The Order of Matins: Sundays and Feasts

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Foreword

Matins is the Church’s morning liturgical prayer. In the Byzantine tradition, its themes are several: repentence for our sins and offenses, meditation on the history of salvation, and pure praise of God. On Sundays, the further theme of the Resurrection of our Savior, Jesus Christ, is predominant.

In the Great Russian (Muscovite) tradition and in Greek monasteries, Vespers and Matins are combined into the All-Night Vigil, which is celebrated on Saturday evenings and on the eves of major feasts. But in the Ruthenian tradition, as in most Greek parish churches, Matins is celebrated in the morning, before the Divine Liturgy. This book contains the service of Matins for ordinary Sundays, as celebrated according to the Ruthenian usage. With small adaptations, made according to the Typikon, it can also be used to celebrate Matins on feast days.

The Order of Sunday and Festal Matins

Matins begins with a blessing, followed by the chanting of Psalms 19 and 20, the troparion of the Cross, and prayers for the nation and its rulers. (This part of the service, called the “Royal Office”, is usually omitted, and is not included in this book.) After a solemn blessing, “Glory to the holy, consubstantial, life-creating and undivided Trinity”, a single reader intones the Hexapalmos, or “six psalms” of Matins. These psalms, penitential in nature, lead us to trust in God’s mercy and to ask for his assistance, which we proceed to do in the Litany of Peace. Then a refrain in honor of God’s immanence, “The Lord is God and has revealed himself to us”, is sung by all, alternating with verses from Psalm 117, after which the proper troparia of the day are sung.

Matins continues with the chanting of three portions, or kathisma, of the Psalter. On Sundays, the first kathisma and its sessional (“sitting”) hymns, and the second kathisma and its sessional hymns, form the first two psalter readings. The third psalter reading is either Psalm 118, a meditation on God’s Law, or Psalms 134 and 134, called the Polyeleos (meaning “much mercy”, from the refrain “for his love (mercy) endures forever”). The third reading from the psalter concludes on Sunday with a series of troparia in honor of the Resurrection (“Hosts of Angels”, recalling the visit of the myrrh-bearing women to the Lord’s tomb, and the Sunday hypakoe); and on feasts with the singing of the festal Exaltation and the sessional hymn or hypakoe of the feast.

On Sundays and feasts, the selections from the Psalter are followed by a Gospel reading. We prepare for this reading by singing a set of Gradual hymns, a prokeimenon, and a
responsory, “Let everything that lives and that breathes give praise to the Lord”, with verses. The Gradual Hymns are a set of 9 short hymns whose content comes from Psalms 119-132, the “Psalms of Ascent” sung by pious Jews approaching the Temple. There is a Gradual in each of the eight tones for Sundays; on feasts, the gradual in tone 4 (“Ever since the days of my youth”) is sung.

The priest sings the Gospel, even if a deacon is present. On ordinary Sundays, the Gospel reading is taken from an 11-week cycle of Resurrection accounts; on feasts, the special Matins Gospel for the feast is used. On Sundays, we sing the Hymn of the Resurrection (“Having beheld the Resurrection of Christ”) immediately after the Resurrection Gospel. When the Gospel reading is complete, Psalm 50 is chanted, with stichera (verses following selected verses of the psalm), and the litany, “Lord, save your people.”

The Canon, a liturgical poem of sorts, marks the transition from the Psalter and Gospel readings to the second major division of Matins, the service of praise sometimes called “Lauds”. The Canon began as the Church’s meditation on the nine scriptural hymns called canticles. Gradually, the scriptural canticles themselves were dropped (except on weekdays in the Great Fast), but the theme-songs (irmoi) and the troparia associated with them were retained. On any given day, irmoi and troparia from several different canons may be combined, according to the directives provided in the Typikon, to form the “odes” of the canon. (Ode two, based on Moses’ “Song of Warning”, is only sung on certain penitential days). Each ode or group of odes may be followed by a katavasia, an irmos from the same or a different canon, which emphasizes the day’s celebration. If oil was blessed as part of the service of Litija at Vespers, then during the singing of the Canon, the people may come forward to venerate the Gospel book and be anointed by the priest with the blessed oil.

One scriptural canticle is always sung at Matins: the Canticle of the Theotokos, “My soul magnifies the Lord”), from the Gospel according to Saint Luke. The Canon concludes with the singing of this canticle and its attendant irmos, troparia and katavasia, during which the church is incensed.

Having praised God’s closeness to us in the first part of Matins (“The Lord is God, and has revealed himself to us”), we begin the final major section of Matins by praising his transcendence (“Holy is the Lord our God”). Then the reader chants the Hymn of Light for the Sunday or feast.

The Psalms of Praise (Pss. 148-150) and the Great Doxology form the high point of this final major section. Psalms 148, 149 and 150 are sung in the same fashion as the
Lamplighting Psalms at Vespers: the first few verses are sung to the melody associated with the stichera appointed for the day, and the middle verses are chanted. The final verses of the psalms are sung by the cantor, alternating with the singing by all present of the stichera “at the Praises” of the Sunday or feast. The Great Doxology, which follows, is an ancient morning hymn, used in both the Eastern and Western Churches, and combining praise, thanksgiving and supplication. Matins concludes with the dismissal troparion of the day, the Litany of Supplication, and the blessing and dismissal.

Source of Texts and Melodies

The Inter-Eparchial Liturgy Commision (IELC) of the Byzantine Catholic Church has translated “The Lord is God”, the Polyeleos, the Great Doxology, and first three stichera at the Praises in all eight tones, as well as the Troparia and Kontakia of the Resurrection in all eight tones, and the Festal Theotokion in Tone 4. The translation of the psalms is that of the Grail Psalter, adapted as needed to the Septuagint for Byzantine liturgical use, and used with permission. The remaining hymnody is taken (with modifications) from the Order of Matins published by the Sisters of the Order of Saint Basil the Great, Uniontown, Pennsylvania.

For the most part, the melodies contained in this book are transcribed from the Tserkovnoje Prostopinije of Bokshaj and Malinich, who wrote down the melodies of the Southwestern Rus’ plainchant as they were sung in Holy Cross Cathedral in Užhorod in Podkarpatska Rus’. The form of the melodies of the Troparia and Kontakia of the Resurrection, in all eight tones, are taken from the “Divine Liturgies of Our Holy Fathers John Chrysostom and Basil the Great” as prepared by the Inter-Eparchial Music Commission (IEMC) of the Byzantine Catholic Church. This is also true of the music for the Polyeleos and the Great Doxology. All of the other music was transcribed by the Metropolitan Cantor Institute of the Archeeparchy of Pittsburgh.

Musically, Matins is the most complicated of the services of the Byzantine Catholic Church. In it, the following sets of melodies are used with these specific texts:

- “The Lord is God” and the Troparia: Resurrection tones
- Sessional Hymns: either Resurrection tones or special melodies (podobni)
- Hypakoe: Resurrection tones
- Gradual Hymns: Stepenna tones
- Prokeimenon, “Let everything that lives,” and “Holy is the Lord:” Prokeimensa tones
- Stichera at Psalm 50: samohlasen tones (with one exception, which is Tone 2 Bolhar)
- Irmosi and Katavasiai: Irmos tones, either regular or special melodies
• Kontakia: Resurrection tones or special melodies
• Hymns of Light: either recited or sung to special melodies
• Psalms of Praise and their stichera: either samohlasen tones or special melodies
• The Gospel Stanzas: samohlasen tones

There are, as well, melodies not derived from the eight-tone system:
• Polyeleos (Psalms 135 and 136)
• Choirs of Angels
• The Canticle of the Theotokos
• The Great Doxology

In the Slavonic service books such as the Ochtoechos, the Pentecostarion, the Triodion, and the Menaion, Sessional Hymns, and the stichera for the “Praises” at the end of Matins, are often indicated with a tone designation (i.e., Tone 1) and a further description (i.e., podoben: Hrob tvoj). This means that, instead of using Resurrection Tone 1 to sing the text, the melody written for the Sessional Hymn text “The soldiers guarding your tomb…” is assigned to be sung with the text in question. These melodies are also a part of Ruthenian heritage, though not recorded in the Bokshaj collection. With the exception of Tone 4 podoben, Udivisja Josif, which is transcribed in Bokshaj, the Sessional Hymn special melodies are transcribed from the Galician books (especially the Basilian chant book).

The eight “Stepenna” tones sung to the Gradual Hymns are represented in Bokshaj only by the Festival Tone 4, which is given with the text Ot julnosti mojeja (Ever since the days of my youth). In this volume, the melodies given for the other seven Stepenna tones are taken from the Serbian Osmoglasnik. While there are certainly melodies in the L'viv Irmologion for the Gradual Hymns, they are highly melismatic in nature and unlikely to be sung outside of monasteries. The Serbian chant for these texts, while still melismatic, is more useable in a parish setting.

**Implementing Matins in the Parish**

Matins on Sundays and feasts can take anywhere from 45 minutes to three hours to celebrate, depending on how the service is abbreviated for parish use, and how much of the prescribed material is used at the Canon.

Matins (like Vespers) is a principal hour of the daily liturgical cycle, which should not be displaced by minor services such as the Hours or Typica, or by private devotions. The Metropolitan Cantor Institute recommends that, where possible, parishes celebrate the actual service of Matins, rather than singing individual Matins hymns.
While we would wish to see Matins celebrated without significant abbreviations, in order to provide the faithful with the riches of the Byzantine liturgical tradition, we understand that a Matins service of more than an hour or so is unlikely to receive support in a parish setting, at least at first. On the other hand, an over-abbreviated Matins could become a “parish standard”, lacking its varying hymnody, and difficult to expand later on.

When beginning Matins in a parish, the following abbreviations can be taken without irreparably damaging the integrity of the service:

• The Hexapsalmos can be reduced to one psalm, perhaps varying from one celebration to the next.
• The first and second Psalter readings can be omitted.
• The Hypakoe and Gradual Hymns can be omitted.
• The Canon can be omitted, but only as a temporary measure.

This service should take between 45 minutes and an hour to celebrate, as long as the singing is not allowed to drag. Once the cantors/choir and faithful are familiar with the order of service and the fixed hymns of Matins, we recommend that the Canon (or at least one variable ode, together with ode 9) be added, and that the entire Hexapsalmos be chanted. The Typikon provides guidance on which Canon is preferred when several are combined on a given day.

Depending on the availability of a cantor trained in the use of the Typikon, and several singers or a choir, the entire Canon could eventually be sung, and the Psalter readings, the Hypakoe and Gradual Hymns added, allowing the faithful to experience the full richness and theology of Matins.

**Celebrations in the home, or when clergy are unavailable**

Matins, like Vespers, can be celebrated in the home, or in parish or mission settings, even when a priest is not available to lead the service:

Instead of the initial blessing, the following is said: “Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.” All other priestly and diaconal blessings, prayers and exclamations are omitted, except as indicated below.

In place of the Litany of Peace and the Litany of Supplication, the following is said: “Lord, have mercy (twelve times). Glory to the Father.. Now and ever… Amen.”

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In place of each Little Litany, the following is said: “Lord, have mercy (three times). Glory to the Father. Now and ever... Amen.”

The verses at *The Lord is God, Let everything that lives*, and *Holy is the Lord* are sung by the reader.

The Gospel is read in a normal speaking voice.

The final blessing is said in the vocative: “O Christ our God, risen from the dead, have mercy on use and save us through the prayers of your most pure Mother, through the prayers of *(patron of the church)* and of *(saint of the day)* and of all the saints, for you are good and love us all.”

Complete rubrics for “reader services” are available from the Metropolitan Cantor Institute. Permission of the parish priest or bishop should be obtained before celebrating such a service in church.

May this volume of the Order of Sunday Matins be for the glorification of the Triune God and for the edification of the faithful of the Byzantine Catholic Church. Glory to God in all things! Amen.

*September 1, 2006*

*Beginning of the New Ecclesiastical Year*
The Office of Matins on Sundays

The priest, vested in epitrachilion and phelonion, incenses the Holy Table, Icon Screen, the whole church, and the people. The deacon precedes him with a lighted candle. The priest then stands before the Holy Doors, holding the censer.

The deacon stands to his right and says:

Deacon: In the name of the Lord, Father, give the blessing.

While making the sign of the cross with the censer, the priest says:

Priest: Glory to the holy, consubstantial, life-creating and undivided Trinity, ☩
always, now and ever and forever.

Response: ☫
A - men.

Each time with a bow:

Glory to God in the highest,
and to people on earth, peace and good will. (three times.)

O Lord, open my lips
and my mouth will declare your praise. (twice)

The Lector, holding a candle and standing in the middle of the church, chants the Hexapsalmos without melody. [Usually, only one psalm is chosen.] During this psalm (or, if all are read, at the beginning of Psalm 87), the priest, having removed his phelonion, says the Matins Prayers of Light in front of the Holy Doors. The deacon returns to the altar.

Hexapsalmos

Psalm 3 How many are my foes, O Lord!
How many are rising up against me!

How many are saying about me:
"There is no help for him in God."
But you, Lord, are a shield about me,
my glory, who lift up my head.

I cry aloud to the Lord.
He answers from his holy mountain.

I lie down to rest and I sleep.
I wake, for the Lord upholds me.

I will not fear even thousands of people
who are ranged on every side against me.

Arise, Lord; save me, my God,
you who strike all my foes on the mouth,
you who break the teeth of the wicked!

O Lord of salvation,
bless your people!

and again:
I lie down to rest and I sleep.
I wake, for the Lord upholds me.

Psalm 37

O Lord, do not rebuke me in your anger;
do not punish me, Lord, in your rage.

Your arrows have sunk deep in me;
your hand has come down upon me.

Through your anger all my body is sick:
through my sin, there is no health in my limbs.

My guilt towers higher than my head;
it is a weight too heavy to bear.

My wounds are foul and festering,
the result of my own folly.

I am bowed and brought to my knees.
I go mourning all the day long.

All my frame burns with fever;
all my body is sick.

Spent and utterly crushed,
I cry aloud in anguish of heart.
O Lord, you know all my longing:
my groans are not hidden from you.

My heart throbs, my strength is spent;
the very light has gone from my eyes.

My friends avoid me like a leper;
those closest to me stand afar off.

Those who plot against my life lay snares;
those who seek my ruin speak of harm,
planning treachery all the day long.

But I am like the deaf who cannot hear,
like the dumb unable to speak.

I am like a man who hears nothing
in whose mouth is no defense.

I count on you, O Lord;
it is you, Lord God, who will answer.

I pray: "Do not let them mock me,
those who triumph if my foot should slip."

For I am on the point of falling
and my pain is always before me.

I confess that I am guilty
and my sin fills me with dismay.

My wanton enemies are numberless
and my lying foes are many.

They repay me evil for good
and attack me for seeking what is right.

O Lord, do not forsake me!
My God, do not stay afar off!

Make haste and come to my help,
O Lord, my God, my Savior!

_and again:
O Lord, do not forsake me!
My God, do not stay afar off!

Make haste and come to my help,
O Lord, my God, my Savior!
Psalm 62

O God, you are my God, for you I long; for you my soul is thirsting.

My body pines for you like a dry, weary land without water.

So I gaze on you in the sanctuary to see your strength and your glory.

For your love is better than life, my lips will speak your praise.

So I will bless you all my life, in your name I will lift up my hands.

My soul shall be filled as with a banquet, my mouth shall praise you with joy.

On my bed I remember you. On you I muse through the night for you have been my help; in the shadow of your wings I rejoice.

My soul clings to you; your right hand holds me fast.

Those who seek to destroy my life shall go down to the depths of the earth.

They shall be put into the power of the sword and left as the prey of the jackals.

But the king shall rejoice in God; (all that swear by him shall be blessed) for the mouth of liars shall be silenced.

*and again:*
On you I muse through the night for your have been my help; in the shadow of your wings I rejoice.

My soul clings to you; your right hand holds me fast.

Glory to the Father and to the Son and to the Holy Spirit: now and ever and forever. Amen.
Each time with a bow:

Alleluia! Alleluia! Alleluia! Glory to you, O God! (twice)

The third time, all sing with melody:

Al - le - lu - ia, al - le - lu - ia, al - le - lu - ia! Glo - ry to you, O God.

All: Lord, have mercy. (three times)
Glory to the Father, and to the Son, and to the Holy Spirit.


The priest goes in front of the Holy Doors and reads the Prayers of Matins. The deacon returns to the altar. The Lector continues:

Psalm 87 Lord my God, I call for help by day;
I cry at night before you.

Let my prayer come into your presence. 
O turn your ear to my cry.

For my soul is filled with evils; 
my life is on the brink of the grave.

I am reckoned as one in the tomb; 
I have reached the end of my strength,

Like one alone among the dead, 
like the slain lying in their graves;

like those you remember no more, 
cut off, as they are, from your hand.

You have laid me in the depths of the tomb, 
in places that are dark, in the depths.

Your anger weighs down upon me; 
I am drowned beneath your waves.

You have taken away my friends 
and made me hateful in their sight.

Imprisoned, I cannot escape; 
my eyes are sunken with grief.
I call to you, Lord, all the day long; to you I stretch out my hands.

Will you work your wonders for the dead? Will the shades stand and praise you?

Will your love be told in the grave or your faithfulness among the dead?

Will your wonders be known in the dark or your justice in the land of oblivion?

As for me, Lord, I call to you for help; in the morning my prayer comes before you.

Lord, why do you reject me? Why do you hide your face?

Wretched, close to death from my youth, I have borne your trials; I am numb.

Your fury has swept down upon me; your terrors have utterly destroyed me.

They surround me all the day like a flood, they assail me all together.

Friend and neighbor you have taken away: my one companion is darkness.

and again:
Lord my God, I call for help by day; I cry at night before you.

Let my prayer come into your presence. O turn your ear to my cry.

Psalm 102

My soul, give thanks to the Lord; all my being, bless his holy name.

My soul, give thanks to the Lord and never forget all his blessings.

It is he who forgives all your guilt, who heals every one of your ills,

who redeems your life from the grave, who crowns you with love and compassion,
who fills your life with good things, 
renewing your youth like an eagle's.

The Lord does deeds of justice, 
gives judgment for all who are oppressed.

He made known his ways to Moses 
and his deeds to Israel's sons.

The Lord is compassion and love, 
slow to anger and rich in mercy.

His wrath will come to an end; 
he will not be angry for ever.

He does not treat us according to our sins 
or repay us according to our faults.

For as the heavens are high above the earth 
so strong is his love for those who fear him.

As far as the east is from the west 
so far does he remove our sins.

As a father has compassion on his sons, 
the Lord has pity on those who fear him;

for he knows of what we are made, 
he remembers that we are dust.

As for man, his days are like grass; 
he flowers like the flower of the field;

the wind blows and he is gone 
and his place never sees him again.

But the love of the Lord is everlasting 
upon those who hold him in fear;

his justice reaches out to children's children 
when they keep his covenant in truth, 
when they keep his will in their mind.

The Lord has set his sway in heaven 
and his kingdom is ruling over all.
Give thanks to the Lord, all his angels,
mighty in power, fulfilling his word,
who heed the voice of his word.

Give thanks to the Lord, all his hosts,
his servants who do his will.

Give thanks to the Lord, all his works,
in every place where he rules.
My soul, give thanks to the Lord!

_and again:_
In every place where he rules.
My soul, give thanks to the Lord!

**Psalm 142**

Lord, listen to my prayer:
turn your ear to my appeal.

You are faithful, you are just; give answer.
Do not call your servant to judgment
for no one is just in your sight.

The enemy pursues my soul;
he has crushed my life to the ground;

he has made me dwell in darkness
like the dead, long forgotten.

Therefore my spirit fails;
my heart is numb within me.

I remember the days that are past:
I ponder all your works.

I muse on what your hand has wrought
and to you I stretch out my hands.

Like a parched land my soul thirsts for you.
Lord, make haste and answer;
for my spirit fails within me.

Do not hide your face
lest I become like those in the grave.

In the morning let me know your love
for I put my trust in you.
Make me know the way I should walk: 
to you I lift up my soul.

Rescue me, Lord, from my enemies;  
I have fled to you for refuge.

Teach me to do your will  
for you, O Lord, are my God.

Let your good Spirit guide me  
in ways that are level and smooth.

For your name's sake, Lord, save my life;  
in your justice save my soul from distress.

In your love make an end of my foes;  
destroy all those who oppress me  
for I am your servant, O Lord.

_and again_:  
You are faithful, you are just; give answer.  
Do not call your servant to judgment.

You are faithful, you are just; give answer.  
Do not call your servant to judgment.

Let your good Spirit guide me  
in ways that are level and smooth.

Glory to the Father and to the Son and to the Holy Spirit:  
now and ever and forever. Amen.

Each time with a bow:

Alleluia! Alleluia! Alleluia! Glory to you, O God! (twice)

The third time, all sing with melody:

\[
\text{Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia! Glory to you, O God.}
\]

The deacon comes to the ambon to say the Litany of Peace. He and the priest bow to each other, and the priest returns to the altar. If there is no deacon, the priest says this litany before the Holy Doors, remaining outside the altar.
Litany of Peace

Deacon: In peace, let us pray to the Lord.

Response:
1. Lord, have mercy.

Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response:
2. Lord, have mercy.

Deacon: For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our holy father, (Name), pope of Rome, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For our most reverend metropolitan, (Name), for our God-loving bishop, (Name), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For our government and for all in the service of our country, let us pray to the Lord.

Response: Lord, have mercy. (1)
Deacon: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: For favorable weather, for an abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: For those who travel by sea, air, and land, for the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.

Response: Lord, have mercy. (2)

Deacon: That we be delivered from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy. (1)

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy. (2)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response: To you, O Lord.

Priest: We thank you, Lord, our God, for you have wakened us from our sleep, and have filled our lips with praise that we might worship you and call upon your holy name. We beg of your compassion that you have always shown towards us, hear us now and send help to those who stand before your holy glory, awaiting your abundant mercy. O Lord, grant that those who serve you in fear and love may praise your ineffable goodness.
Priest: For to you is due all glory, honor, and worship, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

"The Lord is God" with Troparia

"The Lord is God" is sung in the tone of the Troparion that follows it.

Tone One, page 68     Tone Five, page 191
Tone Two, page 99     Tone Six, page 223
Tone Three, page 130  Tone Seven, page 252
Tone Four, page 162   Tone Eight, page 281

The deacon remains at the ambon and chants the verses. If there is no deacon, the priest remains at the Holy Doors and chants the verses.

Deacon: Give thanks to the Lord, for he is good; for his love endures forever.

Response: repeat "The Lord is God..."

Deacon: They encircled me, compassed me about; in the Lord's name I crushed them.

Response: repeat "The Lord is God..."

Deacon: I shall not die, I shall live and recount the deeds of the Lord.

Response: repeat "The Lord is God..."

Deacon: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

Response: repeat "The Lord is God..."

Then the Troparia are sung as prescribed in the Typikon.

The deacon returns to the altar.
First Psalter Reading

If the Psalter is read:

**People:** Lord, have mercy. (three times)
Glory to the Father, and to the Son, and to the Holy Spirit.

**Lector:** Now and ever and forever. Amen.

Then the Lector chants the appointed kathisma of the psalter, concluding the first and second sections:

**Lector:** Glory to the Father and to the Son and to the Holy Spirit.

**Response:** Now and ever and forever. Amen.

*Three times, each with a bow:*
Alleluia! Alleluia! Alleluia! Glory to you, O God!

Lord, have mercy. (three times)
Glory to the Father, and to the Son, and to the Holy Spirit.

**Lector:** Now and ever and forever. Amen.

And after the third section:

**Lector:** Glory to the Father and to the Son and to the Holy Spirit.

**Response:** Now and ever and forever. Amen.

*Three times, each with a bow:*
Alleluia! Alleluia! Alleluia! Glory to you, O God! (twice)

The third time, with melody:

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Al-le-lu-ia, al-le-lu-ia, al-le-lu-ia! Glory to you, O God.
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Then the deacon (or priest) stands before the Holy Doors and says the Small Litany at the ambon:

**Deacon:** Again and again, in peace let us pray to the Lord.

**Response:**

1. Lord, have mercy.

**Deacon:** Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

**Response:**

2. Lord, have mercy.

**Deacon:** Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

**Response:**

To you, O Lord.

**Priest:** For yours are the might and the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

**Response:**

Amen.

The first set of Sessional Hymns are sung after the Litany and before the next section of the Psalter.

*Tone One*, page 69
*Tone Five*, page 192
*Tone Two*, page 100
*Tone Six*, page 224
*Tone Three*, page 131
*Tone Seven*, page 253
*Tone Four*, page 163
*Tone Eight*, page 282
Second Psalter Reading

If the psalter is read, the second appointed Kathisma from the psalter is sung in the same fashion as the first (above). Then the deacon (or priest) says the Small Litany at the ambon:

**Deacon:** Again and again, in peace let us pray to the Lord.

**Response:**

1. Lord, have mercy.

**Deacon:** Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

**Response:**

2. Lord, have mercy.

**Deacon:** Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

**Response:**

To you, O Lord.

