, as they praise with eternal songs Him Whom thou didst bear, O Virgin Theotokos.

Katavasia

Let every earthborn man upleap in the spirit, and now hold his torch on high; and let all the bodiless noetic hosts now celebrate joyously the Theotokos's sublime and sacred festival, as they cry out: Rejoice, O thou all-blessed one, Ever-virgin and pure Mother of our God.

Exapostilarion of the Octoechos
Second Tone. The Original Melody

Upon that mount in Galilee let us join the disciples to look in faith on Christ, Who saith He hath received dominion o'er things above and things below. Let us learn how He teacheth that we should baptize all nations in the Name of the Father, and of the Son, and the Holy Spirit, and that, as promised, with His initiates He will be until the end of all things.

Another Exapostilarion, of the Saints
Same Melody

With hymns let us crown as is meet the Baptist and Forerunner, the prophets and apostles with the martyrs and wise hierarchs, ascetics and hieromartyrs, the women who loved God and the just ones and the righteous ones, with all the ranks of angels, and let us pray and make supplication that we may also attain unto the glory which they have with Christ the Saviour.

Theotokion. Same Melody

He that is ever glorified on high as God by Angels ineffably did not forsake the bosom of the Father, O spotless one, when He came down, unto us here below; and thou didst become the cause of our salvation in that thou didst lend flesh to Him in a manner past all speech from thy pure blood. O pure one, ask that He forgive the sins of us, thy servants.

For the Praises we allow for eight verses and chant five Stichera of the Resurrection, and three Stichera of the Saints:

Stichera of the Resurrection
Eighth Tone
The Original Melody

Lord of all, though standing before the tribunal and being judged there at Pilate's hands, Thou didst not depart from Thy Father, seated with Him on Thy throne above. Thou didst arise from the dead, O Friend of man most merciful, and thereby Thou didst set the whole world free from its slav'ry to the enemy.

Lord of all, Thou didst grant the Cross as a weapon for us to counter the devil's guile. It rend'reth him trembling and fearful; he cannot look on the might thereof. For it doth raise up the dead, and hath destroyed the might of death. Hence, Thy dread Burial and Arising do we worship and acclaim with hymns.

Lord of all, though of old the Jews had entombed Thee within the sepulchre as one dead, yet Thou wast watched over by soldiers just as though Thou wert a sleeping king. And as the Treasure of Life, Thou wast secured with seals, O Christ, but Thou didst rise up, thereby bestowing incorruption on our souls, O Lord.

Thine Angel, who proclaimed the Resurrection, O Lord, on the one hand frightened the guards, and on the other, called to the women, saying: Why seek ye the Living among the dead? He is risen as God and doth grant life to the whole world.

Anatolian Sticheron

Thou didst suffer on the Cross, Thou Who art impassible in Thy Godhead. Thou didst submit to three-day burial that Thou mightest free us from slavery to the enemy. And Thou hast made us immortal, that Thou mightest grant us life, O Christ God, through Thy Resurrection, O Friend of man.

Stichera of the Saints
Fourth Tone. As one valiant

Christ the Lord hath made wondrous all of His Saints that were on the earth, for these blessed ones received in their very flesh His wounds and sufferings and have been arrayed

therewith splendidly. And they stand manifestly decked out with divine comeliness. Let us therefore praise and acclaim them as unwithering blossoms and as willing sacrifices, and as unerring stars of the Church.

Verse: The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Let the prophets, apostles, and all the righteous, the teachers with all the hieromartyrs, the just, and fervent choirs of women who did contest and those who strove in ascetic deeds, yea, that multitude of saints, and the hosts of the righteous ones, let them all be praised with most sacred hymns, for they have inherited the Kingdom in the highest, and they abide now in Paradise.

Verse: Wondrous is God in His Saints.

Since by means of their virtues' light they made earth to be heavenly, and in their great struggles did emulate Christ's death, and since they travelled that path, the cause of true immortality, and excised our mortal ills by the marvellous surgery of the grace of God, let the Martyrs, who did contest throughout the world wholeheartedly and nobly, be lauded now and acclaimed with hymns.

Glory.

First Tone

As the disciples were hastening to the mountain, the Lord came to them that He might ascend from the earth; and they worshipped Him and learned of the power given to Him in every place. They were sent forth to every land under heaven to preach the Resurrection from the dead and the restoration to the Heavens; He promised them, not lying, that He would be with them forever; for He is Christ God, the Saviour of our souls.

Both now.

Theotokion

Most blessed art thou, O Virgin Theotokos; for through Him Who was incarnate of thee, Hades was taken captive, Adam was recalled, the curse was annulled. Eve was freed, death was put to death, and we were brought to life. Wherefore, with hymns we cry aloud: Blessed art Thou, O Christ our God, Who hast been thus well pleased; glory be to Thee.

The Great Doxology and the dismissal.

Divine Liturgy

The Typica, and for the Beatitudes, hymns to make twelve; four from the Octoechos:

Eighth Tone

Remember us, O Christ, the Saviour of the world, even as Thou didst remember the thief upon the Cross; and deem us all worthy of Thy Heavenly Kingdom, O only Compassionate One.

Nailed to the Tree of Thine own will, O our Saviour, Thou didst deliver Adam from the curse of the tree; and, as Thou art compassionate, Thou didst restore to him Thine image and didst make him to dwell again in Paradise.

Hearken, O Adam, and rejoice with Eve; for he that of old stripped you both naked and took us captive by deceit is brought to nought by the Cross of Christ.

Today Christ is risen from the grave, granting incorruption unto all the faithful; and He doth inaugurate joy for the myrrh-bearers after His Passion and Arising.

And from the Canon of the Saints, the third and sixth Odes.

The Prokeimenon of the Epistle

Fourth Tone

Wondrous is God in His Saints, even the God of Israel.

Verse: In congregations bless ye God, the Lord from the well-springs of Israel.

The Epistle of Saint Paul to the Hebrews (Hebrews 11:33 –12:2)

Brethren, all the Saints through faith subdued kingdoms...

Alleluia

Fourth Tone

The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations.

Verse: Many are the tribulations of the righteous, and the Lord shall deliver them out of them all.

The Holy Gospel according to Saint Matthew (Matthew 10:32–33, 37–38; 19:27–30)

The Lord said unto His disciples: Whosoever shall confess Me before men...

The Communion Hymns

Praise the Lord from the Heavens, praise Him in the highest. Alleluia.

Rejoice in the Lord, O ye righteous, praise is meet for the upright. Alleluia.

КОНЕЦЪ, ѿ БГ҃Ъ НАШЕМОУ СЛАВА.
The end, and to our God be the glory!

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Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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