**Priest:** For you are a merciful and loving God, and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

**Response:**

Amen.

The second set of Sessional Hymns are sung after the Litany.

Tone One, page 71                      Tone Five, page 194
Tone Two, page 102                     Tone Six, page 226
Tone Three, page 133                   Tone Seven, page 254
Tone Four, page 165                    Tone Eight, page 284
Third Psalter Reading

Option A: Polyeleos (Psalms 134 and 135) [For option B, go to page 18]

On Sundays from September 22 to December 19, on Sundays from January 15 to Cheesefare Sunday (except the Sunday of the Publican and the Pharisee), and on all major feasts if they fall on Sunday, the Polyeleos is sung.

When the Polyeleos is sung, the priest vests in the phelonion. The deacon opens the Holy Doors, and, while the Polyeleos is sung, the priest incenses the Holy Table, the icon screen, the church, and the people, preceded by the deacon carrying a lighted candle.

Polyeleos

1. Praise the name of the Lord. Al-le-lu-ia! Praise him, servants of the Lord.

serv-ants of the Lord.

Refrain 1

Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

2. Who stand in the house of the Lord, in the courts of the house of our God,

the house of our God. Refrain 1
3. Lord, your name stands forever, unforgotten from age to age,
from age to age. **Refrain 1**

4. From Zion may the Lord be blessed, he who dwells in Jerusalem,
in Jerusalem. **Refrain 1**

5. O give thanks to the Lord, for he is good.

**Refrain 2**

Alleluia! For his love endures forever. Alleluia! Alleluia!

6. who fixed the earth firmly on the seas,

**Refrain 2**

7. and he snatched us away from our foes,
8. To the God of heaven, give thanks,  

**Refrain 2**

On certain feasts, the Polyeleos is followed by the Festal Exaltation, the Little Litany, and Sessional Hymn III. This material will be found on the leaflet supplement. During the singing of the Festal Exaltation, the icon of the feast (if one be had) is solemnly carried in procession from the Holy Table, through the Holy Doors, and enthroned on the Tetrapod, where it is censed during the singing of the Exaltation.

On the Sunday of the Prodigal Son, Meatfare Sunday and Cheesefare Sunday, Psalm 136 (By the Rivers of Babylon) is added to the Polyeleos. The text and music are found in the Appendix to this book, page 314.

**Option B: Psalm 118**

On all Sundays when there is no Polyeleos, the following verses from Psalm 118 are chanted.

**Psalm 118**

They are happy whose life is blameless,  
who follow God's law.  
They are happy who do his will,  
seeking him with all their hearts,  
who never do anything evil  
but walk in his ways.  
You have laid down your precepts  
to be obeyed with care.  
May my footsteps be firm  
to obey your statutes.  
Then I shall not be put to shame  
as I heed your commands.  
I will thank you with an upright heart  
as I learn your decrees.  
I will obey your statutes;  
do not forsake me.  
Had your law not been my delight  
I would have died in my affliction.
I will never forget your precepts
for with them you give me life.
Save me, for I am yours
since I seek your precepts.
Give life to my soul that I may praise you.
Let your decrees give me help.
I am lost like a sheep; seek your servant.
for I remember your commands.

The priest vests in the Phelonion, and the Holy Doors are opened, if this has not been done already. If it is Sunday, the hymn Hosts of Angels is sung. If the incensation was not done during the Polyeleos, it is done now.

Hosts of Angels

Refrain:

Blessed are you, O Lord, teach me your commandments.

The hosts of angels were amazed and dazzled when they beheld you, O Savior, among the dead, destroying the power of Death, raising up Adam with you and releasing all the souls from Hades.

Refrain

The radiant angel standing by the grave cried out to the ointment-
bearing women: Why do you lament and mingle your tears with the spices?

Look upon the grave and rejoice, for the Savior is risen from the dead.

Refrain

The ointment bearing women hastened very early to your grave.

But the angel stood by them and said: The time for lamenting is no more.

Do not cry, but go and announce the Resurrection to the disciples. Refrain

O Savior, the ointment-bearing women came to your grave with ointments,

and they heard the angel say to them: Why are you seeking the Living One among the dead? Indeed, he is God. He is risen from the dead.

Refrain
Glory to the Father, and to the Son, and to the Holy Spirit.

We worship the Father and his Son and his Holy Spirit, the Holy Trinity, One in essence. and we cry out with the Seraphim:

Holy, holy, holy are you, O Lord.

Now and ever and forever. Amen.

O Virgin, you bore the Giver of Life. You redeemed Adam from his sin and granted joy to Eve instead of sadness.

For he who is both God and Man was incarnate of you,
and he has restored life to those who had strayed away from it.

And then, three times with a bow each time:

Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia! Glo - ry to you, O God.

Small Litany

Deacon:  Again and again, in peace let us pray to the Lord.

Response:  Lord, have mercy.

Deacon:  Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:  Lord, have mercy.

Deacon:  Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:  To you, O Lord.

Priest:  For blessed is your name and glorified is your kingdom, of the Father and of the Son and of the Holy Spirit, now and ever and forever.

Hypakoe

On Sunday, the Hypakoe in the tone of the week is sung:

Tone One, page 73
Tone Two, page 104
Tone Three, page 135
Tone Four, page 167
Tone Five, page 196
Tone Six, page 227
Tone Seven, page 256
Tone Eight, page 286

For feasts, and for Sundays with a saint of Polyeleos rank and above, consult the Typikon for the hymns to be sung.

Gradual Hymns

On Sunday, the Gradual Hymns in the tone of the week are sung:

Tone One, page 74
Tone Two, page 104
Tone Three, page 136
Tone Four, page 168
Tone Five, page 197
Tone Six, page 228
Tone Seven, page 257
Tone Eight, page 287

On feasts, the Festal Gradual Hymn in Tone 4 (page 312) is sung.

Prokeimenon

Deacon: Let us be attentive!

Priest: Peace ✡ be to all!

Deacon: Wisdom! Be attentive!

The prescribed Prokeimenon is sung here. The deacon chants the verse of the Prokeimenon.

Tone One, page 76
Tone Two, page 107
Tone Three, page 139
Tone Four, page 170
Tone Five, page 200
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290
Preparation for the Gospel

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: For you are holy, O our God, and you dwell in the holy place, and to you we give glory, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.

This dialogue is sung between the deacon and the faithful. The deacon chants:

Deacon: Let everything that lives and that breathes give praise to the Lord!

Response: "Let everything that lives..." in the Tone of the Week.

Tone One, page 77  Tone Five, page 200
Tone Two, page 108  Tone Six, page 231
Tone Three, page 139  Tone Seven, page 260
Tone Four, page 171  Tone Eight, page 290

Deacon: Praise God in his holy place; praise him in his mighty heavens.

Response: "Let everything that lives..." in the Tone of the Week.

Deacon: That we may be deemed worthy of hearing the holy Gospel, let us pray to the Lord, our God.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.
Deacon:  Wisdom! Let us stand and listen to the Holy Gospel.

Priest:  Peace ✝️ be to all!

Response:

And to your spirit, to your spirit.

Priest:  A reading of the Holy Gospel according to the holy apostle and evangelist (Name).

Response:

Glorry to you, glory to you, O Lord, glory to you.

One of the eleven Resurrection Gospels is now read. Check the Gospel Book for the Gospel proper to a given Sunday. The priest always reads the Gospel, even when a deacon is present.

Response:

Glorry to you, glory to you, O Lord, glory to you.

After reading the Gospel, the priest closes the Gospel Book, kisses it, and takes it to the center of the church to set upon the tetrapod. The Gospel Book remains on the tetrapod until the Great Doxology.
The Hymn of the Resurrection

Kievan chant, Tone 6 samohlas

This is chanted on all Sundays; it is omitted if a feast of the Lord falls on Sunday.

Having beheld the Resurrection of Christ, let us bow to the holy Lord Jesus who alone is sinless. We bow to your Cross, O Christ, and we praise and glorify your holy Resurrection. For you alone are our God, and we know no other. We call you by name.
Come all you faithful, let us bow to the holy Resurrection of Christ,

for behold, through the Cross, joy has come to the whole world. Always

blessing the Lord, let us praise his Resurrection. By enduring the

Cross for us, he destroyed Death by death.
Psalm 50

Have mercy on me, God, in your kindness. 
   In your compassion blot out my offense.

O wash me more and more from my guilt 
   and cleanse me from my sin.

My offenses truly I know them; 
   my sin is always before me.

Against you, you alone, have I sinned; 
   what is evil in your sight I have done.

That you may be justified when you give sentence 
   and be without reproach when you judge,

O see, in guilt I was born, 
   a sinner was I conceived.

Indeed you love truth in the heart; 
   then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean; 
   O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness, 
   that the bones you have crushed may thrill.

From my sins turn away your face 
   and blot out all my guilt.

A pure heart create for me, O God; 
   put a steadfast spirit within me.

Do not cast me away from your presence, 
   nor deprive me of your holy spirit.

Give me again the joy of your help; 
   with a spirit of fervor sustain me,

that I may teach transgressors your ways 
   and sinners may return to you.
O rescue me, God, my helper, 
and my tongue shall ring out your goodness.

O Lord, open my lips 
and my mouth shall declare your praise.

For in sacrifice you take no delight, 
burnt offering from me you would refuse,

my sacrifice, a contrite spirit, 
a humbled, contrite heart you will not spurn.

In your goodness, show favor to Zion: 
rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice, 
burnt offerings wholly consumed, 
then you will be offered young bulls on your altar.

Stichera at Psalm 50 are now sung. On normal Sundays we sing the following. If a feastday of the Lord falls on a Sunday, we take the stichera of the feast. From the Sunday of the Publican and Pharisee until the Fifth Sunday of the Great Fast, the Stichera to be chanted are found in the Appendix to this book, page 317.

Cantor: Glory to the Father, and to the Son, and to the Holy Spirit.

Through the pray'rs of the ho-ly a-pos-tles, O Mer-ci-ful One,

cleanse us of our man-y sins.


Through the pray'rs of the The-o-to-kos, O Mer-ci-ful One, cleanse us
Cantor:  Have mercy on me, God, in your kindness.
        In your compassion blot out my offense.

Jesus is risen from the tomb, as he foretold, and granted us
everlasting life and great mercy.

The deacon, standing before the icon of the Lord, says

Deacon:  Save your people, O God, and bless your inheritance. Watch over your
world in mercy and compassion. Exalt the strength of true Christians and
send down upon us your abundant mercies. Through the prayers of our
all-pure Lady, the Theotokos and ever-virgin Mary; through the power of
the precious and life-creating Cross; through the protection of the
honorable, heavenly, and angelic powers; through the prayers of the
honorable and glorious prophet, forerunner, and baptist John; of the holy,
glorious, and illustrious apostles; of our holy fathers, the great hierarchs
and universal teachers: Basil the Great, Gregory the Theologian, and John
Chrysostom; of our holy father Nicholas the Wonderworker, Archbishop
of Myra in Lycia; of the holy equals to the apostles and teachers of the Slavs,
Cyril and Methodius; of the holy equal to the apostles, the faithful great
prince Vladimir; of the holy martyr Josaphat, bishop of Polotsk; of the
blessed martyr Theodore, bishop of Mukačevo; of our blessed fathers and
confessors Paul, bishop of Prešov; and Basil, bishop of Medila; of the holy,
glorious, and victorious martyrs; of our venerable and God-bearing fathers,
Anthony and Theodosius of the Monastery of the Caves, and of our other
venerable and God-bearing fathers; of the holy and just ancestors of God,
Joachim and Anna; and of all the saints; we beseech you, all-merciful Lord,
hear the prayers of us sinners and have mercy on us.
Response:

Lord, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy. Lord, have mercy. Lord,

have mercy. Lord, have mercy. (sung twice)

The priest, standing before the Holy Doors, says

Priest: O Lord our God, you have given us forgiveness through repentance, and as a model of knowledge and confession of sins, you have revealed to us the repentance of the prophet David that led to pardon. Master, have mercy on us who have fallen into so many and so great sins. Have mercy in your kindness, and in your compassion blot out our offenses, for against you have we sinned, O Lord, who know the hidden depths of our hearts, and who alone have the power to forgive sins. A pure heart you have created for us; you have sustained us with a spirit of fervor and have given us the joy of your help. Do not cast us away from your presence, but in your goodness and love for all, grant that we may offer a sacrifice of righteousness and oblation on your holy altar until our last breath. Through the mercies and goodness and love of your only begotten Son, with whom you are blessed, together with your good and life-creating Spirit, now and ever and forever.

Response:  

A - men.

The priest and deacon enter the altar.
The Canon

The Canon is sung as prescribed in the Typikon

Tone One, page 77
Tone Two, page 108
Tone Three, page 140
Tone Four, page 171
Tone Five, page 201
Tone Six, page 231
Tone Seven, page 260
Tone Eight, page 290

If oil was blessed at the Litiya, the priest (taking the hand cross) and deacon (taking the blessed oil) go to the Tetrapod, where the priest anoints all those who come forward to venerate the Gospel Book. After the anointing is completed, they return to the altar. The Holy Doors are closed, and the priest removes the phelonion.

After the Third Ode, the deacon stands in front of the Holy Doors and says the Little Litany from the ambon. If there is no deacon, the priest says the Little Litany in front of the Holy Table, or from the tetrapod, if the anointing is not concluded.

Deacon: Again and again, in peace let us pray to the Lord.

Response:

1. Lord, have mer - cy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:

2. Lord, have mer - cy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:

To you, O Lord.
Priest: For you are our God, and to you we give glory, to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.

Response: Amen.

After the Small Litany, the Sessional Hymns to the Saint are sung, found in the Supplement. The Canon continues with the Fourth Ode

After the Sixth Ode, the deacon stands in front of the Holy Doors and says the Little Litany from the ambon. If there is no deacon, the priest says the Little Litany in front of the Holy Table, or from the tetrapod, if the anointing is not concluded.

Deacon: Again and again, in peace let us pray to the Lord.

Response:

1. Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:

2. Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:

To you, O Lord.

Priest: For you are the King of peace, and the Savior of our souls, and we give thanks to you, Father, Son, and Holy Spirit, now and ever and forever.

Response: Amen.
After the Small Litany, the Kontakion and Ikos of the Sunday or the feast are sung. The Canon continues with the Seventh Ode.

Before the Katavasia of the Eighth Ode, "Let us praise, bless and worship the Lord" is sung in the tone of the Katavasia. This verse is found in all eight tones on pages 50-51.

At the end of the Eighth Ode, the deacon (or priest if there is no deacon) comes with the censer before the icon of the Theotokos on the icon screen. Incensing her icon, he intones:

**Deacon:** Let us greatly extol the Theotokos and the Mother of Light in hymns!

Then he incenses the whole Church as usual, beginning with the Holy Table, while the faithful sing the Canticle of the Theotokos.

My soul magnifies the Lord, and my spirit rejoices in God, my Savior.

More honorable than the Cherubim, and beyond compare more

More glorious than the Seraphim, who, a virgin, gave birth to God the Word;

you, truly the Theotokos, we magnify!

Because he has looked upon the humility of his servant, from this day forward
all generations shall call me blessed  

Refrain

Because he who is mighty has done great things to me, and holy is his name, and his love is from generation to generation to those who fear him.  

Refrain

He has shown might in his arm; he has scattered the proud in the conceit of their heart.  

Refrain

He has put down the mighty from their seat and exalted the humble; he has filled the hungry with good things, and the rich he has sent away empty.  

Refrain

He has received Israel his servant, being mindful of his love, as he spoke to our fathers:
to Abraham and to his seed for ever.  

Refrain

The Canon continues with the Ninth Ode. After the Ninth Ode, the deacon or priest stands before the Holy Doors and says the Little Litany from the ambon.

Deacon:  Again and again, in peace let us pray to the Lord.

Response:  

1. Lord, have mercy.

Deacon:  Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response:  

2. Lord, have mercy.

Deacon:  Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response:  

To you, O Lord.

Priest:  O God, our God, who have placed all spiritual and intellectual powers under your will, we pray and beg you: accept these hymns of praise which we offer to you according to our ability together with all your creatures. Give us in exchange the riches of your goodness, for before you all beings in the heavens, or on earth and under the earth bend their knees, and everything that lives or that breathes gives praise to your glory beyond reach, for you are the one true God, full of mercy. For all the heavenly powers praise you, and we give glory to you: to the Father, and to the Son, and to the Holy Spirit, now and ever and forever.
Response:  

A - men.

Holy is the Lord our God

“Holy is the Lord our God” is sung on Sundays in the Tone of the Week. It is not sung on any other day of the week.

Tone One, page 92
Tone Two, page 122
Tone Three, page 154
Tone Four, page 183

Tone Five, page 214
Tone Six, page 245
Tone Seven, page 274
Tone Eight, page 304

The Lector chants the Hymn of Light corresponding to the Matins Gospel.

Psalms of Praise (148, 149, 150)

The Praises are begun with these verses, which are sung to the samohlasen melody in the tone of the first sticheron that follows them.

Tone One, page 92
Tone Two, page 122
Tone Three, page 154
Tone Four, page 184

Tone Five, page 214
Tone Six, page 245
Tone Seven, page 274
Tone Eight, page 305

Let everything that lives and that breathes
give praise to the Lord.
Praise the Lord from the heavens;
praise him in the heights.
To you is due a hymn, O God.

Praise him, all his angels.
Praise him, all his host.
To you is due a hymn, O God.
The following verses are sung to the psalm-tone.

Praise him, sun and moon,
   praise him, shining stars.

Praise him, highest heavens
   and the waters above the heavens.

Let them praise the name of the Lord.
   He commanded: they were made.

He fixed them for ever,
   gave a law which shall not pass away.

Praise the Lord from the earth,
   sea creatures and all oceans,

fire and hail, snow and mist,
   stormy winds that obey his word;

all mountains and hills,
   all fruit trees and cedars,

beasts, wild and tame,
   reptiles and birds on the wing;

all earth's kings and peoples,
   earth's princes and rulers;

young men and maidens,
   old men together with children.

Let them praise the name of the Lord
   for he alone is exalted.

The splendor of his name
   reaches beyond heaven and earth.

He exalts the strength of his people.
   He is the praise of all his saints,

of the sons of Israel,
   of the people to whom he comes close.
Psalm 149

Sing a new song to the Lord,
    his praise in the assembly of the faithful.

Let Israel rejoice in its Maker,
    let Zion's sons exult in their king.

Let them praise his name with dancing
    and make music with timbrel and harp.

For the Lord takes delight in his people.
    He crowns the poor with salvation.

Let the faithful rejoice in their glory,
    shout with joy and take their rest.

Let the praise of God be on their lips
    and a two-edged sword in their hand,

to deal out vengeance to the nations
    and punishment on all the peoples;

to bind their kings in chains
    and their nobles in fetters of iron;

For 6 stichera:
to carry out the sentence pre-ordained:
    this honor is for all his faithful.

Psalm 150

For 5 stichera:
Praise God in his holy place,
    praise him in his mighty heavens.

For 4 stichera:
Praise him for his powerful deeds,
    praise his surpassing greatness.

For 3 stichera:
O praise him with sound of trumpet,
    praise him with lute and harp.
For 2 stichera:
Praise him with timbrel and dance,
praise him with strings and pipes.

For 1 sticheron:
O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

The following extra verses are only used on Sunday, when eight stichera are sung with the Praises:

Cantor: Arise, O Lord, lift up your hand!
(on A) O God, do not forget the poor!

Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.

Cantor: Glory to the Father, and to the Son, and to the Holy Spirit.

On normal Sundays, the Gospel Stanza corresponding to the Matins Gospel is now sung
If it is a feast, the "Glory/Now and ever" is from the feast.


Theotokion for normal Sundays

Tone 2 samohlasen

You are truly most blessed, O Virgin Theotokos. Through the One

who was incarnate of you, Hades was chained, Adam revived, the curse wiped out,

Eve set free, Death put to death, and we ourselves were brought
back to life. That is why we cry out in praise: Bless-ed are you, O Christ our God, who finds in this your good pleas-ure. Glo-ry to you!

The Great Doxology

During the Psalms of Praise, the priest vests in the phelonion. At the “Glory to the Father...” of the Psalms of Praise, the deacon (or priest) opens the Holy Doors. After the last sticheron, the priest stands before the Holy Table, facing east, raises his hands, and intones:

Priest: Glory to you who show us the light!

And the faithful continue with the Great Doxology. At “Holy God,” the priest takes the Gospel Book from the tetrapod and processes with it through the Holy Doors and replaces it on the Holy Table.

Glo-ry to God in the high-est, and to peo-ple on earth,
peace and good will. We praise you, we bless you,
we wor-ship you, we glo-ri-fy you, we thank you for your great
glo-ry. Lord God, heav’n-ly King, Fa-ther Al-might-y;
Lord, only begotten Son, Jesus Christ, and Holy Spirit. Lord God,

Lamb of God, Son of the Father, you take away the sin of the world, have mercy on us. You take away the sins of the world, hear our pray'r.

You are seated at the right hand of the Father, have mercy on us.

For you alone are holy, you alone are Lord, Jesus Christ, to the glory of God the Father. Amen. I will bless you day after day, and praise your name forever. Make us worthy, O Lord, to be kept sinless this morning. Blessed are you, O Lord, the God of our fathers, and praiseworthy and glorious is your name forever.
A-men. May your mer-cy, O Lord, be up-on us who have placed our reverence hope in you. Bless-ed are you, O Lord; teach me your com-mand - ments. reverence

Bless-ed are you, O Mas-ter; make me understand your com-mand - ments. reverence

Bless-ed are you, O Ho-ly One; enlighten me with your com-mand - ments.

O Lord, you have been our re-fuge from one gen-er-a-tion to the next.

I said: Lord, have mercy on me, heal my soul for I have sinned a-gainst you.

O Lord, I have fled to you for re-fuge. Teach me to do your will, for you, O Lord, are my God. In you is the source of life and in your light we see light. Ex-tend your mer-cy to those who know you.
Three times, each with a bow:

Ho-ly God, Ho-ly and Mighty, Ho-ly and Im-mor-tal have mer-cy on us.

Glo-ry to the Fa-ther and to the Son and to the Ho-ly Spir-it:

now and ev-er and for ev-er. A-men.

bow, and sung more slowly

Ho-ly and Im-mor-tal have mer-cy on us. Ho-ly God, Ho-ly and Mighty,

Ho-ly and Im-mor-tal have mer-cy on us.

Troparion of the Day

If there is a feast of the Lord on Sunday, the proper Troparion is sung here. On regular Sundays, the Troparion indicated below is sung, as directed:

Sung in weeks when Tones 1, 3, 5, and 7 are prescribed:

Tone 2

To-day sal-va-tion has come to the world. Let us sing to him who is

ris-en from the tomb, the Au-thor of Life who has crushed Death
by his death and bestowed on us victory and great mercy.

Sung in weeks when Tones 2, 4, 6, and 8 are prescribed.

You came forth from death, destroying the eternal bonds of Hades, O Lord.

You broke the curse of Death and thus delivered us from the snares of the Evil One. Then you appeared to your apostles and sent them forth to preach, and through them you have bestowed your peace upon all the world, for you alone are rich in mercy.

The deacon says the following litany at the ambon. If there is no deacon, the priest says this litany at the Holy Doors.

**Litany of Supplication**

**Deacon:** Let us complete our morning prayer to the Lord

**Response:**

1. Lord, have mercy.

45
Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: 

Deacon: That this whole day be perfect, holy, peaceful, and without sin, let us beseech the Lord.

Response: 

Deacon: For an angel of peace, a faithful guide, a guardian of our souls and bodies, let us beseech the Lord.

Response: 

Deacon: For the pardon and remission of our sins and offenses, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For what is good and beneficial to our souls and for peace in the world, let us beseech the Lord.

Response: Grant this, O Lord (4)

Deacon: That we spend the rest of our life in peace and repentance, let us beseech the Lord.

Response: Grant this, O Lord. (3)

Deacon: For a Christian, painless, unashamed, peaceful end of our life, and for a good account before the fearsome judgment seat of Christ, let us beseech the Lord.
Response: Grant this, O Lord. (4)

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and ever-Virgin Mary with all the Saints, let us commit ourselves and one another, and our whole life to Christ our God.

Response:

To you, O Lord.

*The priest, standing before the Holy Doors, says:*

Priest: We sing to you, we praise you, we bless you, and we thank you, God of our Fathers, for you have banished the dark of night and shown us once again the light of day. We beseech you, forgive our sins and accept our prayer in your great tenderness of heart because we take refuge in you, the merciful and all-powerful God. Shine in our hearts your true Sun of Justice. Enlighten our minds and guard all our senses, so that walking blamelessly in the path of your commandments as in daylight, we may reach eternal life, for in you is the source of life. Make us worthy to enjoy the unapproachable light. For you are our God and we give glory to you, Father, Son, and Holy Spirit, now and ever and forever.

Response:

A - men.

*Prayer over Bowed Heads*

Priest: Peace ☩ be to all!

Response:

And to your spir - it.

Deacon: Bow your heads to the Lord!

Response:

To you, O Lord.
Priest: Holy Lord, you dwell on high and look upon the lowly, and with your all-seeing eye you watch over all creation. To you we bend our neck in spirit and body and we implore you, O Holy of Holies, stretch forth your invisible hand from your holy dwelling place and bless us all. If we have sinned voluntarily or involuntarily forgive us as a good God who loves mankind and gives us earthly and heavenly gifts. For yours are mercy and salvation, O Christ our God, and we give glory to you, with your eternal Father and your life-creating Spirit, now and ever and forever.

Response: \[\text{A-men.}\]

Dismissal

Deacon: Wisdom!

Response: \[\text{Give the blessing!}\]

Priest: Blessed is Christ our God, the One-Who-Is, always, now and ever and forever.

Response:

\[\text{A-men. O God, strengthen the true faith, forever and ever.}\]

Priest: O most holy Theotokos, save us!

Response:

\[\text{More honorable than the cherubim, and beyond compare more glorious than the seraphim,}\]
who, a virgin, gave birth to God the Word, you, truly the Theotokos, we magnify.

Priest: Glory to you, O Christ our God, our hope; glory to you!

Response:
Glory to the Father and to the Son and to the Holy Spirit; now and ever and forever.

Amen. Lord, have mercy. Lord, have mercy. Lord, have mercy. Give the blessing.

Priest: May Christ our true God, risen from the dead, have mercy on us and save us through the prayers of his most pure Mother; through the prayers of Name, (patron of the church) and of (Name), (whose feast we keep this day) and of all the saints; for Christ is good and loves us all.

Response: Amen.
Part 2

"Let us praise, bless, and worship" in the Eight Tones

Hymns of Light and Gospel Stanzas

Octoechos
"Let us praise, bless, and worship"

Tone 1

Let us praise, bless and worship the Lord, sing-ing and highly ex-alt-ing him a-

above all for-ev-er.

Tone 2

Let us praise, bless and worship the Lord, sing-ing and highly ex-alt-ing

him a-bove all for-ev-er.

Tone 3

Let us praise, bless and worship the Lord, sing-ing and highly exalt-ing him

a-bove all for-ev-er.

Tone 4

Let us praise, bless and worship the Lord, sing-ing and highly exalting him a-bove

all for-ev-er.
Tone 5

Let us praise, bless and worship the Lord, singing and highly exalting him above all forever.

Tone 6

Let us praise, bless and worship the Lord, singing and highly exalting him above all forever.

Tone 7

Let us praise bless and worship the Lord, singing and highly exalting him above all forever.

Tone 8

Let us praise, bless and worship the Lord, singing and highly exalting him above all forever.
Hymns of Light and Gospel Stanzas

First Resurrection Gospel: Matthew 28: 16 - 20

Hymn of Light

O faithful, let us gather with the disciples on the mountain in Galilee to behold Christ as he says to them: I have received all power over all things on high and those below. Let us learn how he taught them to baptize all nations in the name of the Father and of the Son and of the Holy Spirit, and how he promised his disciples to be present with them to the end of the world.

Glory...now and ever...

You rejoiced with the disciples, O Virgin Theotokos, for you beheld Christ risen from the tomb on the third day as he said. He appeared to his disciples, teaching them and revealing things sublime. He commanded them to baptize the believers in the name of the Father, and of the Son, and of the Holy Spirit so that we may believe in his Resurrection and that we may glorify you, O Theotokos.

First Gospel Stanza

The Lord appeared to his disciples who had hastened to the mountain for his ascension from here below, and they bowed before him. They learned of his universal power and were sent to all the peoples of the earth to announce his resurrection from the dead and his return from earth to heaven. He also promised to be with them.
al - ways, and his word is truth; for he is Christ our God,
the Sav - ior of our souls.

Second Resurrection Gospel: Mark 16: 1 - 8

Hymn of Light

When the myrrh-bearing women saw the stone rolled away, they rejoiced; for they saw a young man sitting at the grave, who said to them: Behold, Christ is risen! Say to Peter, the disciple of the Lord: Hasten to the mountain in Galilee; there you shall see Christ as he had said to his friends.

Glory...now and ever...

At the time of your conception, O Lord, an angel said to the Virgin: Rejoice! At the time of your Resurrection, an angel also rolled the stone away from your glorious tomb. Instead of sadness and death one proclaimed signs of joy; the other announced you as the Source of life, extolling your Resurrection to the disciples and the women.

Second Gospel Stanza

They who were with Mar - y came and brought oint - ments, but they won-dered
how they would a - chieve their goal. How - ev - er, they saw that the stone had
already been rolled a - way, and a di - vine angel appeared and gave peace
to their trou - bled souls. He said: The Lord Je - sus has ris - en.
Therefore, proclaim to his disciples that they should hasten to Galilee and behold him risen from the dead, for he is the Lord, the Giver of life.

Third Resurrection Gospel: Mark 16: 9 - 20

Hymn of Light

Truly Christ is risen. Let no one doubt or be suspicious. For he appeared to Mary and then to those who went fishing. Then he appeared to his eleven apostles as they were eating. He sent them forth to baptize the whole world; then he ascended to heaven from which he had descended, confirming his divine message by a multitude of miracles.

Glory...now and ever...

O Sun that has risen from the tomb on this day as a groom from his bridal chamber, you led Hades captive and trampled Death. By the intercession of your mother, send us light to enlighten our hearts and souls, and lead us that we may all walk in the ways of your commandments and in the paths of peace.

Third Gospel Stanza

The disciples were rebuked for the hardness of their hearts, because they doubted when Mary Magdalene proclaimed to them the Resurrection of the Savior and his appearance to her. But when they were strengthened with
miracles and wonders, they were sent out to preach. And when you, O Lord, ascended to your Father, the Source of all light, the disciples preached throughout the world verifying their words with wonders and miracles. Therefore, we who were enlightened by them, glorify your Resurrection from the dead, O Lover of all of us.


Hymn of Light

Resplendent with virtues, let us behold the men standing in brilliant clothes inside the grave, giving life to the saddened myrrh-bearing women. Let us learn of the resurrection of the Lord of heaven and hasten with Peter to the tomb of Life. Let us stand before his wondrous Resurrection and contemplate the marvels of Christ.

Glory...now and ever...

O Lord, when you told the myrrh-bearing women to rejoice, you ended the sadness of our first parents, and you brought the joy of the Resurrection into the world. Therefore, O Giver of life, by the prayers of the one who gave you birth, send the light of your love to shine in our hearts, that we may cry to you: O Lover of us all and our God, glory to your Resurrection!
The women came at early dawn to your tomb, O Christ, but they did not find your venerable body. As they were perplexed, an angel in shining clothes said to them: Why do you seek the Living among the dead? He is risen as he foretold. Have you forgotten what he said? Being assured by the words of the angel, the women preached to the disciples about the things they saw. But their good news was received with ridicule, for the disciples were still without understanding. Peter, however, hastened to your tomb, and then glorified your wonders, O Lord.

Hymn of Light

Christ our Way and our Life, after his resurrection from the dead, accompanied Luke and Cleopas, who had recognized him at Emmaus in the breaking of the bread. Their hearts and souls were inflamed as he spoke to them on the way, explaining to them all the Scriptures that pertained to him. Let us, therefore, shout with them, saying: Truly the Lord has risen and has appeared to Peter.

Glory...now and ever...

I praise your love without limit, O my Creator, for you emptied yourself to put on our broken nature to save us. O all-compassionate Lord, even though you are God, you consented for my sake to be born into our human condition and to descend into Hades to save us, through the intercession of your most pure Mother.

Fifth Gospel Stanza

How wise are your judgments, O Christ! You granted Peter the understanding of your Resurrection by the burial wrappings alone. Even though you accompanied Luke and Cleopas and conversed with them, yet you did not reveal yourself. You were taunted by them as though you alone were a stranger in Jerusalem, not knowing what had recently happened there. But since you ordained all things for the good of each, you explained to them what the
prophets had spoken concerning you. In the breaking of the bread they recognized you because their hearts were already burning with the desire to know you. When they came together with the disciples, they proclaimed openly your divine Resurrection by which we ask that you have mercy on us.


Hymn of Light

After your resurrection from the grave, O Savior, you revealed your human nature as you stood in the midst of the disciples; you were with them and taught them the baptism of repentance. Then you ascended to your Father and promised to send them the Paraclete. Therefore, O Lover of us all and God most high, glory to your holy Resurrection!

Glory...now and ever...

The Author of all creation and the God of all took a carnal body from your pure womb, O holy Virgin. He renewed our nature which had been corrupt, preserving your virginity after birthgiving as you were before. Therefore, we all praise you in faith and exclaim: Rejoice, O Queen of the whole world!
Sixth Gospel Stanza

Since you are the true peace of God for us, O Christ, you gave your peace to your disciples after your Resurrection. They were frightened when they thought that they were behold ing a spirit. But you removed the anxiety of their hearts when you showed them your hands and feet, yet they were still in doubt. But when you took food with them, reminding them of your preaching, you opened their minds to understand the Scriptures. You made the eternal covenant with them; you blessed them and rose, ascending into heaven. Therefore, with them, we worship you; O Lord, glory to you!
Seventh Resurrection Gospel: John 20: 1 - 10

Hymn of Light

When Mary Magdalene said: They have carried away my Lord, Peter and the other disciple whom Jesus loved hastened to the grave. They both came and found the wrappings inside the tomb, and the cloth, which was on his head, lying aside. The disciples remained silent until they truly beheld Christ.

Glory...now and ever...

O most merciful Christ, you performed wondrous deeds for my sake. You were born of a virgin Maiden in a manner beyond description; you suffered the crucifixion and death; and you rose in glory, releasing our nature from death. Therefore, glory to your majesty and power, O Christ.

Seventh Gospel Stanza

Be hold the end of night and dawn of day. Why have you stood at the grave, O Mar-y? Great dark ness covered your mind, so you asked the an gel:

Where has Je sus been placed? Be hold, the dis cip les who hastened to the tomb saw a sign of his Resurrection in the burial wrap pings and the cloth and re mem bered what was said about him in the Scrip tures.

Therefore, we who be lieve through them praise you, O Christ,
Eighth Resurrection Gospel: John 20: 11 - 18

Hymn of Light

When Mary saw two angels inside the grave, she was seized with fright. She did not recognize Christ but thought that he was the gardener; she said to him: Sir, where have you placed the body of Jesus? She knew from his voice that he was the Savior, and she obeyed him when he said: Touch me not, for I am going to my Father. Tell this to my disciples.

Glory...now and ever...

You have given birth, O Virgin, to one of the Trinity in a manner beyond description, dual in nature, dual in will, but one in Person. Therefore, always beseech him for those who honor you in faith, that we may escape the temptations of the Enemy, for in you we now seek refuge, O Theotokos.

Eighth Gospel Stanza

The warm tears of Mary were not shed in vain; for behold, she has been worthy to hear the angels and to behold your face, O Jesus.

But being a woman still thinking of earthly things, she was not permitted to touch you, O Christ. However, she was sent to proclaim to your disciples...
the good news announcing your return to your heavenly inheritance.

With her, therefore, make us worthy to see you, O Lord.

Ninth Resurrection Gospel: John 20: 19 - 31

Hymn of Light

Though the doors were locked, O Lord, you entered and filled your apostles with the Holy Spirit, and breathing over them, you gave them your peace. You said to them: Whose sins you forgive, they are forgiven; whose sins you bind, they are bound. After eight days you showed Thomas your hands and your side. With them, therefore, we cry to you: You are my Lord and my God!

Glory...now and ever...

When you beheld your Son risen from the tomb after three days, O most holy Virgin bride of God, you put away all sorrow which you had borne as a Mother when you beheld him suffering. Now that your soul is filled with joy, you sing hymns of praise together with the disciples. Now save those who proclaim you as Theotokos.

Ninth Gospel Stanza

In the fullness of time, O Christ, you appeared among your beloved ones on the Sabbath evening. And through a new wonder, you confirmed your Resurrection from the dead by your entrance while the doors were closed. You filled the disciples with joy, granting them the Holy Spirit
and bestowing on them power to forgive sins. As for Thomas, you did not permit him to drown in the depths of faithlessness. Therefore, grant us the knowledge of the truth and forgiveness of sins, O compassionate Lord.

**Tenth Resurrection Gospel: John 21: 1 - 14**

**Hymn of Light**

The two sons of Zebedee, with Peter, Nathanael, and Thomas, and two others were fishing in the Lake of Tiberias. By the command of Christ, they cast the net on the right side and drew out many fish. Peter, recognizing Christ, came swimming toward him. This was the third appearance of the Lord after his Resurrection. Then he shared with them bread and fish from the fire.

*Glory...now and ever...*

O Virgin, pray to the Lord who rose from the tomb on the third day for us Christians who praise and bless you with zeal. For we have all taken you as a refuge of salvation and as a mediatrix with him. For we are your servants, O Theotokos; we are the people of your house, and we all await your protection.

**Tenth Gospel Stanza**

Tone 6

After your descent into Hades, O Christ, and your Resurrection from the dead, the disciples grieved over your departure. They returned to their occupations and attended to their nets and their boats, but their
Eleventh Resurrection Gospel: John 21: 15 - 25

Hymn of Light

After his Resurrection the Lord asked Peter three times: Do you love me? Then the Lord set Peter as a shepherd over his sheep. When Peter saw the disciple whom Jesus loved following him, he asked the Lord: What about him? And the Lord said: If I want him to wait until I come again, what is that to you, O Peter, my beloved?

Glory...now and ever...

What an awesome mystery; what a dazzling wonder! Death has been abolished completely by death. O Word, who will not then praise, and who will not glorify your Resurrection? Who will not praise the Theotokos, who gave birth to you in the flesh and in purity? Therefore, by her prayers, save us all from Hades.
Eleventh Gospel Stanza

When you showed yourself to the disciples after your Resurrection,

O Savior, you appointed Simon to watch over your sheep as a

recompense for his love; you asked him to tend the flock with care.

You said to him: If you love me, O Peter, feed my lambs and feed

my sheep. But at once he inquired concerning the other disciple,

revealing him to be the beloved. Therefore, by the intercession

of both, O Christ, keep your flock from the ravenous wolves.
The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

Troparion

The stone was sealed by the Jews; soldiers guarded your most pure body, but you, O Savior, arose on the third day granting life to the world.

Therefore, the heavenly powers acclaimed you, O Giver of Life.

Glory to your resurrection, O Christ! Glory to your kingdom!

Glory to your salvation! You alone love us all.
Cantor: Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Theotokion

O holy Tabernacle, Gabriel cried out to you: Rejoice, O Virgin, full of grace: the Lord of All became incarnate of you, as the righteous David had foretold. In bearing your Creator, you have shown yourself to surpass the vastness of the heavens. We therefore cry out: Glory to him who dwelt in you! Glory to him who came forth from you. Glory to him who has set us free through your life-giving birth.

The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1

Samopodoben: Hrob tvoj

The soldiers guarding your tomb, O Savior, became as dead men at the lightning flash of the angel who appeared to announce
Tone 1


your Resurrection to the women. We glory you, for you have cleansed us from corruption. We fall down before you, for you rose from the tomb, our only God.

Cantor: Arise, Lord, lift up your hand. O God, do not forget the poor!

You were willingly nailed upon the Cross, O God of tenderness, and were placed in a grave like one who is dead, O Source of Life; by death you have trampled down the dominion of Death, O mighty One. Because of you, the gatekeepers of Hades trembled, and you raised those who had been asleep from all eternity; for you alone are the Lover of us all.
Cantor:  Glory...now and ever...

Theotokion

We acknowledge you as the Theotokos, and after giving birth you remained truly a virgin. We eagerly seek refuge in your goodness; for we sinners have taken you as our intercessor, and in temptations we find salvation in you; for you alone are all pure.  The service continues on page 15.

Sessional Hymn 2

The women who came to your tomb early in the morning trembled at the sight of the angel. The tomb shone with life, and they were struck with astonishment. Therefore, they
re-turned to the apostles, proclaiming the Res-ur-rec-tion. Christ, who a- lone is
might-y and pow-er-ful, has de-spoiled Ha - des and raised all those held in
corrup-tion. He has re-led us from the fear of con-dem-na-tion
by the pow-er of the Cross.

Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.

The Life of all was nailed to the Cross, the im-mor-tal Lord was num-bered
a-mong the dead. He is our Sav-ior who rose on the third
day,
raising A-dam from cor-rup-tion. The heav'n-ly pow-ers cry a-loud to you, O
Giv-er of Life: Glo-ry to your Res-ur-rec-tion! Glo-ry to your
con-de-scen-sion, O Lov-er of us all!
Cantor: Glory...now and ever...

Theotokion

O Mary, the precious dwelling of the Lord, lift us from the abyss into which we have fallen and deliver us from dreadful despair, from our faults, and from all affliction; for you are the refuge of sinners. You are the help, the protection, and the safety of your servants. The service continues on page 16.

Hypakoe

The repentance of the good thief opened paradise to him, and the tears of the myrrh-bearing women proclaimed the joyful news: O Christ our God, you are risen, and you grant your great mercy to the world.

The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.
O Lord, in my sorrow I cry out to you. Hear my cry of pain.

The love for God will grow unceasingly for those who dwell in the desert, for they are far from the vanity of this world. Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and for ever. Amen. Truly glory and honor are due to the Holy Spirit, as to the Father and to the Son. Therefore we praise the Holy Trinity, one in might.

O God, since you have raised me to the heights of your law, now shed the
bright light of virtue upon me, that I may praise you. O Word, hold me
fast with your right hand; watch over me and preserve me,
lest the fire of sin consume me. Glory to the Father,
and to the Son, and to the Holy Spirit, now and ever and
forever. Amen. Truly all creation is renewed by the
Holy Spirit, and returns to its original condition,
for he shares the same power as the Father and the Son.

Antiphon 3
My soul rejoiced with those who said: Let us go into the courts
of the Lord. And my heart was filled with joy. Great fear shall be
in the house of David where the thrones shall be set
and all the tribes and tongues of the earth shall be judged.

Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever and ever. Amen. Truly it is right to offer
glory, might, and power to the Holy Spirit, as to the Father
and to the Son, for the Trinity is one in essence, not in Person.

The service continues on page 23
Let everything that lives

Verse: Praise God in his holy place; praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.
Tone 1

**Refrain**

In the beginning you took clay and with your immaculate hands fashioned me in a divine manner; these hands you also stretched out on the Cross to recall from the earth my body of corruption which you had received from the Virgin. **Refrain**

Subjected to death because of me, he who gave me a soul by his divine breath has given his soul over to death. Having broken the eternal chains, he raised me up with him and granted me the glory of an incorruptible life.

Rejoice, O fountain of grace. Rejoice, O ladder and gate of heaven. Rejoice, O luminary and golden vase, uncut mountain, for you gave birth to Christ, the Source of life.

Katavasia 1 of the Theotokos

**Tone 4**

I will open my mouth; it will be filled by the Holy Spirit, and I will offer my praise to the Queen Mother. I will celebrate in joy; in my rejoicing I will sing of these wonders.
Ode 3
Irmos

Refrain

Irmos

Ode 3
Irmos

Tone 1

You a - lone know the weak-ness of hu - man na - ture,

and in your com - pas - sion you conformed your - self to it. Now clothe me

with the pow - er from on high that I may cry out to you:

Ho-ly is the liv - ing Tem - ple of your im - meas - ur - a - ble glo - ry,

O Lov - er of us all.

Refrain


O God all-good, in my fall you had pity on me. You deigned to descend to me, and by your cross you raised me up again that I may cry out to you: Holy is the Lord of glory, incomprehensible in his goodness. Refrain

O Christ, you are the Life, and you have clothed yourself with my flesh of corruption, O compassionate God. You descended into the depths of death, O Master, and thus you destroyed Death. Raising the dead on the third day, you clothed them with an incorruptible robe.
Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er


O Virgin, you conceived God in your womb by the Holy Spirit, and you remained unconsumed after receiving the devouring fire. Clearly you were announced to Moses the lawgiver by the burning bush which was not consumed.

O The - o - to - kos, life-giv - ing source of bless - ings, grant strength

to those unit-ed in faith who sing hymns of praise to you.

In your glo - ry, grant them the crowns of vic - to - ry.

The Small Litany is found on page 32.

O Moun - tain, O Moun - tain over-shad-owed by di - vine grace,
Ha-bak-kuk recognized you by his prophetic vision;
from you, he predicted, shall come forth the Holy One of Israel
for our salvation and our restoration.

Refrain


Who is this Savior who comes from Edom, his robe tinted with purple, crowned with thorns, and hung on the wood? He is the Holy One of Israel, for our salvation and restoration. Refrain

O rebellious people, look and blush with shame, for the One whom you asked Pilate to raise on the cross as a criminal has destroyed the power of Death and as God he is resurrected from the grave.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

Tone One, page 92
Tone Two, page 122
Tone Three, page 154
Tone Four, page 181
Je - sus the true God, who sits in glory upon the di - vine throne,
now ap - pears rid - ing on a swift cloud; and with his pure hand
he saves those who cry: Glo - ry to your pow - er, O Christ!

O Christ, by the bright - ness of your com - ing you have il - lu - mined the
ends of the world, en - light - en - ing them by the splen - dor of your Cross.
Now make the light of your di - vine knowl - edge shine in the hearts
of those who sing to you in true faith.

The lawless ones have put to death on the cross the Lord and great Shepherd of the sheep, but he redeemed from the power of Death his faithful sheep who had been buried in Hades Refrain

By your cross, O my Savior, you have proclaimed the good news of peace and announced a release to the captives. O Christ, you have covered the powerful one with shame. You have stripped and despoiled him by your Resurrection.

**Tone 1**

Tone One, page 92
Tone Two, page 122
Tone Three, page 154
Tone Four, page 181

**Katavasia 5 of the Theotokos**

**Tone 4**

All na-tions mar - velled at your di - vine glo - ry, for you,

O Virgin who have not known wed - lock, car - ried with - in your womb the

God of all, the eternal Son to whom you gave birth; he grants sal - va - tion
to all who sing your prais - es.
The depth of the Abyss surrounds us, and no one can deliver us; we were led like sheep to the slaughter.

Save your people, save your people, O God, for you are the strength of the weak and the One who lifts them up.

Refrain

Glory to your holy Resurrection, O Lord.

By the fault of our first parents, O Lord, we were sorely wounded, but by the wounds you suffered for us, O Christ, we are healed. You are the strength of the weak and the One who lifts them up. Refrain

O Lord, you led us out of Hades after overcoming the raving monster, casting down his power by your strength, O all-powerful One; for you are the Life, the Light, and the Resurrection.
In you, O immaculate Virgin, the ancestors of our race rejoice. Because of you they have regained the paradise that was lost through their sin, for you are pure both before and after your giving birth.

Katavasia 6 of the Theotokos

Come, all you faithful, and clap your hands, as we celebrate this holy and solemn feast of the Mother of God. O glorify him, glorify him who was born of her.

The Small Litany is found on page 33.

Kontakion

As God, you arose in glory from the grave and raised the world with you.

Humane nature praises you as God and death has vanished. Adam sings in exultation, O Lord; Eve, freed from bondage cries joyfully:
Tone 1

O Christ, it is you who give resurrection to all.

Ikos

Let us sing to the all-powerful God who shatters the gates of Hades and releases the holy and faithful ones from the tomb. He appeared to the Myrrh-bearers according to his good will and said to them: Rejoice! As the only Source of life, he reveals joy to his apostles. With faith the women hasten to announce the signs of victory to the disciples. Hades groans aloud and Death laments, but the world rejoices and all share in his joy;

O Christ, it is you who give resurrection to all.

Ode 7

Irmos

O Theotokos, we the faithful recognize in you a spiritual furnace; as the Most High saved the three youths, so he has remade my whole being in your womb. He is the God of our fathers who is praised and covered with glory.

Refrain

Glory to your holy Resurrection, O Lord.
Katavasia 7 of the Theotokos

The earth groans and the sun turns aside; the light itself is darkened, the rocks split apart, and the curtain of the temple is torn in two; for the Just One has been raised on the cross, the God of our fathers who is praised and covered with glory. Refrain

Forsaken and put to death among the dead, you voluntarily became as one of us, O Most High. With your powerful hand you freed the faithful and raised them with you. You are the God of our fathers who is praised and covered with glory.

Rejoice, O fountain of eternal life; rejoice, O paradise of delights; rejoice, O rampart of believers; rejoice, O unwedded virgin; rejoice, O joy of the universe, for from you comes forth for us the God of our fathers, who is praised and covered with glory.

---

Kataivasia 7 of the Theotokos

The three youths walked courageously about in the flaming furnace, preferring to worship the Creator rather than created things and they sang out in joy: Blessed are you and praised above all, O God of our fathers.
Tone 1
Ode 8
Irmos

In the furnace as in a melting pot, the children of Israel
shine more brightly than gold by the brightness of their piety as they sing: Bless the Lord, all you works of the Lord;
sing and exalt him forever.

Refrain

Glory to your holy Resurrection, O Lord.

By your will you create and transform the universe. By your passion, O Word of God, you change the shadow of death into life eternal. And we, the works of your hands, all sing to you unceasingly, O Lord, and we exalt you forever. Refrain

O Christ, risen from the tomb on the third day, you have destroyed the wretchedness and ruin of the gates and strongholds of Hades. All your works sing to you unceasingly, O Lord, and we exalt you forever.

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

and forever. Amen.
Let us praise, bless, and worship the Lord; singing and highly exalting him above all forever.

The three youths in the furnace were saved by the Offspring of the Theotokos. He who was foretold has been born on earth, and he joins together all creation to sing: All you works of the Lord, bless the Lord, and praise him above all forever.

The Canticle of the Theotokos (Magnificat) is found on page 34.
Tone 1
Ode 9
Irmos

The bush, the burning bush which was not consumed
offers us an image of your immaculate birth-giving.

Now we pray that you extinguish in us
the furnace of violent temptations so that we may extol you,
O Theootokos.

Refrain

Glory to your holy Resurrection, O Lord.

How has this people of evil deeds, disobedient and perverse in their designs, justified the detestable and impious one, and condemned to the cross the Just One, the Lord of glory! Let us extol him as it is fitting. Refrain

O Savior, Lamb without blemish, resurrected on the third day, you take away the sin of the world. We now glorify you with the Father and the divine Spirit, proclaiming your divinity. O Lord of Glory, we extol you.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

O Lord, save your people which you established by your precious blood. Grant strength
to our civil authorities, give peace to the Churches, O Lover of us all, through the
supplication of the Theotokos.

May ev-ry child of the earth ex-alt in spir-it
and hold a-loft the burn-ing lamp, and may the an-gels in heav-en
praise with joy the ho-ly feast of the Moth-er of God
and sing: Re-joice, O The-o-to-kos,
ev-er-bless-ed and ev-er-Vir-gin.

The service continues with the Small Litany, found on page 36.
Tone 1

Holy is the Lord our God

Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.

The Psalms of Praise

Psalm 148

Let ev'ry thing that lives and that breathes give praise to the Lord.

Praise the Lord from the heavens, praise him in the heights. To you is due a hymn, O God. Praise him, all his angels,
praise him, all his host. To you is due a hymn, O God.

Praise him, sun and moon,
praise him, shining stars.
Praise him, highest heavens
and the waters above the heavens.
Let them praise the name of the Lord,
    He commanded; they were made.
He fixed them forever,
    gave a law which shall not pass away.
Praise the Lord from the earth,
    sea creatures and all oceans,
fire and hail, snow and mist,
    stormy winds that obey his word;
all mountains and hills,
    all fruit trees and cedars,
beasts, wild and tame,
    reptiles and birds on the wing;
all earth's kings and peoples,
    earth's princes and rulers.
young men and maidens,
    old men together with children.
Let them praise the name of the Lord
    for he alone is exalted.
The splendor of his name
    reaches beyond heaven and earth.
He exalts the strength of his people,
    he is the praise of all his saints,
of the children of Israel,
    of the people to whom he comes close.

Psalm 149
Sing a new song to the Lord,
    his praise in the assembly of the faithful.
Let Israel rejoice in its Maker,
    let Zion's sons exult in their king.
Let them praise his name with dancing
    and make music with timbrel and harp.
For the Lord takes delight in his people.
    He crowns the poor with salvation.
Let the faithful rejoice in their glory,
    shout for joy and take their rest.
Let the praise of God be on their lips
    and a two-edged sword in their hand,
to deal out vengeance to the nations
    and punishment on all the peoples;
to bind their kings in chains
    and their nobles in fetters of iron.
We praise your saving passion, O Christ, and we glorify your Resurrection.

You endured the cross and abolished death; you arose from the dead.

Make our lives peaceful, O Lord, for you alone are most powerful.

You despoiled Hades and raised up humanity at your Resurrection, O Christ.

Make us worthy to praise and glorify you with a pure heart.
We glorify your divine condescension and sing hymns to you, O Christ.

You were born of the Virgin and remained inseparable from the Father.

As man, you suffered and willingly endured the cross. Coming forth as if from a bridal chamber, you rose from the grave to save the world.

O Lord, glory to you.

When you were nailed upon the tree of the cross, you destroyed the power of the Enemy. Then creation trembled in fear of you; by your might, Hades was vanquished. You raised the dead from their graves.
and opened the gate of Paradise to the thief. O Christ our God,
glor-y to you!

Cantor: O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

The holy women came hastening to the grave with many tears. And when
they found the tomb open and heard from the angels the astonishing
and wondrous news, they brought the good tidings to the disciples:

The Lord is risen, granting great mercy to the world.

Cantor: Arise, O Lord, lift up your hand!
O God, do not forget the poor!

O Christ our God, we bow before the holy wounds of your passion, and before
the sacrifice of the Lord on Zion, which was divinely fulfilled at
the appointed time; for you, O Sun of Justice, did shine on those who were sitting
in the darkness of death. You led them to the light which has no evening.

O Lord, glory to you!

Cantor: I will praise you, Lord, with all my heart;
(on B) I will recount your wonders.

Where are the soldiers who went to guard the grave? Where are the seals of the tomb?

Where was the Buried One moved from the grave? Where was the Priceless

One sold? How was the Treasure stolen? Why do you deny the

resurrection of the Crucified One, O wavering people, thus falling
in - to error and trans - gres - sing the Law? He is tru - ly risen as one who is
free a - mong the dead, and he grants great mer - cy to the world.

Cantor:      Glory...

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.
Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokoion

You are tru-ly most blessed, O Vir-gin The-o-tos. Through the One
who was in-car-nate of you, Ha-des was chained, Ad-am revived, the curse wiped out,
Eve set free, Death put to death, and we our-selves were brought
back to life. That is why we cry out in praise: Bless-ed are you, O
Christ our God, who finds in this your good pleas-ure. Glo-ry to you!

The service continues on page 41.
Tone 2

The Lord is God

The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

Troparion

When you descended to death, O Immortal Life, you destroyed Hades by the brilliance of your divinity; and when you raised the dead from the depths of the earth, all the heavenly powers cried out:

O Giver of Life, Christ our God, glory to you.
Tone 2

Theotokion

O Theotokos, the mysteries surrounding you are exceedingly glorious,
and beyond the power of understanding. For you retained
the seal of purity, and your virginity remained inviolate;
yet you are acknowledged, without doubt, to be the Mother who gave birth
to the true God. We beg you, therefore, to entreat him to save our souls.

The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1

Samopoden: Blahoobraznyj Josif

The noble Joseph took down your most pure
body from the cross; he wrapped it in a
clean shroud and with fragrant spices laid it in
burial in a new tomb. But you arose in three days, O Lord,
bestowing great mercy upon the world.

Cantor: Arise, O Lord, lift up your hand,
O God, do not forget the poor!

The angel appeared to the myrrh-bearing women at the tomb and said:

Ointments are for the dead, but Christ has been shown
to be free from all corruption. Rather, cry out instead: The Lord
is risen, granting great mercy to the world.

Cantor: Glory...now and ever...

Theotokion

We praise you, O Theotokos, for you are
covered with glory more than any other. Death has been put to death
and Hades trampled under-foot by the Cross of your Son.

He raised us from death, granting us eternal life.

Paradise is again offered for us to enjoy as before. Therefore in thanksgiving we glorify the love and power of Christ our God.

The service continues on page 15.

Sessional Hymn 2

Podoben: Blahoobraznyj Josif

You did not prevent the sealing of the stone at your tomb, and by your Resurrection you bestowed on all the rock of fidelity. O Lord, glory to you.

Cantor: I will praise you, Lord, with all my heart; I will recount all your wonders.
The choir of your disciples joined

the myrrh-bearers with joy; together with them

we all celebrate this feast and glorify your

holy Resurrection. Through their pray'rs, O Lord and Lover

of us all, we pray to you: Grant great mercy to your people.

Cantor: Glory...now and ever...

Theotokion

You are truly most blessed, O virgin Theotokos.

Through the One who was incarnate of you, Hades

was chained, Adam revived, the curse wiped out, Eve

set free, Death put to death, and we ourselves
were brought back to life. That is why we cry out in praise: Bless - ed are you, O Christ our God, who finds in this your good pleas - ure. Glo - ry to you!

The service continues on page 16.

Hypakoe

The wom - en went to the tomb af - ter your pas - sion to a - noint your bod - y, O Christ our God. They saw the an - gels and were a - ston - ished; for they heard them cry - ing with a loud voice: The Lord is risen and grants great mer - cy to the world.

The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

Be - hold, O Sav - ior, to - ward heav - en I raise the
eyes of my heart to you. Save me by the brightness of your light.

O Christ, have mercy upon us guilty men who transgress against you often and in every hour. Give us, before the end, the means of repentance acceptable to you. Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and forever. Amen. Sovereignty over creation, its motion and its sanctification, are of the Holy Spirit.

For he is God, one in essence with the Father and the Word.

Antiphon 2

Unless the Lord were in our midst, who could have been kept safe from the
man-destroying enemy? My enemies roar like lions;

O Savior, deliver not your servant to their teeth. Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and for ever. Amen. To the Holy Spirit is dominion and honor; for, as God, he establishes all creatures and preserves them in the Father and the Son.

Those who put their trust in the Lord are like Mount Zion, for they are never shaken by the attacks of Satan. They who live the divine life work no evil with their hands. Christ will not deliver his inheritance
to the Evil Ones. Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and ever. Amen.

The Holy Spirit is the Font of all wisdom. Through him, grace is given to the Apostles; the martyrs are crowned by him in their struggles and through him the prophets receive their vision.

The service continues on page 23.

Matins Prokeimenon

Psalm 7: 6, 7

Lord, rise up in your anger, rise against the fury of my foes. My God, a-wake!

You will give judgment. Let the company of nations gather round you.

Verse: Lord God, I take refuge in you. From my pursuers save me and rescue me. The service continues on page 23
Tone 2

Let everything that lives

Let ev-'ry-thing that lives and that breathes give praise
to the Lord, give praise to the Lord.

Verse: Praise God in his holy place; *
praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here.
If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1
Irmos

In days of old, in days of old, the entire army of Phar-roah was o-ver-thrown in the a-byss; and now the

Word made flesh has a-bol-ish ed the weight of our sins.

He is the Lord whom we glo-ri-fy, for he is cov-ered with glo-ry.

Refrain

Katavasia 1 of the Theotokos

For not having followed your commandment, we have been indicted before the Prince of this world; but your cross has brought him under judgment. Having struck you as a mortal, he himself was overcome with weakness and fell beneath the strength of your arm.

Refrain

Redeemer of the human race and Prince of eternal life, you have come into the world. By your Resurrection you have broken the bonds of death; and together we all glorify you, for you are covered with glory.

O most pure Virgin, you have appeared higher than every creature visible and invisible. For you have given birth to the Creator when he was pleased to take flesh in your womb. Intercede with him for the salvation of our souls.

<table>
<thead>
<tr>
<th>Katavasia 1 of the Theotokos</th>
<th>Tone 4</th>
</tr>
</thead>
<tbody>
<tr>
<td>I will open my mouth; it will be filled by the Holy Spirit, and I will offer my praise to the Queen Mother. I will celebrate in joy; in my rejoicing I will sing of these wonders.</td>
<td></td>
</tr>
</tbody>
</table>
As the desert has flowered like a lily, so will the sterile church of the Gentiles flourish at your coming, O Lord.

In this my heart is strengthened.

At your passion all creation was overturned, for it saw the God who founded the universe with a stroke of his hand now abused as a slave by the impious ones. 

Refrain

From the earth your hand has fashioned me; but when sin had shattered me as a vase and brought me back to the dust of the grave, you descended into Hades, O Christ, so that I might rise with you.

Refrain

The angels were seized with astonishment, and the hearts of people trembled at your giving birth; and we, the faithful, venerate you as the Theotokos.
Katavasia 3 of the Theotokos

O The-o-to-kos, life-giv-ing source of bles-sings, grant strength to those unit-ed in faith who sing hymns of praise to you.

In your glo-ry, grant them the crowns of vic-to-ry.

The Small Litany is found on page 32.

Ode 4

Irmos
You have come forth from the Vir-gin, not as an an-gel or a mes-sen-ger, but as the Lord clothed in our flesh;

you have saved me com-plete-ly, and so I cry out:

Glo-ry to your pow-er, O - - - - Lord!

Refrain

Tone 2

Before the judgment-seat of Caiaphas, you appeared as one accused; yet you did not raise your voice, O Master of the nations. The judgment that you announced to them is the salvation of the world, which you accomplished by your passion, O Lord. Refrain

The Enemy unleashed his sword at your passion; and when you descended into Hades, the rebellious cities were destroyed, and the boldness of the Tyrant was overthrown.

O Theotokos, we the faithful recognize in you the harbor of salvation and the unshakable fortress. By your intercession, O our Lady, save our souls from every danger.

Katavasia 4 of the Theotokos

Jesus the true God, who sits in glory upon the divine throne,

now appears riding on a swift cloud; and with his pure hand

he saves those who cry: Glory to your power, O Christ!
You have become the mediator between God and man,

O Christ our God; through you, O Master,

we have left the night of ignorance and have drawn close
to your Father, the Source of all light.

Refrain


As a cedar you have broken the pride of the enemies, O Christ, when in your flesh you were willingly raised upon the pine, the cedar, and the cypress. Refrain

Your lifeless body was placed in the grave, O Christ our Savior; but by your wounds, you have healed those who lay sleeping, forgotten in the tombs.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er


O Virgin most pure, beseech your Son and Lord to grant the captives deliverance in their adversity and peace to those who trust in your help
All nations marvelled at your divine glory, for you, 

O Virgin who have not known wedlock, carried within your womb the God of all, the eternal Son to whom you gave birth; he grants salvation to all who sing your praises.

Surrounded by the abyss of my sins, I invoke the boundless depths of your compassion, of your compassion; O God, save me from the pit of corruption.

Glory to your holy Resurrection, O Lord.
The Just One was condemned as a criminal; with the thieves he is nailed to the cross, the One who redeems us with his own blood. *Refrain*

Formerly Death entered the world through one person, the first Adam; and now one person reveals to us the Resurrection, and he is the Son of God.

O Virgin, without knowing man you have become a mother, and yet you remain a virgin; thus you clearly reveal the divinity of your Son and God.

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**Tone 4**

*Katavasia 6 of the Theotokos*

Come, all you faithful, and clap your hands, as we celebrate this holy and solemn feast of the Mother of God. O glorify him, glorify him who was born of her.

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**The Small Litany is found on page 33.**

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**Tone 2**

*Kontakion*

You arose from the grave, Almighty Savior. Seeing the
Tone 2

At the im pi ous or der of the un just ty rant,

the flame rose ve ry high; but Christ poured out

the dew of the Ho lly Spir it up on the

three youths, for he is bless ed and cov ered with

Ikos  O Light of those who are in darkness, you are the Resurrection and the Life of all. You have raised the faithful with you, O Savior. You have despoiled the kingdom of Death and have shattered the gates of Hades, O Word. The sight of such wonders astonished mortals, and every creature rejoices in your Resurrection. We also glorify you, O Lover of us all, and we praise your condescension; the whole world sings your praises, O my Savior.
Refrain

In your compassion, O Master, you could not bear to see your people as the slave of death. You have come and taken on our flesh, and by your own blood, you saved us, for you are blessed and covered with glory. Refrain

Seeing you clothed in the garments of a judge, the gatekeepers of Hades trembled, O Lord; for you have come to enslave the one who tyrannized us, for you are blessed and covered with glory.

and forever. Amen.

In you we see the Holy of Holies, for you alone have given birth to God without change, O spotless Virgin and spouseless Mother. By giving birth to God, you have made immortal life spring up for all.

Katavasia 7 of the Theotokos

The three youths walked courageously about in the flaming furnace,

preferring to worship the Creator rather than created things
and they sang out in joy: Blessed are you and praised above all, O God of our fathers.

Formerly the fiery furnace in Babylon divided its power, and according to the divine decree, it consumed the Chaldeans but poured out dew upon the faithful who sang: All you works of the Lord,
bless the Lord!

Glory to your holy Resurrection, O Lord.
Tone 2

Seeing your garment of flesh crimsoned with your blood, the angels in heaven were seized with fear at your long-suffering, and together they began to sing: All you works of the Lord, bless the Lord! Refrain

O God of mercy, by your Resurrection, mortals have been clothed with immortality. Filled with joy, O Christ, your chosen people sing to you in thanksgiving: Truly death has been swallowed up in your victory!

The God who became flesh has dwelt in your womb without being separated from his Father in heaven. Without seed, you have conceived, O Virgin, and in a manner beyond words, you have given birth, O Mother. You are truly the salvation of us all.

Tone 4

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

The three youths in the furnace were saved by the Offspring of the Theotokos. He who was foretold has been born on earth,
and he joins together all creation to sing: All you works of the Lord, bless the Lord, and praise him above all forever.

The Canticle of the Theotokos (Magnificat) is found on page 34.

The Son of the Father without beginning, our Lord and our God, has taken flesh from the Virgin and has appeared to us; He has come to illuminate the darkness and to gather those who are scattered. O Theotokos, worthy of all praise,

we exalt you.

Glory to your holy Resurrection, O Lord.
The thrice-blessed wood of your precious cross has been planted in the place of the Skull as in the heart of paradise. Sprinkled with the blood and water that flowed from your divine side, O Christ, it made our life blossom forth. Refrain

On the cross you overthrew the powerful; from the depths of Hades, you raised up human nature which was held captive, and you enthroned it with your Father in heaven, O almighty One; and in that same nature you shall come again. We adore you and we extol you!

O faithful, let us praise and glorify in the true faith the Unity in three Persons, the consubstantial Trinity, the divine and indivisible nature, the unsetting light with a triple flame, who alone is incorruptible, and who fills us with brightness.

Katavasia 9 of the Theotokos

Tone 2

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er


May ev - 'ry child of the earth ex - alt in spir - it

and hold a - loft the burn - ing lamp, and may the an - gels in heav - en

praise with joy the ho - ly feast of the Moth - er of God

and sing: Re - joice, O The - o - to - kos,
The service continues with the Small Litany, found on page 36.

Holy is the Lord our God

Verse: Exalt the Lord our God! Bow before his footstool, for he is holy.

The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.

The Psalms of Praise

Psalm 148

Let every thing that lives and that breathes give praise to the Lord. Praise the Lord from the heavens, praise him in the heights.

To you is due a hymn, O God. Praise him, all his angels, praise him, all his host. To you is due a hymn, O God.
Praise him, sun and moon,  
praise him, shining stars.  
Praise him, highest heavens  
and the waters above the heavens.  
Let them praise the name of the Lord,  
He commanded; they were made.  
He fixed them forever,  
gave a law which shall not pass away.  
Praise the Lord from the earth,  
sea creatures and all oceans,  
fire and hail, snow and mist,  
stormy winds that obey his word;  
all mountains and hills,  
all fruit trees and cedars,  
beasts, wild and tame,  
reptiles and birds on the wing;  
all earth's kings and peoples,  
earth's princes and rulers.  
young men and maidens,  
old men together with children.  
Let them praise the name of the Lord  
for he alone is exalted.  
The splendor of his name  
reaches beyond heaven and earth.  
He exalts the strength of his people,  
he is the praise of all his saints,  
of the children of Israel,  
of the people to whom he comes close.

Psalm 149  
Sing a new song to the Lord,  
his praise in the assembly of the faithful.  
Let Israel rejoice in its Maker,  
let Zion's sons exult in their king.  
Let them praise his name with dancing  
and make music with timbrel and harp.  
For the Lord takes delight in his people.  
He crowns the poor with salvation.  
Let the faithful rejoice in their glory,  
shout for joy and take their rest.  
Let the praise of God be on their lips  
and a two-edged sword in their hand,
All creation and every living thing glorify you, O Lord,
for through your cross you have abolished death so that you might show all
nations your resurrection from the dead as the only Lover of us all.

Let those who deny the truth give an answer: How were the soldiers
guarding the King overcome? Why did the stone not hold back the Rock of life?

Let them either produce the buried corpse or else adore the Risen Lord
and say along with us: Glory to the abundance of your mercy.
O our Savior, glory to you.

O nations, rejoice and be glad. The angel who sat upon the stone which had sealed the tomb has himself given us the good news, saying: Christ is risen from the dead, the Savior of the world. He has filled the universe with fragrance. O nations, rejoice and be glad.

Cantor: O praise him with sound of trumpet praise him with lute and harp.

Before your conception, O Lord, an angel brought the greeting "Rejoice" to the woman full of grace. At your rising, it was also an angel who rolled the stone away from your glorious tomb. The one showed...
symbols of joy instead of sorrow; instead of death, the other announced a life-giving Lord to us. Therefore, we lift our voices to you:

O Lord, Benefactor of All, glory to you.

Cantor: Praise him with timbrel and dance, praise him with strings and pipes.

The women brought spices mixed with tears to your tomb, but their words became full of joy when they said: The Lord is risen.

Cantor: O praise him with resounding cymbals, praise him with clashing of cymbals. Let everything that lives and that breathes give praise to the Lord.

Let the nations and people praise Christ our God who suffered crucifixion willingly for our sakes and remained in the tomb for three days.
Let them worship his resurrection from the dead, by which all the ends of the earth are enlightened.

Cantor: Arise, O Lord, lift up your hand!
(On A) O God, do not forget the poor!

Cantor: O Christ, you were crucified and buried as you willed. You held Death captive and resurrected in glory as Lord and God, who granted to the world life eternal and great mercy.

Cantor: I will praise you, Lord, with all my heart;
(On B) I will recount your wonders.

O transgressors of the law, when you sealed the tomb, you did in truth magnify the miracle for us as the guards know; especially since you persuaded them to say on the day of his resurrection from the tomb:
While we slept, the disciples came and stole him away. For who would steal a corpse, especially a naked one? He truly arose in his divine power leaving his shroud in the grave; without breaking the seals he has trampled down Death, and he has given to the human race life eternal and great mercy.

Cantor: Glory...

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

You are truly most blessed, O Virgin Theotokos. Through the One who was incarnate of you, Hades was chained, Adam revived, the curse wiped out,
Eve set free, Death put to death, and we ourselves were brought back to life. That is why we cry out in praise: Blessed are you, O Christ our God, who finds in this your good pleasure. Glory to you!

The service continues on page 41.
**Tone 3**

**The Lord is God**

The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

**Troparion**

Let the heavens rejoice, let the earth be glad; for the Lord has shown the might of his arm. By his death the Lord has trampled Death; he has become the first-born of the dead; he has delivered us from the depths of Hades and has granted great mercy to the world.
We sing your praises, O Virgin; for, as the Theotokos, you always intercede for the salvation of the human race. It is from you that our God and your Son took flesh. Then, by suffering the Passion on the cross, and out of love for us all, he delivered us from corruption.

The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Tone 3

Samopodoben: Christos ot mertvych

Christ is truly risen from the dead, he who is the first-fruits of those that had been asleep, the first-born of creation and the Creator of all things that were made. By him-self, he renewed the nature of our corrupt race.
Therefore, O Death, you shall reign no more; for the Lord of all nullified your pow’r and dissolved it.

Cantor: Arise, O Lord, lift up your hand. O God, do not forget the poor!

When you tasted death in the flesh, O Lord, you took away the bitterness of death by your Resurrection and made the human race prevail over it, restoring victory over the ancient curse.

Therefore Christ, O Protector of our life, glory to you, O our God!

Cantor: Glory...now and ever...

Theotokion

Gabriel was rapt in amazement as he beheld your
virginity and the splendor of your purity, O

The o-tokos; and he cried out to you:

I am be-wil-dered; I am lost! I shall greet you

as I was com-mand-ed to do: Re-joice! Re-joice!

Re-joice, O wom-an full of grace!

The service continues on page 15.

Sessional Hymn 2

O Lord, be-cause of your unchangea-ble di-vin-i-ty, and be-cause of your

vol-untary sufferings, Ha-des was o-ver-whelmed and moaned with-in

it-self, say-ing: I am in fear of this in-cor-rup-ti-ble bod- y,

for I see the un-seen fight-ing me se-cret-ly. Glo-ry
to your Resur-rec-tion, O Christ!

Cantor: I will praise you, Lord, with all my heart;
      I will recount all your wonders.

Let us be-lievers speak of di-vine things, of the se-cret of
your inscrutable cru-ci-fix-ion and of your in-ef-fa-ble Resur-rec-tion; for to-day Death and Hades have been led cap-tive,

and the hu-man race has been invested with in-cor-rup-tion. There-fore,

we cry out in grat-i-tude: Glo-ry to your Resur-rec-tion,

O Christ!

Cantor: Glory...now and ever...

Theotokion

You mys-te-riously held in your womb, O The-o-tokos, the One
who is bound-less and in-com-pre-hen-si-ble, con-sub-stan-tial with the Fa-ther
and the Spir-it. By your birth-giv-ing, we have learned to glo-ri-fy in
the world the pow’r of the un-di-vid-ed Trin-i-ty. There-fore,
with grat-i-tude we cry to you: Re-joice, O Vir-gin
full of grace! The service continues on page 16.

The brilliant an-gel star-tled the myrrh-bear-ing wom-en and said: Why do
you seek the Liv-ing One in the grave? He is tru-ly
ris-en and has emp-tied the tombs. Know, there-fore, that the
Change-less One changed corruption to in-cor-rup-tion. Say to him:
how dreadful are your works, O Lord, for by your death
you have saved the human race.

The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

You led the captives of Zion out of Babylon. Now likewise
draw me out from suffering to life, O Word. Those who sow in tears for
God in dry land shall sing with joy and reap the sheaves of eternal life.

Glory to the Father, and to the Son, and to the Holy Spirit;
now and ever and forever. Amen. From the Holy Spirit
shines every perfect gift, for he shines together with the
Fa-ther and the Son, and in him all cre-a-tion lives and moves.

If the Lord does not build the house of vir-tues, we la- bor in vain.

But if he de-fends and pro-tects our lives, no one shall pre-vail a-gainst our ci- ty. The saints are tru-ly as the fruit of your womb,

and they have not ceased to be chil-dren of the Fa-ther, O Christ,

through the breath of the Ho-ly Spir-it. Glo-ry to the Fa-ther,

and to the Son, and to the Ho-ly Spir-it; now and ev-er

and for-ev-er. A-men. In the Ho-ly Spir-it re-sides all ho-li-ness and wis-dom; for he is the Cre-a-tor of all
creation. Therefore let us worship him for he is God as is the Father and the Word!

Blessed are they who fear the Lord; for they walk in the way of his commandments, for they shall eat the fruits of universal life.

Rejoice with gladness, O chief Shepherd, as you behold your children's children around your table, offering branches of good deeds. Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and forever. Amen.

All the richness of glory is in the Holy Spirit.
From him comes grace, and life for all creation.

Therefore, he is praised with the Father and the Word.

The service continues on page 23

Matins Prokeimenon

Proclaim to the nations: God is King. The world he made firm, not to be moved.

Verse: O sing a new song to the Lord; sing to the Lord, all the earth

The service continues on page 23.

Let everything that lives

Let every thing that lives and that breathes give praise to the Lord.

Verse: Praise God in his holy place; praise him in his mighty heavens.

The service continues on page 24
Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1

Irmos

In days of old he gath - ered the wa - ters in a sin - gle
pool, and with a di - vine stroke, he di - vid - ed
the sea for the peo - ple of Is - ra - el; he is our God,
and is great - ly glo - ri - fied. To him a - lone do we of - fer our
hymns, for he is cov - ered with glo - ry.

Refrain


God who formerly condemned the earth to bear thorns for the sinner as the fruit of his labor, now receives from the hands of a criminal a crown of thorns in his body. Thus he abolishes the ancient curse, for he is covered with glory. Refrain

He who was enveloped by death now appears victorious and the master of death; for our God, having taken on flesh that is capable of suffering, defied the tyrant and raised us all with him; for he is covered with glory.
Glo-ry to the Father, and to the Son, and to the Holy Spi-rit; now and ev-er

All peoples truly glorify you as the one who without seed gave birth to our God, for he
descended into your sacred womb and took on the nature of humans. He is both God and
human, born of you to save us.

Katavasia 1 of the Theotokos

I will o-pen my mouth; it will be filled by the Ho-ly Spi-rit, and I
will offer my praise to the Queen Moth-er. I will cel-e-brate in joy;
in my re-joic-ing I will sing of these won-ders.

Ode 3

You draw all things out of noth-ing; you cre-ate them by
your Word; and per-fect them by your Spi-rit; O Mas-ter,
By your cross the Evil One has been confounded; he has fallen into the pit which he himself had dug. But you have raised up the face of the humble, O Christ, by your holy Resurrection. *Refrain*

Your teaching has covered the nations, O Christ, as the waves covered the bottom of the sea. O Lover of us all, risen from the dead, you reveal the true light of the Trinity.

All who speak of you, glorify you, O living city of the eternal King. Because of you, O sovereign Lady, God has spoken with his people.

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*Refrain*


Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er and for-ev-er. A-men.

Katavasia 3 of the Theotokos  

Tone 4

O The o-to-kos, life-giv-ing source of bles-sings, grant strength to those unit-ed in faith who sing hymns of praise to you.
In your glory, grant them the crowns of victory.

O Lord, you have shown us your sovereignty by delivering your only Son to death for us. We cry out to you in thanksgiving:

Glory to your power, O Lord!

The Small Litany is found on page 32.

O Christ, you endured wounds and injuries; for us you suffered the insult of being slapped; you allowed yourself to be spat upon, O long-suffering One: and thus you won my salvation. Glory to your power, O Lord! Refrain

Because of the misery and oppression of the poor and the unfortunate, you willed to undergo the death of a mortal, even though you are the Life; and in the glory of a victor, you have raised all with you.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

O Christ, hear the prayers and compassion of your glorious Mother and remember the flock which you gained through your passion; visit them in their distress and save them by your power, O Lord.

Katavasia 4 of the Theotokos

Tone 4

Je-sus the true God, who sits in glory upon the di- vine throne,
now ap-pears rid-ing on a swift cloud; and with his pure hand
he saves those who cry: Glo-ry to your pow-er, O Christ!

Ode 5

Irmos

Tone 3

Be-fore you I keep watch for the dawn,
O Cre-a-tor of the world and peace that sur-pass-es ev-ry spir-it.
Your precepts, your precepts are light; guide me by their paths.

Refrain

Glory to your holy Resurrection, O Lord.

You probe the depths of hearts and judge the world with righteousness, and yet through jealousy you were handed over to an impious judge. But you have saved Adam from the ancient condemnation. Refrain

By the invincible power of your cross, grant peace to your churches, O Christ; and resurrected from the dead, save our souls.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever

and for ever. A-men.

You are the sanctified temple and more spacious than the heavens, O ever-Virgin; for you alone held the Word of God whom the entire creation could not contain.

Katavasia 5 of the Theotokos

All nations marvelled at your divine glory, for you,
O Virgin who have not known wedlock, carried within your womb the
God of all, the eternal Son to whom you gave birth; he grants salvation
to all who sing your praises.

Encircled by the bottomless pit of my sins,
I felt my breath failing me; raise your hand, O Master,
reach out to me and save me as you saved Peter;
for you walk on the waters.

Glory to your holy Resurrection, O Lord.
An abyss of mercy and goodness encircled me when in your compassion you came down to earth, O Master; for you have come in the flesh as a slave that I may become as God; and you have shared your own glory with me. Refrain

Seeing you alive after your death, the author of Death was reduced to nothing. Such are the signs of your Resurrection, O Christ, and the triumph of your holy passion.

O all-pure One, you are our certain intercessor with the Creator; persuade your Son to grant his protection and favor to your unworthy servants.

The Small Litany is found on page 33.

Today, you arose from the grave, O merciful Lord; you led us
Ikos  Let heaven and earth dance with joy today, and with one heart let them praise Christ our God who has raised the captives of death from their tombs. Let all creation rejoice, offering worthy hymns to the Creator of the world and our Redeemer. As the Source of life, he drew the human race from Hades and raised them up with him to heaven; he crushed the pride of the Enemy and shattered the gates of Hades by the power of his divinity.

Ode 7
Irmos  Formerly you poured out dew upon the three Youths in the fire of the Chaldeans; now with the resplendent fire of your divinity enlighten us who cry out to you: Blessed are you, O Lord, the God of our fathers.
Refrain

Glory to your holy Resurrection, O Lord.

At the crucifixion of the Savior, the curtain of the Temple was torn in two, revealing the truth hidden in the Scripture to the faithful who proclaim: Blessed are you, O Lord, God of our fathers. Refrain

When your side was pierced, O Christ, the divine dew of your life-giving blood was poured out upon the earth according to your plan of salvation; it renewed all the children of the earth who cry out: Blessed are you, O Lord, God of our fathers.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and ever. Amen.

Let us give glory to the Spirit of goodness, to the only Son and to the eternal Father; O faithful, let us venerate one principle and one divinity in three Persons: Blessed are you, O Lord, God of our fathers.

Katavasia 7 of the Theotokos

The three youths walked courageously about in the flaming furnace, preferring to worship the Creator rather than created things

and they sang out in joy: Blessed are you and praised above all, O God
of our fathers.

Thrown into the blazing fire without being harmed by the intolerable flames and remaining firm in their faith, the youths sang a divine hymn: Bless the Lord, all you works of the Lord, praise and exalt him forever.

Refrain

Glory to your holy Resurrection, O Lord.

When a cross was planted on the place of the Skull for you, O Lord, the curtain of the Temple was torn in two and creation trembled with fear and sang: Bless the Lord, all you works of the Lord, praise and exalt him forever! Refrain

You are risen from the tomb, O Christ, and by your powerful divinity you set aright the one who succumbed to deceit beneath the tree and who now sings to you: Bless the Lord, all you works of the Lord, praise and exalt him forever!

You are indeed the temple of God, his ark, and his living domain, O most pure Theotokos, and you reconcile the Creator with his people. And now we, the works of the Lord, sing to you and praise and exalt you forever.

The three youths in the furnace were saved by the Offspring of the Theotokos. He who was foretold has been born on earth, and he joins together all creation to sing: All you works of the Lord, bless the Lord, and praise him above all forever.
The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9

Irmos

A new wonder, worthy of God! The Lord has truly passed through the closed gate, the closed gate of a Virgin.

Naked he came forth and at his departure we see him clothed in the flesh, yet the door has remained closed: The one who is Mother of God we now extol beyond words.

Refrain

Glory to your holy Resurrection, O Lord.

It is dreadful to see the Creator and the Word of God hanging on the cross. Our God suffers in the flesh for his servants, and lifeless, he is placed in the tomb; yet he delivers the dead from Hades. O Christ, the almighty One, we extol you. Refrain

Placed in the tomb as one dead, O Christ, you saved our ancestors from death: you raised the dead and make life flourish once more; with your own hand, you lead the human race toward the light and clothe them with divine immortality. O inexhaustible Source of light, we extol you.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

You are the throne and the temple of God, and the Most High has made his dwelling in you; O most pure One, you gave birth without seed, and the gate of the flesh was not opened. We now beseech you to intercede before Christ the King for all your faithful.

Katavasia 9 of the Theotokos

May ev-ry child of the earth ex-alt in spir-it
and hold a-loft the burn-ing lamp, and may the an-gels in heav-en
praise with joy the ho-ly feast of the Moth-er of God
and sing: Re-joice, O The-o-to-kos,
ev-er-bless-ed and ev-er-Vir-gin.

The service continues with the Small Litany, found on page 36.
The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.

Psalm 148

Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

Praise him, sun and moon,
praise him, shining stars.
Praise him, highest heavens
and the waters above the heavens.
Let them praise the name of the Lord,
He commanded; they were made.

Praise him, all his host. To you is due a hymn, O God.
He fixed them forever,  
gave a law which shall not pass away. 
Praise the Lord from the earth,  
sea creatures and all oceans, 
fire and hail, snow and mist,  
stormy winds that obey his word; 
all mountains and hills,  
all fruit trees and cedars, 
beasts, wild and tame,  
reptiles and birds on the wing; 
all earth's kings and peoples,  
earth's princes and rulers, 
young men and maidens,  
old men together with children. 
Let them praise the name of the Lord  
for he alone is exalted. 
The splendor of his name  
reaches beyond heaven and earth. 
He exalts the strength of his people,  
he is the praise of all his saints, 
of the children of Israel,  
of the people to whom he comes close. 

Psalm 149  
Sing a new song to the Lord,  
his praise in the assembly of the faithful. 
Let Israel rejoice in its Maker,  
let Zion's sons exult in their king. 
Let them praise his name with dancing  
and make music with timbrel and harp. 
For the Lord takes delight in his people. 
He crowns the poor with salvation. 
Let the faithful rejoice in their glory,  
shout for joy and take their rest. 
Let the praise of God be on their lips  
and a two-edged sword in their hand, 
to deal out vengeance to the nations  
and punishment on all the peoples; 
to bind their kings in chains  
and their nobles in fetters of iron.
Come, all nations, learn the power of the awesome mystery! Christ our Savior, the Word who was in the beginning, who was crucified for us and buried willingly, is risen from the dead to save the universe.

Come, let us worship him.

Cantor: To carry out the sentence pre-ordained: this honor is for all his faithful.

Psalm 150

Praise God in his holy place, praise him in his mighty heavens.

Lord, the guards recounted all your wonders, but the vain Sanhedrin filled their hands with bribes and ordered them to conceal your resurrection, which the whole world glorifies. Have mercy on us, O Lord.

Cantor: Praise him for his powerful deeds, praise his surpassing greatness.
All things are filled with joy at the experience of the resurrection, for Mary Magdalene came to the tomb and found an angel in dazzling garments seated on the stone, saying:

Why do you seek the living among the dead? He is not here; he has been raised up. He goes before you to Galilee as he said.

Cantor: O praise him with sound of trumpet

(on 3) praise him with lute and harp.

O Master, Lover of us all, in your light, we see light.

For when you rose from the dead you bestowed salvation on the human race so that all creation might glorify you, the only sinless One.

Have mercy on us, O Master.
The myrrh-bearing women, O Lord, offered you their tears as a morning praise. Then hastening to seek your incorruptible body, they came to your grave bearing fragrant ointments. An angel sitting on the stone spoke to them, saying: Why do you seek the Living among the dead? For truly he has trampled down Death, and he is risen because he is God, granting to all of us great mercy.

Cantor: O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes give praise to the Lord.

The brilliant angel on the life-giving tomb said to the myrrh-bearing
wo - men: Tru - ly the Savior emptied the tombs and led Ha - des cap - tive.

He is ris - en on the third day; for he a - lone is the al - might - y God.

Cantor: Arise, O Lord, lift up your hand!

(on A) O God, do not forget the poor!

Mar - y Mag - da - lene arrived on the first day of the week seek - ing you in the grave. And when she did not find you, she cried out with sighs:

Woe is me, O my Sav - ior. How have you been sto - len, O

King of all? From within the grave two angels bear - ing the mes - sage of life cried out to her, say - ing: Wo - man, why are you weep - ing?

She answered: I cry because they have re - moved my Lord from the grave, and I
do not know where they have taken him. But as she turned around and saw you. she said: My Lord and my God, glory to you!

Cantor: I will praise you, Lord, with all my heart;

(On B) I will recount your wonders.

The soldiers enclosed Life in the tomb, but the thief opened paradise with his word by saying: For my sake, you have been crucified with me and have hung on the tree of the cross;

you have appeared to me sitting on the throne with the Father.

You are Christ our God who gives great mercy to the world.

Cantor: Glory...

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever...

On normal Sundays, the following is sung:
You are truly most blessed, O Virgin Theotokos. Through the One who was incarnate of you, Hades was chained, Adam revived, the curse wiped out, Eve set free, Death put to death, and we ourselves were brought back to life. That is why we cry out in praise: Blessed are you, O Christ our God, who finds in this your good pleasure. Glory to you!
Tone 4

The Lord is God

The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone.

This is the work of the Lord, a marvel in our eyes.

Troparion

The joyful message of the resurrection was heard by the women disciples from the angel, and being freed from the ancestral curse, they boasted to the apostles: Death is despoiled; Christ our God is risen, giving great mercy to the world.
The mystery hidden from all ages and unknown to the angels has been made known to those on earth through you, O Theotokos.

God has taken flesh in a union without confusion, and willingly accepted the Cross for us; where by he raised the first-formed Adam and saved our souls from death.

The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1

The myrrh-bearing women looked into the entrance of the tomb, and because they could not bear the brilliance of the angel, they trembled in astonishment and said: Has he who opened Paradise to the thief been stolen?
or is he who proclaimed his Resurrection before his passion now risen?

Truly, Christ is risen, granting resurrection and life to those in Hades.

Cantor: Arise, Lord, lift up your hand.
O God, do not forget the poor!

You suffered crucifixion willingly, O Savior, and mortals placed you into a new tomb, even though you established the ends of the world with a word. Death, our enemy, was bound and defeated through your life-giving Resurrection. All those held captive in Hades cried out:

Christ is risen; and he shall reign forever as the Source of life.

Cantor: Glory...now and ever...

Theotokion podoben: Udivisja Josif

Your betrothed and guardian, O Theotokos, was amazed and
perplexed when he beheld the mystery of your conception without seed.

But he called the rain falling on the fleece, and the bush burning with fire

but not consumed, and the blossoming rod of Aaron; thus he

 testified before the priests and cried out: A Virgin gives birth and still

remains a virgin. *The service continues on page 14.*

Sessional Hymn 2

podoben: Udivišja Josif

You are risen, O immortal Savior, and have raised the whole world with you.

By your power O Christ our God, you have crushed the dominion of Death.

You have shown your Resurrection to all, O God of mercy; for you love us

and we glorify you.
Descend-ing from his heaven-ly sanc-tu-a-ry, Ga-bri-el came to the stone where the Rock of Life was bur-ied; clothed in a white garment he cried out to the weep-ing wom-en: Put an end to your fu-n'al-hymns, for he whom you love will al-ways be with you. Take cour-age, for he is tru-ly ris-en, he whom you seek a-mid your tears. Go and an-nounce to the apostles that the Lord is ris-en.

Cantor  Glory...now and ever...

Theotokion

O un-de-filed One, all the ranks of an-gels have been struck by the mys-ter-y of your awe-some birth-giv-ing. How is the One who gath-ered the whole
world together with his hand now held in your arms as an infant?

How is the pre-eternal One to receive a beginning in time? How is the

One who feeds every living being with his ineffable goodness now nourished with milk?

Therefore, they glorify you with praise, for you are truly the

The o-tokos. The service continues on page 16.

Hypakoe

The myrrh-bearing women hastened to the apostles and related to them the

account of your Resurrection, O Christ, saying: you rose because you

are God, and you grant great mercy to the world.

The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.
The many sufferings from my youth combat me, but you assist me and save me, O my Saviour. O you haters of Zion

Depart in shame before the Lord, for you shall be dried by fire as the grass. Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and ever.

Amen. By the Holy Spirit every soul shall live and shall be purified, exalted and radiant, through the one pure and mystical Trinity.
Antiphon 2

To you, O Lord, have I cried fervently from the depths of my soul.

Let your divine ears listen to me. All those who have put their trust in the Lord shall transcend all sorrows.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and forever. Amen.

The Holy Spirit now overflows with rivers of grace and waters all of creation with refreshing life.

Antiphon 3

Let my heart rise to you, O Word, and let not the pleasures of the world drag me down to the wretchedness below. As each of us has surpassing love

Tone 4
for his mother, all the more should we love the Lord with utmost fervor.

Glory to the Father, and to the Son, and to the Holy Spirit;

now and ever and ever and ever. Amen.

By the Holy Spirit come riches of divine knowledge,
divine vision and wisdom, for through him the Word proclaims
the commandments of the Father.

The service continues on page 23

Prokeimenon

Psalm 43: 27, 1

Stand up and come to our help! Redeem us

Verse: We heard with our own ears, O God;
our fathers have told us the story of the things you did in days long ago.

The service continues on page 24.
Let everything that lives

Let ev’rything that lives and that breathes give praise to the Lord,

give praise to the Lord.

Verse: Praise God in his holy place;
praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here.
If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1

Irmos

When an-cient Is-ra-el crossed the depths of the Red Sea as if on dry land, the pow’r of Am-alek was put to flight in the des-ert because of the hands of Mo-ses which were ex-tend-ed in the form of a cross.

Refrain

Tone 4

When you were raised upon the wood of the precious cross, you set aright our fall and saved us from the destructive tree, O God of goodness and almighty Lord. Refrain

When your body was in the tomb and your soul in Hades, when you were in paradise with the thief, you were also seated upon the throne with the Father and the Holy Spirit, O Christ, as God you are everywhere present and fill all things.

Glo·ry to the Father, and to the Son, and to the Holy Spir·it; now and ev·er

and for·ev·er. A·men.

According to the will of the Father and in the power of the Spirit, you conceived the Son of God without seed; you gave birth in the flesh to the One who is without a mother in heaven, and who without a father was born of you to save us.

Katavasia 1 of the Theotokos

I will o·pen my mouth; it will be filled by the Ho·ly Spir·it, and I

will offer my praise to the Queen Moth·er. I will cel·e·brate in joy;

in my re·joic·ing I will sing of these won·ders.
Your Church, O Christ, rejoices in you and cries out:

O Lord, you are my strength, my support, and my refuge.

Refrain


The tree of life, the spiritual and true vine, is hung upon the cross, gushing forth a drink of eternal life for all. Refrain

O great and awesome Lord, you crushed the arrogance of Hades; and now as the incorruptible God, you are raised in your body.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er and for - ev - er. A - men.

You alone, O Theotokos, have obtained for us gifts that surpass our nature; thus we cry out to you: Rejoice!

Katavasia 3 of the Theotokos

O The o - to - kos, life-giv - ing source of bles - sings, grant strength
to those united in faith who sing hymns of praise to you.

In your glory, grant them the crowns of victory.

The Small Litany is found on page 32.

Ode 4
Irmos

Seeing you hanging upon the cross, O Sun of Justice,
the Church cried out to you: Glory to your power, O Lord!

Refrain

Glory to your holy Resurrection, O Lord.

You ascended the cross to heal our wounds by the passion you underwent in your immaculate flesh; therefore, we cry out to you: Glory to your power, O Lord! Refrain

When death tasted your life-giving and sinless body, O Lord, it was itself put to death, as is fitting; therefore, we cry out to you: Glory to your power, O Lord!

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever

and forever. Amen.
You conceived without a spouse, O Virgin, and you remained a Virgin even after giving birth; therefore, with an unshakable faith we never cease to sing to you: Rejoice, O Lady!

Katavasia 4 of the Theotokos

Jesus the true God, who sits in glory upon the divine throne,

now appears riding on a swift cloud; and with his pure hand

he saves those who cry: Glory to your power, O Christ!

Ode 5

Irmos

O Lord, our life, you have come as the light into this world, the light

that draws out of the darkness of ignorance all those who sing to you in faith.

Refrain


O Lord, you came down to this earth in your compassion; and nailed to the cross, you raised up our fallen human nature. Refrain

You have taken away the weight of my sins, O Christ, and you have put an end to the pangs of death, O God of tenderness, by your holy Resurrection.
Glo-ry to the Father, and to the Son, and to the Holy Spi-rit; now and ev-er


You are our protection against the Enemy, O spouse of God; we have in you our hope and our anchor of salvation.

All na-tions mar-velled at your di-verse glo-ry, for you,

O Virgin who have not known wed-lock, car-ried with-in your womb the

God of all, the eternal Son to whom you gave birth; he grants sal-va-tion to all who sing your prais-es.

Your Church cries out to you in full voice, O Lord: I of-fer
you my sacrifice of praise. In your compassion you have purified it

from the blood of demons by the blood that flows from your side.

Girded with power, you have ascended the cross; in your struggle against the Tyrant, you have thrown him down from the heights; and with your invincible hand, you have raised us with you. *Refrain*

You are risen from the tomb, O Christ, dazzling with beauty: By your divine lordship, you have scattered all your enemies; O God, you have filled the whole world with joy.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever

and for ever. Amen.

O wonder surpassing all the wonders of old! Without the aid of a man, a virgin conceives in the narrowness of her womb the One who holds the whole world in his hand.

**Katavasia 6 of the Theotokos**

Come, all you faithful, and clap your hands, as we celebrate this holy and
Tone 4

The Small Litany is found on page 33.

Kontakion

O my Savior and Redeemer, as God, you raised from the grave all those
who were in chains and destroyed the gates of Hades, and, as Lord, you
arose on the third day.

Ikos

Risen from the dead, Christ the Giver of life comes forth from the tomb on the third day; today he has shattered the gates of death. By his own power he has put Hades to death, he has broken the sting of death, and has set Adam and Eve free. Let us sing to him, all you people, and in thanksgiving let us offer him unceasing praise; for he alone is the almighty God and the Master who is risen on the third day.

Ode 7

Irmos

In the furnace of the Persians, the children of Abraham were set on fire
more by their devotion than by the heat of the flames, and they cried out:
Katavasia 7 of the Theotokos

Refrain

Blessed are you, O Lord, in the temple of your glory.

Tone 4

Glory to your holy Resurrection, O Lord.

Bathed in the blood of Christ, the human race is called to immortal life and in thanksgiving sings: Blessed are you, O Lord, in the temple of your glory. Refrain

Your life-giving tomb, O Christ, has appeared to us as truly more precious than paradise and more brilliant than any royal dwelling place. It is the source of our resurrection.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and ever. Amen.

Rejoice, O sanctified dwelling-place and divine tabernacle of the Most High! It is through you, O Theotokos, that joy is given to us; therefore we cry out: Blessed are you among women, O all-immaculate One!

Katavasia 7 of the Theotokos

The three youths walked courageously about in the flaming furnace, preferring to worship the Creator rather than created things.
and they sang out in joy: Blessed are you and praised above all, O God of our fathers.

Stretching out his hands, Daniel shut the mouths of lions in the den; filled with the zeal of their faith and girded with virtue, the Youths extinguished the power of the fire while they cried out:

Bless the Lord, all you works of the Lord!

Refrain

You stretched out your hands on the cross, O Lord, to gather all the nations into one Church which now sings to you in heaven and on earth with a single voice: Bless the Lord, all you works of the Lord! Refrain
Clothed in a white garment, the angel appeared to the women, and in the inaccessible brightness of the Resurrection cried out: Why do you seek the living One in the tomb as though dead? Christ is truly risen, and for him we sing: All his works, bless the Lord!


Among all generations you alone have become the Theotokos, O pure Virgin. You have become the dwelling-place of the divinity, and you were not consumed by the fire of his brightness. Therefore, from age to age we bless you, O Mary, the spouse of God.

Let us praise, bless, and worship the Lord, singing and highly exalting him above all forever.

Katavasia 8 of the Theotokos

The three youths in the furnace were saved by the Offspring of the Theotokos. He who was foretold has been born on earth, and he joins together all creation to sing: All you works...
The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9
Irmos

Christ, the corner-stone not hewn by human hands, was hewn of you,

O Virgin and untouched mountain; It is he who rejoins our separated natures.

Therefore, filled with joy, we exalt you, O Theotokos.

Refrain

Glory to your holy Resurrection, O Lord.

You have taken on my entire being in a union without confusion, and to my entire being you have granted salvation by the passion which you suffered on the cross in your own body, O God of compassion. Refrain

Seeing the tomb open and the cloth which wrapped your divine body now abandoned in your Resurrection, your disciples cried out together with the angels: The Lord is truly risen!

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever

and forever. Amen.
O faithful, we adore the Unity of the divine essence and the Trinity of persons, without confusion, equal in power, and worthy of the same honor, our God whom we extol in faith.

Katavasia 9 of the Theotokos

May every child of the earth exalt in spirit and hold aloft the burning lamp, and may the angels in heaven praise with joy the holy feast of the Mother of God and sing: Rejoice, O Theotokos, ever-blessed and ever-Virgin.

The service continues with the Small Litany, found on page 36.

Holy is the Lord our God

Holy is the Lord our God! Holy is the Lord our God!

Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.
Tone 4

*The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.*

**The Psalms of Praise**

Psalms 148

Let ev’rything that lives and that breathes give praise to the Lord. Praise the Lord from the heavens, praise him in the heights.

To you is due a hymn, O God. Praise him, all his angels, praise him, all his host.

Praise him, sun and moon, praise him, shining stars.
Praise him, highest heavens and the waters above the heavens.
Let them praise the name of the Lord, he commanded; they were made.
He fixed them forever, gave a law which shall not pass away.
Praise the Lord from the earth, sea creatures and all oceans, fire and hail, snow and mist, stormy winds that obey his word;
all mountains and hills, all fruit trees and cedars, beasts, wild and tame,* reptiles and birds on the wing;
all earth’s kings and peoples, earth’s princes and rulers.
young men and maidens,  
old men together with children.  
Let them praise the name of the Lord  
for he alone is exalted.  
The splendor of his name  
reaches beyond heaven and earth.  
He exalts the strength of his people,  
he is the praise of all his saints  
of the children of Israel, *  
of the people to whom he comes close.

Psalm 149  Sing a new song to the Lord,  
his praise in the assembly of the faithful.  
Let Israel rejoice in its Maker,  
let Zion's sons exult in their king.  
Let them praise his name with dancing  
and make music with timbrel and harp.  
For the Lord takes delight in his people.  
He crowns the poor with salvation.  
Let the faithful rejoice in their glory,  
shout for joy and take their rest.  
Let the praise of God be on their lips  
and a two-edged sword in their hand,  
to deal out vengeance to the nations  
and punishment on all the peoples;  
to bind their kings in chains  
and their nobles in fetters of iron.

Cantor: To carry out the sentence pre-ordained:  
this honor is for all his faithful.

All-po-wer-ful Lord, you en-dured the cross and death and rose from the dead.

We glo-ri-fy your res-ur-rec-tion.
By your cross, O Christ, you freed us from the ancient curse and by your death you vanquished Satan who had tyrannized the human race. By your resurrection, you filled all things with joy. Therefore we cry out to you:

Glory to you, O Lord, risen from the dead!

Cantor: Praise him for his powerful deeds, praise his surpassing greatness.

By your cross, O Christ our Savior, show us the way to your truth and deliver us from the Eneymy's snares. You rose from the dead; now raise us up, for we have fallen into sin. Reach out your hand, O Lord, Lover of us all, through the intercession of your saints.
O praise him with sound of trumpet
praise him with lute and harp.

Never leaving the Father's bosom, O only-begotten Word of God,
you came to earth out of love for humanity, and became man without
change; although your divinity cannot suffer, you endured the cross and
death in the flesh, for you alone are all-powerful.

Praise him with timbrel and dance,
praise him with strings and pipes.

In your flesh you accepted death, O God our Savior, to give us the gift of
immortal life. You dwelt in the tomb to deliver us from Hades
and made us sharers in your Resurrection. You suffered in the flesh
but were raised as God. Therefore, we sing to you: O Source of Life,
O Lord and Lover of us all, glory to you.

Cantor: O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

The rocks were split asunder, O Savior, when your cross was planted on Golgotha; and the gate-keepers of Hades shook with fear when your body was placed in the grave like the dead. For you abolished the might of Death, and in your Resurrection you granted immortality to the dead. O Lord and Giver of Life, glory to you!

Cantor: Arise, O Lord, lift up your hand!
O God, do not forget the poor!

The women desired to behold your Resurrection, O Christ our God. Mar-y Magda-lene
went a-head of them; she found the stone rolled from the grave and saw the angel seat-ed there who said: Why do you seek the Liv-ing a-mong the dead?

Tru-ly he is risen to save all cre-a-tion, for he is God.

Cantor: I will praise you, Lord, with all my heart; I will recount your wonders.

Where is Jesus whom you thought you were guard-ing? Where is he whom you had placed in the grave and sealed with a stone? Give us his body, O deni-ers of life. Give us the bur-ied one or else believe in the Res-ur-rec-tion. And e-ven if you keep silent, the stones shall pro-claim this good news, es-pecially that stone which was rolled away from the entrance of the tomb. How great is your mer-cy, O Lord, and great is the mystery of your plan of sal-va-tion!
The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Glory...

On normal Sundays, the following is sung:

Theotokion

You are truly most blessed, O Virgin Theotokos. Through the One

who was incarnate of you, Hades was chained, Adam revived, the curse wiped out,

Eve set free, Death put to death, and we ourselves were brought

back to life. That is why we cry out in praise: Blessed are you, O

Christ our God, who finds in this your good pleasure. Glory to you!

The service continues on page 41
The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

Troparion

O faithful, let us praise and adore the Word eternal with the Father and the Spirit, and born of the Virgin for our salvation; for he chose to ascend the cross in the flesh and to suffer death, and to raise the dead by his glorious resurrection.
Tone 5

Theotokion

Re-joice, Vir-gin, im-pas-sa-ble Gate-way of the Lord! Re-joice,

pro-tec-tive Wall of those who take re-fuge in you! Re-joice, peace-ful

Ha-ven un-troubled by storms! Re-joice, O Vir-gin who has not

known wed-lock, and yet has giv-en birth in the flesh to your

Cre-a-tor and God! O The-o-to-kos, nev-er cease to in-ter-cede

for all those who praise and wor-ship your Son.

The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1

Let us praise the hon-ored Cross of the Lord; let us ven-er-ate his ho-ly

For he raised the dead from the graves because he is God. He de-spoiled the
might of death and broke the pow-er of Sa-tan, and he shed light on
those who are in Hades.

Cantor: Arise, O Lord, lift up your hand. O God, do not forget the poor!

You were count-ed a-mong the dead, O Lord, e-ven though you put to
death the Prince of death. You were placed in a grave al-though you
emp-tied the graves. On earth, the sol-di-ers guard-ed the tomb,
but be-low, you raised the dead who from all eter-ni-ty had fal-len a-sleep.

There-fore, O Lord, the al-mighty and incom-pre-hen-si-ble One, glo-ry to you!

Cantor: Glory…now and ever…
Tone 5
Theotokion

Rejoice, O holy mountain which the Lord ascended! Rejoice,

O living bush, un consumed by the fire! Rejoice, only bridge reaching

from the world to God and leading the dead to eternal life!

Rejoice, O pure one free of corruption; you gave birth without the

aid of man to the Savior of the world!

The service continues on page 14.

Sessional Hymn 2  Resurrection Tone 6

After your resurrection on the third day, O Lord, the disciples

bowed before you and Peter cried out: The women ran to you, but

I cowered with fear; the thief spoke of your divinity,
and I denied you ungratefully. Will you still call me a disciple; or will you send me back to my nets and to the sea?

O God, receive me in my repentance and save me.

Cantor: I will praise you, Lord, with all my heart; I will recount all your wonders.

The transgressors of the Law, O merciful Lord, nailed you between two thieves and pierced your side with a spear. You submitted to burial, and you shattered the gates of Hades, and you rose again on the third day. Therefore, the women hastened to behold you and told the good news of your Resurrection to the apostles.

O God most high, you are praised by the angels in heaven.
Tone 5

You are blessed, O Lord, glory to you!

Cantor: Glory...now and ever...

Theotokion

O un-wed-ded Spouse and The-o-to-kos, you changed the sor-row

of Eve in to joy. We the faith-ful praise and bow be-for-e you;

you have lift-ed the an-cient curse. And now, O most

ho-ly Virgin, all-wor-thy of our hymns, in-tercede for

our sal-va-tion. The service continues on page 16.

Hypakoe

The minds of the myrrh-bearing women were dazzled by the an-gel-ic vi-sion,

and their souls were il-lu-mined by the di-verse Res-ur-rec-tion.
Therefore they spoke to the apostles, saying: Declare to the nations the Resurrection of the Lord who works wonders with us and bestows on us great mercy.

The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

O my Lord, I sing to you like David in my sorrow.

Save my soul from the deceitful tongues.

The life of the dwellers of the wilderness is a blessed one; for they are carried on the wings of divine love. Glory to the Father and to the Son and to the Holy Spirit; now and ever and
Come, my soul, let us ascend yonder mountain from which comes your help. Let your raised right hand encompass me, O Christ, preserving me from all evil deceits.

Glory to the Father and to the Son and to the Holy Spirit; now and ever and forever. Amen.

By the Holy Spirit do we speak divinely, saying, you are God;
life, love, light and mind. You are goodness: you shall reign unto the ages.

I have been filled with great joy by those who say to me: Let us go into the courts of the Lord. I have offered constant praise! In the house of David awesome wonders take place. For there is a burning fire, consuming ev'ry evil thought. Glory to the Father and to the Son and to the Holy Spirit; now and ever and for ever. Amen. The Holy Spirit gives light to the world, for he fills ev'ry being with life, as does the Father together with the
Tone 5

The service continues on page 22

Prokeimenon

Psalm 9: 12a, 33a, 8a, 2

Verse: I will praise you, Lord, with all my heart; I will recall all your wonders.

The service continues on page 24.

Let everything that lives

Verse: Praise God in his holy place; praise him in his mighty heavens.

The service continues on page 24
The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1

Irmos

Christ, who puts a stop to wars, has stretched out his hands, and hurled horse and rider into the Red Sea; but he saved Israel who began to sing the hymn of victory.

Refrain


Bearing thorns, the assembly of the people crowned you, O Christ; they renounced all maternal love toward you, the benefactor who delivered the leader of the human race from the thorn of punishment. Refrain

To raise me who had fallen, O Giver of life, you leaned into the abyss without falling into it; enduring my loathsome corruption without being affected by it, You anointed me with the myrrh of your divinity.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er

I will open my mouth; it will be filled by the Holy Spirit, and I will offer my praise to the Queen Mother. I will celebrate in joy; in my rejoicing I will sing of these wonders.

You set the earth upon the void according to your command, and despite its weight you firmly suspended it there.

Strength-en your Church upon the unshakable rock of your commandments, O Christ, in your goodness and love for all.
Refrain

Glory to your holy Resurrection, O Lord.

Those who drew honey from the rock when you worked wonders for them in the desert now give you gall to drink, O Christ; and instead of manna, they now give you vinegar. Such is the ingratitude of the people in exchange for your favors. Refrain

Formerly they were protected by the bright cloud, but now they place Christ our life in the tomb. Having risen by his own power, he grants to all the faithful the mysterious brightness of the Spirit who overshadows them.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and ever. Amen.

Without a spouse you became the Mother of God, in whom shines the unchangeable brightness of the Father; and you have not known the pain of giving birth. Because you have borne the Word made flesh, according to the true faith we proclaim you to be the Theotokos.

Katavasia 3 of the Theotokos

O Theotokos, life-giving source of blessings, grant strength to those united in faith who sing hymns of praise to you.

In your glory, grant them the crowns of victory.
Tone 5

*The Small Litany is found on page 32.*

**Ode 4**

Irmos

See-ing in spir-it your divine con-de-scen-sion, O Christ, the proph-et Ha-bak-kuk
trem-bled and cried out: You have come for the sal-va-tion of your peo-ple, to save those who are con-se-cr-at-ed to you.

**Refrain**


O God most good, you sweetened the bitter waters of Marah by the wood which prefigurred the image of your precious cross, the cross that wiped out the taste of sin.

Refrain

For the tree of knowledge you endured the cross; for the delightful fruit you willed to taste the gall; and to spare us from the corruption of death, O my Savior, you poured out your divine blood.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er


Without a spouse you conceived in your womb; without pain you gave birth; and you remained a virgin even after giving birth. For it is God to whom you gave birth in the flesh.
Jesus the true God, who sits in glory upon the divine throne,

now appears riding on a swift cloud; and with his pure hand

he saves those who cry: Glory to your power, O Christ!

O Lord, you are clothed with light as with a cloak; I keep watch before you and cry out to you: Illumine the darkness of my soul.

O Christ, because of your great love.

Glory to your holy Resurrection, O Lord.

O Lord of glory, you voluntarily took on our condition without glory and were hung on the wood of infamy. In your kindness you gained for me the divine glory. Refrain

You clothed me with the robe of immortality when you suffered the tomb and death in your flesh without undergoing corruption; and on the third day you rose from the tomb.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

Without seed you gave birth, O Theotokos, to Christ our justice and redemption; and you
freed the nature of our first parents from the curse.

All na-tions mar-velled at your di-vine glo-ry, for you,
O Virgin who have not known wed-lock, car-ried within your womb the
God of all, the eternal Son to whom you gave birth; he grants sal-va-tion
to all who sing your prai-ses.

When the rav-ag-ing storm rag-es o-ver my soul, O Christ
our Lord, calm the ocean of my passions, and deliver me from evil, O God of mercy.

Refrain


The ancestor of our race slid down into the pit for having tasted the forbidden fruit; but he was raised up to life by your sufferings, O Christ our Savior. Refrain

You descended into Hades, O Christ our Master and our Life; you became the death of the giver of death, and by your death you gave resurrection to all.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er and for-ev-er. A-men.

O Virgin, you gave birth and remained a virgin after childbearing; as Virgin and Mother, you truly bore the One who bears the universe in his hands.

Katavasia 6 of the Theotokos

Come, all you faith-ful, and clap your hands, as we cel-ebrate this ho-ly and sol-emn feast of the Moth-er of God. O glo-ri-fy him,
The Small Litany is found on page 33.

Kontakion

O Savior, you descended into Hades. You crushed its gates as the Almighty. You raised the dead and destroyed the sting of death as the Creator. You delivered Adam from the curse, O Lover of us all. Therefore, all cry out to you, O Lord: Save us.

Ikos  Having heard the words of the angel, the women were seized with joy and ceased their dirges; and with trembling they contemplated the Resurrection. And behold, Christ approached them and said: Take courage! Rejoice! For I have conquered the world and saved the captives; hasten and announce to the disciples that I go before them into Galilee for the news which they must proclaim. Therefore, we also cry out to you, O Lord: In your great love, save us!

Ode 7

Irmos

The Most High, the Lord and God of our fathers, extinguished the flame
and covered the youths with dew; and with one voice, they sang:

Blessed are you, O Lord, God of our fathers.

Refrain

Glory to your holy Resurrection, O Lord.

Wrapped in the flesh as bait on a hook, by your divine power you carried away the Serpent and raised up those who cry out to you: Blessed are you, O Lord, God of our fathers. Refrain

The One who gives life and being to the entire universe is now contained in a body and hidden in the narrowness of the tomb; for he is the infinite One for whom we all sing: Blessed are you, O Lord, God of our fathers.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever

and forever. Amen.

O all-pure One, you gave birth to the incarnate God, one Person in two natures; for him we all sing: Blessed are you, O Lord, God of our fathers.

Katavasia 7 of the Theotokos

The three youths walked courageously about in the flaming furnace,
Tone 5

pre-ferring to wor-ship the Cre-a-to-r ra-ther than cre-a-ted things

and they sang out in joy: Bless-ed are you and praised a-bove all, O God

of our fa-thers.

Ode 8

Irmos

In the fur-nace the youths wove a dance with the

whole u-niverse for you, O God and Cre-a-to-r, and they sang: Praise

the Lord, all you works of the Lord, and ex-alt him for-ev-er.

Refrain

Tone 5

You prayed that the saving and desired cup of your passion would be taken away from you as something you did not wish; for in your two natures, you also had two wills, O Christ who lives forever. Refrain

At your descent, O Christ and Creator, Hades became the object of derision; and it gave up all the dead that it had formerly swallowed up through its deceit. And now they all exalt you forever.

Let us bless the Father, Son, and Holy Spirit, Lord now and ever

and for ever. Amen.

Beyond all understanding and at the word of the angel, you gave birth to the Lord who is divine and human, and yet you remain a virgin. And now we, the works of the Lord, all bless you and exalt you forever.

Tone 4

Let us praise, bless, and worship the Lord; singing and highly exalting him above all ever ever.

Katavasia 8 of the Theotokos

The three youths in the furnace were saved by the Offspring of the The-o-to-kos. He who was foretold has been born on earth,
Ode 9

Irmos

Rejoice, O Isaiah! The Virgin was with child
and bore a Son, Emmanuel. He is God and man:
Orient is his name. By exalting him, we
also praise the Virgin.

Refrain

Glory to your holy Resurrection, O Lord.

O Christ our Master, you have completely taken upon yourself our fallen nature and united it to yourself in the womb of the Virgin. As the only One free from sin, you deliver us completely from corruption by your holy passion. Refrain
O Christ our Master, by the stream of your divine blood flowing from your life-giving and immaculate side, the sacrifices to false gods have ceased; and together with all the earth, we offer a sacrifice of praise to you.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er


It is not a God without a body nor simply a human person, that the pure and sinless Virgin has brought into the world. But he is indeed truly God and truly human, and we extol him with the Father and the Spirit.

Katavasia 9 of the Theotokos

May ev - ry child of the earth ex - alt in spir - it

and hold a - loft the burn - ing lamp, and may the an - gels in heav - en praise with joy the ho - ly feast of the Moth - er of God

and sing: Re - joice, O The - oto - kos,

ev - er - bless - ed and ev - er - Vir - gin.

The service continues with the Small Litany, found on page 36.
**Tone 5**

**Holy is the Lord our God**

Let ev'ry thing that lives and that breathes give praise to the Lord.

Praise him, sun and moon,
praise him, shining stars.

Praise him, highest heavens
and the waters above the heavens.

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**Verse:** Exalt the Lord our God!
Bow before his footstool, for he is holy.

*The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.*

**The Psalms of Praise**

**Psalm 148**

Let ev'ry thing that lives and that breathes give praise to the Lord.

Praise the Lord from the heavens, praise him in the heights. To you is due a hymn, O God. Praise him, all his angels, praise him, all his host. To you is due a hymn, O God.
Let them praise the name of the Lord,
He commanded; they were made.
He fixed them forever,
gave a law which shall not pass away.
Praise the Lord from the earth,
sea creatures and all oceans,
fire and hail, snow and mist,
stormy winds that obey his word;
all mountains and hills,
all fruit trees and cedars,
beasts, wild and tame,
reptiles and birds on the wing;
all earth's kings and peoples,
earth's princes and rulers.
young men and maidens,
old men together with children.
Let them praise the name of the Lord
for he alone is exalted.
The splendor of his name
reaches beyond heaven and earth.
He exalts the strength of his people,
he is the praise of all his saints,
of the children of Israel,
of the people to whom he comes close.

Psalm 149  Sing a new song to the Lord,
his praise in the assembly of the faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in their king.
Let them praise his name with dancing
and make music with timbrel and harp.
For the Lord takes delight in his people.
He crowns the poor with salvation.
Let the faithful rejoice in their glory,
shout for joy and take their rest.
Let the praise of God be on their lips
and a two-edged sword in their hand,
to deal out vengeance to the nations
and punishment on all the peoples;
to bind their kings in chains
and their nobles in fetters of iron.
Tone 5

Cantor: To carry out the sentence pre-ordained:
this honor is for all his faithful.

Al-though the lawless sealed your grave, O Lord, you came forth from the tomb
just as you were born from the Vir-gin. Your bod-iless angels did not know
how you were in-car-nate and the sol-di-ers guarding you did not perceive your
res-ur-rec-tion. Both these mar-vels are sealed to those who in-ves-ti-gate,
but are man-i-fest to those who worship the mys-te-ry with faith. As we now
praise them in song, grant us joy and great mer-cy.

Cantor: Praise God in his holy place, Psalm 150
praise him in his mighty heavens.

O Lord, you smashed the e-ter-nal bolts and ripped the chains a-sun-ders;
you rose from the tomb and left your bur-ial shroud be-hind as a
witness to the truth of your three-day burial. You who were kept in a cave proceeded to Galilee. Great is your mercy! Incomprehensible

Lord, have mercy on us.

Cantor: Praise him for his powerful deeds,
(on 4) praise his surpassing greatness.

O Lord, the women ran to your tomb to see you, O Christ, who suffered the passion for our sake. And drawing near, they found an angel seated on the stone which he had rolled away with fear. He cried out to them, saying: The Lord is risen! Tell the disciples that the Savior of our souls is risen from the dead.

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.
O Lord, just as you emerged from the grave, de-spit its seals, so you ent-
ered where your disciples were, al-though the doors were locked, show-ing them on
your body the signs of your pas-sion, which you had accepted, O long-
suf-fer-ing Sav-ior. As Son of Da-vid, you en-dured wounds
but as Son of God, you freed the world. Great is your mer-cy!
In-com-pre-hen-si-ble Sav-ior, have mer-cy on us.

Cantor: Praise him with timbrel and dance,
praise him with strings and pipes.

O Lord, the King of ages and Crea-tor of all, who ac-cept-ed crucifixion and
burial in the bod-y for our sakes to de-liv-er us all from Ha-des,
you are our God, and be-sides you we know no oth-er.
O Lord God, who shall proclaim your dazzling wonders? Or who shall declare your divine mysteries? For you were willingly incarnate for our sakes, manifesting the might of your power. By your cross you opened paradise to the thief; by your death you crushed the bars and bolts of Hades; and by your Resurrection you enriched all creation. Therefore, O compassionate One, glory to you!

Cantor: Arise, O Lord, lift up your hand! O God, do not forget the poor!

The myrrh-bearing women reached your tomb early in the morning, seeking to anoint you, O immortal Word. When
they were instructed by the words of the angel, they turned back with joy to tell the apostles clearly that you had risen, O Life of All, and had given the world forgiveness and great mercy.

Cantor: I will praise you, Lord, with all my heart; I will recount all your wonders.

The guards, keeping watch over the God-bearing tomb, said to the Pharisees:

Woe to your vain counsel, for you sought to keep the boundless One.

You have labored in vain; for you thought that you could hide the Resurrection of the crucified One, but you only showed it more clearly. Woe to your foolish secret meeting. Why do you take counsel to hide what cannot be hidden?

It would be better that you listen to us and choose
to believe in that which happened. An angel, resplendent like lightning,
descended from heaven and rolled away the stone, and from fear of him we were
encompassed by death. To the courageous myrrh-bearing women he said:
Do you not see the guards as dead, the seals broken and Hades emptied?
Why do you then seek as dead him who abolished the victory of Hades
and broke the thorn of death? Go quickly and tell the good news of the Resurrection
to the apostles, and shout fearlessly, saying: In truth the Lord
is risen, the One who gives us great mercy.

Cantor: Glory...

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.
Cantor: Now and ever...
You are truly most blessed, O Virgin Theotokos. Through the One who was incarnate of you, Hades was chained, Adam revived, the curse wiped out, Eve set free, Death put to death, and we ourselves were brought back to life. That is why we cry out in praise: Blessed are you, O Christ our God, who finds in this your good pleasure. Glory to you!

The service continues on page 41.
The Lord is God

The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

Troparion

An-gel-ic pow-ers ap-peared at your tomb, and the guards be-came like dead men. Mar-y stood at the tomb seek-ing your most pure bod-y. You de-spoiled Ha-des with out a chal-lenge. You, the Giv-er of Life met the Vir-gin.

O Lord, ris-en from the dead, glo-ry to you!
Christ, who called you "Moth-er" and the "Bless-ed One," ac-cept-ed the Pas-sion of his own free will. In his de-sire to find the fall-en Ad- am, he caused light to shine forth from his cross in or-der to search him out. Then he said to the an-gels: Re-joice with me, for I have found the last piece of sil-ver.

Glo-ry to you, O God, who ac-com-plished all things in such wis-dom.

The service continues on page 13

Sessional Hymn 1

When the tomb was shown to be open and Hades was la-ment-ing, Mar-y cried out to the apostles who were hid-ing, and said: Come out, laborers of the vine-yard, and pro-claim the news of the Re-sur-rec-tion;
for the Lord is risen, granting the world great mercy.

Cantor: Arise, O Lord, lift up your hand. O God, do not forget the poor!

Mary Magdalene stood by your tomb and wept, O Lord. When she thought you were the gardner, she said: Where have you hidden the eternal Life?

Where have you placed him who sits on the throne of the Cherubim?

When she saw those guarding him fearful and appearing as dead, she cried to them: Give me my Lord or else cry out with me and say: You have come forth from the tomb, and raised the dead, O Lord, glory to you!

Cantor: Glory...now and ever...

Theotokion

O Theotokos, Gideon prefigured your conception, and David interpreted
Tone 6

The service continues on page 14.

Sessional Hymn 2

Tone 6 Kontakion

Cantor: I will praise you, Lord, with all my heart; I will recount all your wonders.

Jo- nah pre- fig- ured your tomb, O im- mor- tal Lord, and Sim- eon interpreted your divine Re-sur-rec- tion; for you de-scend-ed into the grave as One who is dead.
You, the Master, shattered the gates of Hades, and free of corruption, you rose for the salvation of the world. O Christ our God, you give light to those in darkness.

Cantor: Glory...now and ever...

Theotokion

O Virgin and Theotokos, pray to your Son, Christ our God, who was willingly nailed upon the cross and rose from the dead, that he might save our souls. The service continues on page 16.

Hypakoe

By your voluntary and life-giving death, O Christ, you crushed the gates of Hades and opened the paradise of old, because you are God!
Hav- ing ris- en from the dead, you re-deemed our life
from cor-rup-tion.

The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

To the heav-ens have I lifted up my eyes, O Word of God. Have mer-cy
on me that I may live in you. O Word, have mer-cy on us
for we are filled with con-tempt; and make us good and cho-sen ves-sels.

Glo-ry to the Fa-ther and to the Son and to the Ho-ly Spir-it: now and
ev-er and for-ev-er. A-men. The Ho-ly Spir-it is the
cause of sal-va-tion for all; for when he breathes on them, he
raises them from the cares of this world. He endows them

with wings from on high to carry them to heaven.

Antiphon 2

Had the Lord not been with us, it would not be possible for any one of us
to stand firm in wrestling with the Enemy; for only thereby do the

victors attain the exaltation of victory. Woe is me! How shall

I escape the Enemy while I am yet a lover of sin? O Word,

declare not my soul, like a bird, to their teeth. Glory to the

Father and to the Son and to the Holy Spirit: now and ever

and forever. Amen. Through the Holy Spirit are all made di-vine;
and in him is joy and understanding and peace and blessedness, for he is equal together with the Father and the Word.

They who trust in the Lord are feared by their enemies, and are worthy of admiration; for their eyes are fixed on heaven. The righteous have secured you as their helper, O Savior, and therefore they shall not reach out their hands to iniquities. Glory to the Father and to the Son and to the Holy Spirit: now and ever and forever. Amen.

The Holy Spirit has might over all; for all the heavenly host worship him, and every thing that breathes on earth.

The service continues on page 23
Prokeimenon

Psalm 79: 3, 2

O Lord, rouse up your might! O Lord, come to our help!

O Lord, come to our help.

Verse: O Shepherd of Israel, hear us; you who lead Joseph like a flock.

The service continues on page 24.

Let everything that lives

Verse: Let everything that lives and that breathes give praise to the Lord.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1

Irmos

When the Israelites crossed the abyss as if on dry land, and saw Pharaoh their persecutor drowning in the sea, they cried out: Let us sing a hymn of
When you stretched out your hands on the cross, O God of goodness, you fulfilled the good will of your Father. With one heart we now sing a hymn of victory to you. Refrain

At your order, O Master of life, death approached you as a servant who is filled with fear; and through death you have granted us resurrection and eternal life.

You have received your Creator as he himself willed; he took flesh ineffably in your womb without seed; O pure Virgin, you are truly the Queen of all creation.

I will open my mouth; it will be filled by the Holy Spirit, and I will offer my praise to the Queen Mother. I will celebrate in joy;
in my rejoicing I will sing of these wonders.

None is as holy, none as holy as you, O Lord my God;
you have exalted the strength of your faithful, O Good one,
and you have established us on the unshakable rock of the confession of your name.

Glory to your holy Resurrection, O Lord.

When creation saw God crucified in the flesh, it trembled with fear; but it was held together by the hand of the One who let himself be crucified for us. Refrain

The power of Death has been crushed by death and now lives without strength; for it could not bear the divine invasion of Life, and resurrection is granted to the whole world.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever
and for ever. Amen.

O pure Virgin, the wonder of your divine birthgiving surpasses the laws of nature, for it is God himself whom you ineffably conceived in your womb, and you remain a virgin even after giving birth.

Katavasia 3 of the Theotokos

O Theotokos, life-giving source of blessings, grant strength to those united in faith who sing hymns of praise to you.

In your glory, grant them the crowns of victory.

The Small Litany is found on page 32.

Ode 4

Irmos

Christ is my strength, my Lord and my God! This is the hymn that the holy Church proclaims, and with a purified heart she sings praises unto the Lord.
Refrain

Tone 6


The wood of the true life flourished, O Christ, when your cross was planted in the ground. Sprinkled with blood and water from your pure side, it made life spring up for us. Refrain

Never again shall the Serpent deceive me by offering me the chance to become like God, for Christ, my divine Creator, has opened the path of life for me once again.

Glo-ry to the Fa-ther, and to the Son, and to the Holy Spir-it; now and ev-er


Truly ineffable and impossible to encompass! Such are the mysteries of your divine birthgiving for those in heaven and on earth, O Mother of God and ever-Virgin Mary.

Katavasia 4 of the Theotokos

Tone 4

Je-sus the true God, who sits in glory upon the di-verse throne,

now ap-pears rid-ing on a swift cloud; and with his pure hand

he saves those who cry: Glo-ry to your pow-er, O Christ!
O God most good, illumine with your divine brightness the souls of those who love you and keep watch before you. I beseech you, O Word of God: grant that they may know you, the true God, who calls us out of the darkness of sin.

Refrain

Glory to your holy Resurrection, O Lord.

The Cherubim have drawn back from me, O Lord, and the flaming sword no longer guards Eden; for they have seen you, O Word of God and true God, open the way to paradise for the good thief. Re

I no longer fear returning to the earth, O Christ my Lord; for in your great compassion, when I was still abandoned, you brought me forth from the earth to the height of eternal life by your Resurrection.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and for ever. Amen.
In your goodness, O Queen of the universe, save those who recognize you with all their heart as the Theotokos; in you we possess an invincible protection, for you are truly the one who gave birth to the Lord.

Katavasia 5 of the Theotokos

Tone 6

Katavasia 5 of the Theotokos

Tone 4

Ode 6

Irmos

When I see the ocean of this life tossed about by the tempests of temp- ta- tions, I hasten to your harbor of peace and cry out to you, O God of good- ness: Res- cue my life from the pit of corrup- tion.
When you were nailed to the cross, O Lord, you wiped out the ancient curse; and when the lance pierced your side, you tore up the debt against Adam and set the whole world free. 

Deceived by the Serpent, Adam was hurled into the pit of Hades; but you, O God of compassion, have gone in search of him, and carrying him upon your shoulders, you have raised him with you.

O most pure Lady, who for the human race gave birth to their Lord and Leader, appease the unceasing stirrings of my violent passions and grant a calmness to my heart.

Katavasia 6 of the Theotokos

Come, all you faithful, and clap your hands, as we celebrate this solemn feast of the Mother of God. O glorify him, glorify him who was born of her.

The Small Litany is found on page 33.
Kontakion

Christ our God, the Life-giver, with his life-giving hand raised the dead
from the valley of death, granting resurrection to us all.

He is the Savior of All, the Resurrection, the Life, and the God of All.

Ikos:  O Source of life, we the faithful, praise and bow before your cross and your tomb; for you have chained Hades, O immortal Lord, and as the almighty God, you have raised the dead with you. You shattered the gates of Hades and destroyed the dominion of Death. We mortals now praise you with love, for you have risen and demolished the power of the deadly enemy. You have raised all those who believe in you, and you delivered the world from the arrows of the Serpent. O all-powerful One, you have freed us from the deceits of the Enemy. Therefore, in faith we praise your Resurrection by which you save us, O God of the universe.

Ode 7

Irmos

In the furnace the angel poured out dew upon the noble youths
but at the order of God the fire burned the Chaldeans;
and the tyrant was forced to sing: Blessed are you, O Lord, the God of our fathers.
Tone 6

Refrain

Glo-ry to your ho-ly Res-ur-rection, O Lord.

Lamenting over your passion, in full daylight the sun was covered with darkness, and light was darkened over all creation as it cried out: Blessed are you, O Lord, God of our fathers. Refrain

At your descent, O Christ, the lower kingdoms were filled with light, and our first father was seen filled with joy; dancing and rejoicing, he cried out: Blessed are you, O Lord, God of our fathers.

Glo-ry to the Father, and to the Son, and to the Holy Spir- it; now and ev-er


Through you, O Virgin Mother, a light is risen illuminating the whole world; for you have given birth to the divine Creator of the universe. Beseech him, all-holy Lady, to send his great mercy upon his faithful.

Katavasia 7 of the Theotokos

The three youths walked cou-ra-geously about in the flam-ing fur-nace,

pre-fer-ring to wor-ship the Cre-a-tor ra-ther than cre-a-ted things

and they sang out in joy: Bless-ed are you and praised a-bove all, O God
of our fathers.

You made dew spring forth amid the flames for your holy ones,

and through water you set fire to the sacrifice of your just one,

for you accomplish all things through your will alone. O Christ, we

exalt you through all ages.

Glory to your holy Resurrection, O Lord.

The people who formerly killed the prophets have now been seized with envy and have crucified the Word of God, whom we exalt through all ages. Refrain

Without leaving the vaults of heaven, you descended into Hades, O Christ, and raised with you humanity who had been lying in the corruption of the grave, and who exalts you through all ages.

Let us bless the Father, Son, and Holy Spirit, Lord. Now and ever
Tone 6


You conceived the Word, the Light of light, and are filled with glory for having given birth in a manner beyond expression, for the Holy Spirit made his dwelling in you. O Virgin, we exalt you through all ages.

Tone 4

Let us praise, bless, and worship the Lord; singing and highly exalting him above all for-ev-er.

Katavasia 8 of the Theotokos

The three youths in the fur-nace were saved by the Offspring of the The-o-to-kos. He who was fore-told has been born on earth, and he joins to-geth-er all cre-a-tion to sing: All you works of the Lord, bless the Lord, and praise him a-bove all for-ev-er.

The Canticle of the Theotokos (Magnificat) is found on page 34.
Ode 9
Irmos

For the human race, it is impossible to see God, upon whom even the angels dare not gaze; but because of you, O most pure One, the Word made flesh is seen by mortals; and when we exalt you, together with the ranks of heavens, we proclaim you blessed.

Refrain

Glory to your holy Resurrection, O Lord.

You remained a stranger to passions, O Word of God, even though you lived our human condition in the flesh; but you delivered humanity from its passions, having overcome our passions by your own passion, O our Savior. For you alone are beyond all suffering and are almighty. Refrain

Descending into the abyss of death, you preserved your body from the corruption of the tomb; and your soul was not left in Hades, O Giver of life, but you were raised up as from sleep, O Lord, raising us with you.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever
and forever. Amen.

Let us mortals purify our lips that we may glorify God the Father and his coeternal Son, and venerate the ineffable and glorious power of the most Holy Spirit. For you alone are all-powerful, O indivisible Trinity.

May every child of the earth exalt in spirit

and hold aloft the burning lamp, and may the angels in heaven praise with joy the holy feast of the Mother of God

and sing: Rejoice, O Theotokos, ever-blessed and ever-Virgin.

The service continues with the Small Litany, found on page 36.
Ho·ly is the Lord our God!

Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.

The Psalms of Praise

Psalm 148

Let ev·rything that lives and that breathes give praise to the Lord.

Praise him from the heav·ens, praise him in the heights.

To you is due a hymn, O God! Praise him, all his an·gels,

Praise him, sun and moon,
praise him, shining stars.
Praise him, highest heavens
and the waters above the heavens.
Let them praise the name of the Lord,
He commanded; they were made.
He fixed them forever,
   gave a law which shall not pass away.
Praise the Lord from the earth,
   sea creatures and all oceans,
fire and hail, snow and mist,
   stormy winds that obey his word;
all mountains and hills,
   all fruit trees and cedars,
beasts, wild and tame,
   reptiles and birds on the wing;
all earth's kings and peoples,
   earth's princes and rulers.
young men and maidens,
   old men together with children.
Let them praise the name of the Lord
   for he alone is exalted.
The splendor of his name
   reaches beyond heaven and earth.
He exalts the strength of his people,
   he is the praise of all his saints,
of the children of Israel,
   of the people to whom he comes close.

Sing a new song to the Lord,
   his praise in the assembly of the faithful.
Let Israel rejoice in its Maker,
   let Zion's sons exult in their king
Let them praise his name with dancing
   and make music with timbrel and harp.
For the Lord takes delight in his people.
   He crowns the poor with salvation.
Let the faithful rejoice in their glory,
   shout for joy and take their rest.
Let the praise of God be on their lips
   and a two-edged sword in their hand,
to deal out vengeance to the nations
   and punishment on all the peoples;
to bind their kings in chains
   and their nobles in fetters of iron.
Your cross, O Lord, is life and resurrection to your people and we place our hope in it. We praise you, our God, risen from the dead.

Have mercy on us!

Cantor: Praise God in his holy place, 
Psalm 150 praise him in his mighty heavens.

Your grave, O Master, has opened Paradise to the human race.

Freed from corruption, we praise you, our God, risen from the dead.

Have mercy on us.

Cantor: Praise him for his powerful deeds, 
praise his surpassing greatness.

Let us praise Christ, risen from the dead, together with the Father and the Spirit, 

and let us cry out to him: You are our life and resurrection;
Tone 6

Cantor: O praise him with sound of trumpet
(on 3) praise him with lute and harp.

You rose from the grave on the third day, O Christ, according to the Scriptures.

You raised up our first father along with you; The human race, therefore,

glorifies you and sings the praises of your resurrection.

Cantor: Praise him with timbrel and dance,
(on 2) praise him with strings and pipes.

Great and awesome is the mystery of your holy Resurrection, O Lord; for you

came forth from the tomb like a bridegroom from his chamber, destroying Death

in order to free Adam. Therefore, the angels rejoice in heaven,

and on earth we glorify your compassion for us, O Lover
of us all.

O Pharisees and transgressors of the Law, where are the seals and the silver which you gave to the soldiers? In truth the Treasure has not been stolen but has risen, for he is almighty. Blush with shame, therefore, O deniers of Christ. The Lord of glory suffered, was buried and rose from the dead. He is the Lord whom we worship.

Cantor: Arise, O Lord, lift up your hand!
O God, do not forget the poor!

How were you robbed of the buried One when the tomb was sealed, after having placed guards and seals on it? Behold, the King came out even though the
doors were closed. Therefore, either show us his body, or worship him with us as God and sing: Glory to your cross and Resurrection, O Lord!

Cantor: I will praise you, Lord, with all my heart; I will recount your wonders.

The myrrh-bearing women came to your life-giving grave, O Lord, weeping and carrying ointments. They sought your most pure body to anoint it.

Then they saw an angel wrapped with light and sitting on a stone. He spoke to them, saying: Why are you shedding tears for the One from whose side life overflowed to the world? Why do you seek in the grave One who is deathless?

Has ten instead to his disciples to proclaim with joy his glorious Resurrection. O Savior, you give joy to the whole world by your Resurrection.
rec - tion; en - light - en us al - so and grant us for - give - ness

and great mer - cy.

Cantor:  Glory...

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor:  Now and ever...

On normal Sundays, the following is sung:

Theotokion

You are tru - ly most blessed, O Vir - gin The - o - to - kos. Through the One

who was in - car - nate of you, Ha - des was chained, Ad - am revived, the curse wiped out,

Eve set free, Death put to death, and we our - selves were brought

back to life. That is why we cry out in praise: Bless - ed are you, O

Christ our God, who finds in this your good pleas - ure. Glo - ry to you!

The service continues on page 41.
**Tone 7**

**The Lord is God**

The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

**Troparion**

You have destroyed Death by your cross; you opened paradise to the thief.

The sorrow of the myrrh-bearers you turned to joy. You commanded your apostles to proclaim: Christ our God, you have risen, granting great mercy to the world.
Theotokion

O The-o-to-kos, we sing your praises, for you were a vir-gin be-fore
con-ceiv-ing, and re-mained a vir-gin after giv-ing birth. And since you have
giv-en birth to our Sal-va-tion, Je-sus Christ, you have be-come a treas-ury of
as-sist ance for all who seek resurrec-tion and e-ter-nal life. There-fore, lift
us up from the depths of our trans-gres-sions, for we place our hope in you.

The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn 1

Tru-ly Life was placed in a grave, and a seal was placed on the stone,
and the sol-diers guarded Christ as they would a slum-ber-ing king. The
an-gels there-fore glorifed him as the im-mor-tal God, and the wom-en
cried out and said: The Lord is risen and gives great mercy to our souls.

Cantor: Arise, O Lord, lift up your hand.
    O God, do not forget the poor!

By your three-day burial, you have led Death captive, O Christ our God,

and have raised corrupted humanity by your life-bearing Resurrection.

Glory to you, O only Lover of us all.

Cantor: Glory...now and ever...

O Virgin Theotokos, intercede without ceasing to Christ our God,

who was crucified for us and destroyed the power of Death, that he

may save our souls. The service continues on page 14.

Sessional Hymn 2

Though the tomb was sealed, you came forth from it, O Life, and though the doors
were closed you came to your disci-ples, O Christ our God, you are
the Resurrec-tion of all. Through them you re-new an upright spir-it
in us ac-cord-ing to the great-ness of your mer-cy.

Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.

The wom-en bear-ing ointment mixed with tears hastened to your grave. When they
saw the sol-diers guard-ing you, O King of all, they said to them-selves:

Who shall roll the stone a-way for us? But they heard the voice of the angel who
said to them: The An-gel of great coun-sel is ris-en; he is the vic-tor
o-ver Death. There-fore, O al-mighty One whom nothing can con-tain,
glo-ry to you!
Tone 7
Cantor: Glory…now and ever…

Theotokion

Re-joice, O Virgin full of grace, O The-o-to-kos, O haven and intercessor for us all. From you the Savior of the world took flesh, for you alone are both virgin and mother. Therefore intercede with Christ our God, that he grant peace to the whole world, O ever-blessed and glorified Lady.

The service continues on page 16.

Hypakoe

You have taken our image and likeness and endured crucifixion in the flesh; save me by your resurrection, O Christ our God, for you are the Lover of us all.

The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.
O Savior who restored Zion from the captivity of error, deliver me from the bondage of suffering and restore my soul. He that sows in sorrow in dry land with fasting and with tears shall reap sheaves of reviving and everlasting joy.

Glory to the Father and to the Son, and to the Holy Spirit, now and ever and ever. Amen. The Holy Spirit is the fountain of divine treasures; for from him comes wisdom, awe and understanding. To him, therefore, be praise and glory, might and honor.
If the Lord does not build the house of the soul, then vainly do we labor, for without him no deed or saying is ever complete. As the fruit of the womb, the saints have brought forth the faithful teaching by their filial adoption through the movement of the Spirit. Glory to the Father and to the Son, and to the Holy Spirit, now and ever and ever. Amen.

By the Holy Spirit was existence bestowed on all creation, for he is God before all, and Lord of all; he is the unapproachable Light and Life of all.
They who fear the Lord are now and ever blessed; for they have found the way of life in undecaying glory. O High Priest, as you see your children's children like plants around your table, rejoice and be happy and offer them to Christ.

Glory to the Father and to the Son, and to the Holy Spirit, now and ever and forever. Amen. The Holy Spirit is the treasure of grace, the abundance of splendor, and the depth of judgment. He is equal in glory to the Father and the Son, and is worthy of the same worship. The service continues on page 23.
Tone 7

Prokeimenon

Psalm 9: 12, 33, 2

Verse:

I will praise you, Lord, with all my heart; I will recount all your wonders.

The service continues on page 24.

Let everything that lives

Verse:

Praise God in his holy place; praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here. If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1

Irmos

At a sign from you, O Lord, the nature of the waters which had been liquid was changed into solid ground, and when the Israelites crossed it as on dry ground, they sang a hymn...
Having condemned you to death by an unjust judgment, O Lord, the tyranny of death was itself condemned by the Cross. Thus the Prince of darkness was unable to do anything against you, and was justly overthrown. **Refrain**

When Hades drew near to you, it was not able to crush your body with its teeth; its jawbone was broken, while you, O God and Savior, put an end to the suffering of death and were raised up on the third day.

The sufferings of Eve, our first mother, have ceased, for without suffering you gave birth in a virginal manner; and knowing that you are the Theotokos, O pure Virgin, we glorify you.

**Katavasia 1 of the Theotokos**

I will open my mouth; it will be filled by the Holy Spirit, and I will offer my praise to the Queen Mother. I will celebrate in joy;
in my rejoicing I will sing of these wonders.

In the beginning you strengthened the heavens by your all-powerful Word, O Lord and Savior, and all their powers were strengthened by the divine Spirit, O Creator of the universe. Now confirm me on the unshakable rock of the confession of our faith in you.

Glory to your holy Resurrection, O Lord.

When you ascended the cross to freely suffer for us, O compassionate Lord, you bore the wounds which brought us salvation; through them, O God of love, all the faithful were reconciled with your eternal father. Refrain

You have cleansed me of my wound when my soul was struck by the bite of the serpent, O Christ, and you enlightened me when I was seated in the darkness of the tomb; and descending into Hades by your cross, you have raised me with you.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

Through the intercession of your virginal Mother, O Savior, give peace to the world and victory to our Churches over the Enemy; and make worthy of your ineffable glory, O Lord, all those who glorify you.
and I glorify you, O Lover of us all.

Refrain

Glory to your holy Resurrection, O Lord.

The One who took flesh from a virgin offers his own back to be whipped, and the innocent Master of the guilty slave is tortured to take away my sins. *Refrain*

When he appeared as a criminal before the unjust judges, he was condemned and struck across the face by the work of his own hands; yet he is the God who created us all and judges the world with his just judgments.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever

and forever. Amen.

O most pure One, you are truly the Theotokos; pray to your Creator and Son to guide me towards the haven of salvation and the harbor of his divine will.

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*Tone 4*

Jesus the true God, who sits in glory upon the divine throne,

now appears riding on a swift cloud; and with his pure hand
he saves those who cry: Glory to your power, O Christ!

For the unbelievers, you are a night without brightness, O Christ; but for the faithful, you are their illumination, through the enjoyment of your divine words. For this reason I keep watch before you, and I praise your divinity.

You were sold in behalf of the slaves, O Christ, and you bore the slaps which brought freedom to those who sing: I keep watch before you, and I praise your divinity. Refrain

In your divine power, O Christ, and in the weakness of your flesh, you overthrew the powerful one; and by your Resurrection, O Savior, you made me a victor over death.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever
and forever. Amen.

O pure Mother who is worthy of all our praise, you gave birth to God who was incarnate of you; yet you have not known the marital embrace, for you conceived by the Holy Spirit.

Katavasia 5 of the Theotokos

All nations marvelling at your divine glory, for you,

O Virgin who have not known wedlock, carried within your womb the God of all, the eternal Son to whom you gave birth; he grants salvation to all who sing your praises.

Ode 6

Sailing across the ocean which swells with the cares of this life, swallowed up in the midst of my sins, and thrown to the monster who devours souls,

I cry to you, O Christ: Save me from this deadly abyss.
Refrain


Enclosed and abandoned in Hades, the souls of the just remember you and beseech you for salvation; by your cross you have granted this, O merciful One, when you descended to the world below. Refrain

The choir of apostles lost hope of ever again contemplating your living temple not made by human hands, for it had been destroyed by your passion. But beyond all hope, they were able to worship it and proclaim everywhere that you are risen.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er


O all-immaculate One, who could explain the manner in which you gave birth for us?
For it is the Word, God whom nothing can contain, who was united to you and took flesh in your womb.

Katavasia 6 of the Theotokos

Come, all you faith - ful, and clap your hands, as we cel - ebrate this ho - ly and

sol - emn feast of the Moth - er of God. O glo - ri - fy him,

glo - ri - fy him who was born of her.

The Small Litany is found on page 33.
Tone 7

Kontakion

No longer can the might of Death rule over us; Christ descended,
destroying and crushing its power. Hades remains en-chained.
The prophets rejoice together. The Savior has appeared, saying to
those in darkness: Come forth, faithful, to the Resurrection.

Ikos  Today the underworld, Hades, and Death all tremble before One of the Trinity; the earth
quakes and the gates of Hades are seized with fear at your sight. Together with the
prophets, all creation rejoices and sings a hymn of victory to you, our God and our
Redeemer, who trampled the power of Death. With joy let us cry out to our King: Behold
the tree which leads Adam and his posterity back to paradise! Come, O faithful, and let us
share in the Resurrection!

Ode 7

Irmos

In days of old, the Youths transformed the fiery furnace
into a fountain of dew when they sang to the one God and said:
The Most High, the God of our Fathers, is covered with glory.
Refrain


Adam perished by the wood for having disobeyed of his own free will; by his obedience Christ came to restore him. The Son of God is crucified for me, and he is covered with glory. *Refrain*

O Christ, risen from the dead, all creation praises you in hymns; you made life flourish in Hades, you granted resurrection to the dead and light to those in darkness; for you are covered with glory.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it; now and ev - er and for - ev - er. A - men.

Rejoice, O daughter of Adam according to the flesh; rejoice, only spouse of God, for through you Death was abolished; rejoice, for you gave birth to our God. Beseech him, O pure Virgin, to save us.

Katavasia 7 of the Theotokos

The three youths walked cou-ra - geously about in the flam-ing fur - nace,

pre - fer - ring to wor - ship the Cre - a - tor ra - ther than cre - a - ted things

and they sang out in joy: Bless-ed are you and praised a - bove all, O God
Tone 7

Ode 8

Irmos

The bush on Sinai which burned without being consumed
revealed God to Moses, the man of uncertain speech;
and in the fire, the three youths, invincible in their zeal for God,
sang a hymn of praise: Sing to the Lord, all you works of the Lord,
and exalt him forever.

Refrain

Glory to your holy Resurrection, O Lord.

The Lamb without blemish who was sacrificed for the world, put an end to the sacrifices of the Law. As God without sin, he purified the universe which proclaims unceasingly: Sing to the Lord, all you works of the Lord, and exalt him forever. Refrain

Our flesh, which was assumed by the Creator, was not incorruptible before the passion; but after the cross and resurrection it was no longer accessible to the corruption of the grave, and it revived all mortals who cry out: Sing to the Lord, all you works of the Lord, and exalt him forever.

Your purity and integrity, O Virgin, have cleansed the stain and blemish of the universe; and you have become our reconciliation before God, O most pure One. Therefore, we bless you with one heart and exalt you forever.

Let us praise, bless, and worship the Lord; singing and highly exalting him above all forever.

The three youths in the furnace were saved by the Offspring of the Theotokos. He who was fore-told has been born on earth, and he joins together all creation to sing: All you works of the Lord, bless the Lord, and praise him above all forever.
Tone 7

The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9

Irmos

You conceived in all purity, and in you the Word and Creator of the universe became incarnate; O spouseless Mother and virginal Theotokos, the abode of him whom none could contain, and dwelling place of the Infinite One and your creator, we exalt you!

Refrain

Glory to your holy Resurrection, O Lord.

Let all those who are in error, by saying the Divinity has suffered, now be silenced! Indeed it is not in his divine nature but in his flesh that the Lord of glory was crucified. He is One in two natures, and we now extol him! Refrain

You deny the resurrection of the body; now go to the tomb of Christ, and there you shall learn. The flesh of the Author of life has been put to death; but it has been raised up again to confirm the final resurrection in which we hope.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

It is not a triad of divinities that we venerate but a Trinity of persons; not only one person
but one sole Divinity. We cut short those who divide the Trinity, and we confound those
who in their audacity do not distinguish the Persons. This is the Trinity whom we extol!

Katavasia 9 of the Theotokos

May ev-ry child of the earth ex-alt in spir-it
and hold aloft the burn-ing lamp, and may the an-gels in heav-en
praise with joy the ho-ly feast of the Moth-er of God
and sing: Re-joice, O The-o-to-kos,
ev-er-bless-ed and ev-er-Vir-gin.

The service continues with the Small Litany, found on page 36.
Tone 7

Holy is the Lord our God

Verse: Exalt the Lord our God!
Bow before his footstool, for he is holy.

The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.

The Psalms of Praise

Psalm 148

Praise him, sun and moon,
praise him, shining stars.
Praise him, highest heavens
    and the waters above the heavens.
Let them praise the name of the Lord,
    He commanded; they were made.
He fixed them forever,
    gave a law which shall not pass away.
Praise the Lord from the earth,
    sea creatures and all oceans,
fire and hail, snow and mist,
    stormy winds that obey his word;
all mountains and hills,
    all fruit trees and cedars,
beasts, wild and tame,
    reptiles and birds on the wing;
all earth's kings and peoples,
    earth's princes and rulers.
young men and maidens,
    old men together with children.
Let them praise the name of the Lord
    for he alone is exalted.
The splendor of his name
    reaches beyond heaven and earth.
He exalts the strength of his people,
    he is the praise of all his saints,
of the children of Israel,
    of the people to whom he comes close.

Psalm 149

Sing a new song to the Lord,
    his praise in the assembly of the faithful.
Let Israel rejoice in its Maker,
    let Zion's sons exult in their king.
Let them praise his name with dancing
    and make music with timbrel and harp.
For the Lord takes delight in his people.
    He crowns the poor with salvation.
Let the faithful rejoice in their glory,
    shout for joy and take their rest.
Let the praise of God be on their lips
    and a two-edged sword in their hand,
to deal out vengeance to the nations
    and punishment on all the peoples;
to bind their kings in chains
    and their nobles in fetters of iron.
Christ is risen from the dead, loosening the bonds of death.

Announce this great joy over all the earth and let the heavens praise the glory of God.

Having beheld the Resurrection of Christ, let us adore the holy Lord Jesus who alone is sinless.

Truly we cease not to worship the Resurrection of Christ, for we are saved from our sins. Holy is the Lord Jesus, who has showed forth the Resurrection for us.

Tone 7
Cantor: To carry out the sentence pre-ordained:
this honor is for all his faithful.

Praise him for his powerful deeds, praise his surpassing greatness.

Psalm 150
Praise God in his holy place, praise him in his mighty heavens.
What shall we give to the Lord for all that he has done for us? To save us, God has dwelt in our midst. The Word has become flesh because of our corrupt nature, and he has taken up his abode among us. The Benefactor reaches out to us in our ingratitude; the Redeemer comes to us in our servitude; the Sun of Justice descends to those in darkness; he who is beyond suffering is nailed to the cross; he is Light to those in Hades and Life to those in death; to all mortals he is the Resurrection. Therefore we cry out: O our God, glory to you!
You demolished the gates of Hades, O Lord, and by your might you
abolished the pow’r of Death; by your divine and glorified Resurrection,
you raised the lying in darkness from all ages. for you are the
King of all and the almighty God.

Cantor: O praise him with resounding cymbals,
praise him with clashing of cymbals.
Let everything that lives and that breathes
give praise to the Lord.

Come, let us rejoice in the Lord and be joyous in his holy Resurrection;
for he raised the dead with him from the indissoluble bonds of Hades.
And as God he granted eternal life and great mercy to the world.

Cantor: Arise, O Lord, lift up your hand!
O God, do not forget the poor!

Truly the resplendent angel sat on the stone of the life-giving grave
The Lord is risen as he foretold. Tell his disciples that he will go before them into Galilee, he who grants eternal life and great mercy to the world.

Cantor: I will praise you, Lord, with all my heart; I will recount all your wonders.

Why have you rejected the Cornerstone, O transgressors of the Law?

He is the Stone which God has placed in Zion. He is the One who poured forth water from the rock in the wilderness; from his side, immortal life was poured forth for us; he is the Stone which was cut out from the virginal mountain without the will of man;

he is the Son of Man coming on the clouds of heaven toward the Ancient of
Days as the prophet Daniel said: His kingdom shall last for ever.

Cantor: Glory...

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

You are truly most blessed, O Virgin Theotokos. Through the One who was incarnate of you, Hades was chained, Adam revived, the curse wiped out, Eve set free, Death put to death, and we ourselves were brought back to life. That is why we cry out in praise: Blessed are you, O Christ our God, who finds in this your good pleasure. Glory to you!

The service continues on page 41.
The Lord is God and has revealed himself to us; blessed is he who comes in the name of the Lord.

verse: Give thanks to the Lord, for he is good; for his love endures forever.

verse: They encircled me, compassed me about; in the Lord's name I crushed them.

verse: I shall not die, I shall live and recount the deeds of the Lord.

verse: The stone which the builders rejected has become the cornerstone. This is the work of the Lord, a marvel in our eyes.

Troparion

You descended from on high, O Merciful One, you accepted burial for three days to free us from our passions. O Lord our Resurrection and our Life, glory to you.

Theotokion

O gracious Lord, for the sake of man-kind you were born of a virgin;
through your death on the cross you conquered Death; and through your resurrection you revealed yourself as God. O Merciful Lord, do not disdain those whom you have created with your own hands, but show forth your love for mankind. Accept the intercession which the Mother who bore you makes in our behalf: O Savior, save your despairing people.

The service continues on page 13; if the First and Second Psalter Readings are not taken, the service continues on page 16.

Sessional Hymn

You have risen from the dead, O Life of all, and a resplendent angel said to the women: Dry your tears and proclaim the good news to the apostles, and cry out in joy that the Lord is risen,
and as God he was pleased to save the human race.

Cantor: Arise, O Lord, lift up your hand. O God, do not forget the poor!

podoben: Premudrošti

You truly rose from the tomb, and, as it is written, you commanded the holy women to preach the Resurrection to the apostles,

As for Peter, he hastened to the tomb; and when he saw the light in the grave he was seized with fear. Then he saw the linen cloth lying there without the body. He believed and cried out: Glory to you, O Christ our God; for you have saved us all, O our Savior, who yet remains in truth the radiance of the Father.

Cantor: Glory...now and ever...
Let us glory the tabernacle and the heavenly gate, the most holy mountain and the shining cloud, the heavenly ladder and the mystic Paradise, the delivery of Eve and the precious and great treasure of the universe, For through her, salvation came to the world and the ancient debt was forgiven. Therefore we cry out to her: Intercede with your Son and God to grant forgiveness of sins to those who bow in true worship to your most holy birth-giving.

Sessional Hymn 2

Mortals have sealed your tomb, O Saviour, but angels rolled the stone away from your grave; and the women witnessed your Resurrection from the dead.
They proclaimed to the disciples in Zion, that you arose and broke asunder
the bonds of Death, O Life of All. O Lord, glory to you!

Cantor: I will praise you, Lord, with all my heart; I will recount all your wonders.

When the women came with burial ointments, they heard an angelic voice
from the grave, saying: Cease your tears and receive joy instead of sorrow,
and cry out in praise that Christ the Lord is risen, and as God he was
pleased to save the human race.

Cantor: Glory...now and ever...

Theotokion

In you, O Woman Full of Grace, all creation rejoices: the angels
in their ranks and the human race. Sanctified Temple and Ration-al Paradise,
Boast of Virgins from whom our God took flesh and became a child while remaining God from before all time. He made your womb a throne, setting it apart, a room more spacious than the heavens. In you, O Woman Full of Grace, all creation rejoices. Glory to you!

The service continues on page 16.

The myrrh-bearing women came to the tomb of the Giver of Life, seeking among the dead the Lord, who is deathless.

When they received the Good News from the angels, they preached to the apostles that the Lord is risen, granting great mercy to the world.
The service continues with the Gradual Hymns; if these are not taken, the service continues on page 23.

Gradual Hymns

Antiphon 1

From my youth, the Enemy has tempted me and with temptation he has be-guiled me. But I, O Lord, trusting in you, have rejected him in shame.

They who hate Zion shall become like grass before it is pulled up,

for Christ will cut down their necks with the scythe of torment.

Glo-ry to the Fa-ther, and to the Son, and to the Ho-ly Spir-it,

now and ev-er and for-ev-er. A-men.

In the Ho-ly Spir-it, all shall live; for he is Light of Light and great God.

Let us, there-fore, praise him with the Fa-ther and the Son.
Let my humble heart be guided by your fear, lest it rise and fall from you,

O all-compassionate One. He that trusts in the Lord shall not fear when God shall judge all with tormenting fire. Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and ever. Amen. By the Holy Spirit ev'ry holy person shall prophesy and perform heavenly wonders.

For they sing to the Triune God; for the Godhead though of three lights is one in Lordship.

Antiphon 3

To you I have cried, O Lord, listen and turn your ear to me when I shout,
and purify me before you raise me from this place.

Ev'ry one shall return to his mother, the earth, and shall be dissolved at once, receiving either honors or punishment as reward for his deeds in this life. Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Through the Holy Spirit is made known to us the one God who is thrice-holy: the eternal Father, and the Son before all ages, and the substantial Spirit who proceeds from the Father.

The service continues on page 23
The Lord will reign forever; Zion's God from age to age.

Verse: My soul, give praise to the Lord!
I will praise my God all my days.

The service continues on page 24.

Let everything that lives

Let ev'rything that lives and that breathes give praise to the Lord,

give praise to the Lord.

Verse: Praise God in his holy place;
praise him in his mighty heavens.

The service continues on page 24

Canon

The most commonly used Katavasiai are those of the Theotokos, which are included here.
If other Katavasiai or refrains are used, they will be found in the Supplement.

Ode 1

Irmos

In days of old, Pharaoh, who was at the head of his chariots,

was drowned because of the staff of Moses; in a wondrous way he struck

the sea in the form of a cross and it divided.
But he saved Israel, who was able to flee as on dry ground,
singing a hymn to the Lord.

How shall we not admire the all-powerful divinity of Christ? By his passion he filled all the faithful with a life free of passion and corruption. For an eternal fountain flows from his most pure side, and from his tomb, life everlasting. Refrain

The majestic angel now appears to the women. Bearing brilliant signs of the purity of his immaterial nature, by his countenance he tells of the splendor of the Resurrection, and he cries out: The Lord is risen!

Your glory is told from age to age. In your womb you held the Word of God, and you remained pure, O Virgin Theotokos. And we all honor you as our advocate before God.

Katavasia 1 of the Theotokos

I will open my mouth; it will be filled by the Holy Spirit, and I
Ode 3
Irmos

Tone 8
will offer my praise to the Queen Moth-er. I will cel-e-brate in joy;
in my re-joic-ing I will sing of these won-ders.

In the be-gin-ning, you made the skies firm in your wis-dom,
and you found-ed the earth up-on the wa-ters. O Christ, make
me firm up-on the rock of your com-mand-ments, for none is
ho-ly but you, O only lov-er of us all.

Refrain
Glo-ry to your ho-ly Resur-rec-tion, O Lord.

O Christ, the saving passion you suffered in the flesh has redeemed Adam, who had been
condemned for having tasted the bitterness of sin; for though you were not guilty, you
suffered the ordeal of death, O sinless Lord. Refrain

The light of the Resurrection has shown brightly upon those who lie in darkness and in
the shadow of death. For by his divinity, Jesus, our God, has bound the Prince of evil and
taken his spoils away from him.
O Theotokos, you have appeared higher than the Cherubim and Seraphim, for you alone,
O pure Virgin, have received in your womb the God whom nothing could contain. And
with our unceasing hymns, we the faithful call you blessed.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it; now and ev-er

Katavasia 3 of the Theotokos

O The-o-tokos, life-giv-ing source of bles-sings, grant strength
to those unit-ed in faith who sing hymns of praise to you.
In your glo-ry, grant them the crowns of vic-to-ry.

The Small Litany is found on page 32.

Ode 4

Irmos

You are my strength, O Lord; you are my pow-er; you are my God, and you,
O Lord, are my joy! With-out leav-ing the Fa-ther's bos-om, you have
Such is the work of your divine power, O Lover of us all, who was nailed to the cross. 

You have loved me beyond measure, even though I was your enemy; you have come down to the earth, O compassionate Savior, to humble yourself in a wondrous way, without scorning my extreme poverty. Because of your glory beyond expression, you glorified the one who had formerly been despised. **Refrain**

Who would not be struck with wonder, O Lord, in seeing you destroy Death by your passion, dispel corruption by your cross, and empty Hades of its treasures by your death. Such is the work of your divine power, O Lover of us all, who was nailed to the cross.

You are the glory of believers, their advocate, refuge and rampart, the haven of Christians; you bring their prayers before your Son, and you save from all danger the faithful who recognize you as the Theotokos.
now appears riding on a swift cloud; and with his pure hand he saves those who cry: Glory to your power, O Christ!

Why have you driven me far from your face, O inaccessible Light?
The outer darkness has enveloped me, wretched creature that I am.

Make me return, I pray you, and direct my paths toward the light of your law.

Glory to your holy Resurrection, O Lord.

Before your sufferings, O Savior, you allowed yourself to be clothed by the soldiers with a cloak of derision to cover the nudity of our first parents; and naked, you let yourself be nailed to the cross, setting aside the tunic, the symbol of death. Refrain

When you were resurrected, O Christ, you refashioned my fallen being from the dust of the tomb. You have adorned me with eternal youth, making me in the likeness of the King shining with eternal brightness.
Glorify the Father, and to the Son, and to the Holy Spirit; now and ever and forever. Amen.

O most pure Virgin, you have the assurance of a Mother before her Son; we pray you, do not refuse your protection to the Christian people, for you alone can gain favor before Christ our Lord and Master.

All nations marvelled at your divine glory, for you, O Virgin who have not known wedlock, carried within your womb the God of all, the eternal Son to whom you gave birth; he grants salvation to all who sing your praises.

Grant your forgiveness O Savior, despite the number of my sins;
Katavasia 6 of the Theotokos

Tone 8

| Draw me out of the abyss of evil, I pray you; for it is to you... |
|---|---|---|---|---|---|---|---|---|---|---|---|---|---|
| Draw me out of the abyss of evil, I pray you; for it is to you... |

Refrain

Glory to your holy Resurrection, O Lord.

Through the tree, the Prince of evil vanquished me; but through the tree of the cross, O Christ, you have delivered me, casting down the powerful one and raising up fallen humanity. Refrain

Rising from the grave, you had mercy on Zion; in your love you renewed her, O Christ, by your divine blood; and in her you shall reign for ages to come.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever... and forever. Amen.

By your prayers, O holy Mother of God, may we be delivered from our sins so that we may obtain, O Virgin, the divine illumination of the Son of God who wondrously took flesh in your womb.

Katavasia 6 of the Theotokos

Tone 4

Come, all you faithful, and clap your hands, as we celebrate this holy and
Tone 8

The Small Litany is found on page 33.

Kontakion

Rising from the grave, you raised the dead. You lifted up Adam,

and Eve rejoices in your resurrection. The whole world celebrates your resurrection from the dead, O Most Merciful One.

Ikos  Having despoiled the kingdom of Hades and having risen from the dead, O compassionate Lord, you went before the myrrh-bearing women and brought them joy instead of tears. You showed the signs of your victory to your apostles, O Savior and Source of life. And you enlightened all creation, O Lover of us all. Therefore, the world also rejoices at your awakening from the dead, O God of mercy.

Ode 7

Irmos

The condescension of God brought fear to the fire of Babylon

in days of old; thus the Youths danced with joy in the
toward you, sharing the same nature and eternity.

They sang:

Blessed are you, O God of our fathers.

Your glorious condescension, O Christ, and the divine treasure of your humble heart struck the angels with wonder when they saw you nailed upon the cross to save those who sing to you in faith: Blessed are you, O God of our fathers. Refrain

When you descended, O God, the dens of Hades were filled with light; the gloomy darkness was dispelled; and the captives who had been chained for centuries were raised up, and they began to sing: Blessed are you, O God of our fathers.

Glory to the Father, and to the Son, and to the Holy Spirit; now and ever and ever. Amen.

When we praise your Divinity according to the true faith, we proclaim you the Lord of the universe, the Father of the only Son, and we recognize one Spirit of righteousness who proceeds from you, sharing the same nature and eternity.
Tone 8

prefer-ring to wor-ship the Cre-a-tor ra-ther than cre-a-ted things

and they sang out in joy: Bless-ed are you and praised a-bove all, O God of our fa-thers.

Ode 8
Irmos

In his fu-ry, the tyr-ant of the Chal-de-ans had the fur-nace heat-ed seven times hotter than u-sual for the faith-ful serv-ants of the Lord; but when he saw them saved by a more pow-er-ful force, he cried out: O Youths, bless the Lord; praise him, you priests;

and all you peo-ple, ex-alt him for all a-ges.
Refrain


The divine power of Jesus has made his divinity shine upon us; when in his flesh he tasted death on the cross for all of us, he destroyed the power of Hades. O Youths, bless him without ceasing; praise him, you priests; and all you people, exalt him for all ages. Refrain


Let us praise the Divinity of three flames, one light shining from a single nature in three Persons; the Father without beginning, the Word who is of the same nature as the Father, and the consubstantial Spirit who reigns with him. O Youths, bless your Creator and Redeemer; praise him, you priests; and all you people, exalt him for all ages.

Katavasia 8 of the Theotokos

The three youths in the fur-nace were saved by the Offspring of the
Theotokos. He who was foretold has been born on earth,
and he joins together all creation to sing: All you works
of the Lord, bless the Lord, and praise him above all forever.

Heaven was seized with wonder and the ends of the earth struck with
astonishment when God revealed himself to us clothed
in our flesh. And your womb has become more spacious than the heavens,
O Theotokos; the assembly of angels and people
exalt you.

The Canticle of the Theotokos (Magnificat) is found on page 34.

Ode 9
Irmos
Refrain


Even though your divine nature is without beginning, you took our flesh, O Word of God; you suffered in your human nature, yet as God you remained beyond suffering; in two natures and without division or confusion, we extol you.

O Most High, the One who is your Father according to your divine nature, you called God when you took on your human nature and came down among your servants. And now, risen from the dead, you have revealed him as the Father of humanity, the One who by nature is God and Master. With him, we all extol you.

O Virgin, you have appeared as the Mother of God; in a wondrous manner, you gave birth in the flesh to the Word who is all-good and whom the Father in his goodness has spoken before the ages; and even though he bears the garment of flesh, we know him to be the transcendent one.

Katavasia 9 of the Theotokos

May ev-ry child of the earth ex-alt in spir-it

and hold a-loft the burn-ing lamp, and may the an-gels in heav-en
Tone 8

Praise with joy the holy feast of the Mother of God and sing: Rejoice, O Theotokos, ever-blessed and ever-Virgin.

The service continues with the Small Litany, found on page 36.

Holy is the Lord our God

Verse: Exalt the Lord our God!

Bow before his footstool, for he is holy.

The Lector chants the Hymn of Light corresponding to the Resurrection Gospel.
Let every thing that lives and that breathes give praise to the Lord.

Praise the Lord from the heavens, praise him in the heights.

To you is due a hymn, O God. Praise him, all his angels,
praise him, all his host. To you is due a hymn, O God.

Praise him, sun and moon,
    praise him, shining stars.
Praise him, highest heavens
    and the waters above the heavens.
Let them praise the name of the Lord,
    He commanded; they were made.
He fixed them forever,
    gave a law which shall not pass away.
Praise the Lord from the earth,
    sea creatures and all oceans,
fire and hail, snow and mist,
    stormy winds that obey his word;
all mountains and hills,
    all fruit trees and cedars,
beasts, wild and tame,
    reptiles and birds on the wing;
all earth's kings and peoples,
    earth's princes and rulers.
Tone 8

young men and maidens,
old men together with children.
Let them praise the name of the Lord
for he alone is exalted.
The splendor of his name
reaches beyond heaven and earth.
He exalts the strength of his people,
he is the praise of all his saints,
of the children of Israel,
of the people to whom he comes close.

Psalm 149

Sing a new song to the Lord,
his praise in the assembly of the faithful.
Let Israel rejoice in its Maker,
let Zion's sons exult in their king.
Let them praise his name with dancing
and make music with timbrel and harp.
For the Lord takes delight in his people.
He crowns the poor with salvation.
Let the faithful rejoice in their glory,
shout for joy and take their rest.
Let the praise of God be on their lips
and a two-edged sword in their hand,
to deal out vengeance to the nations
and punishment on all the peoples;
to bind their kings in chains
and their nobles in fetters of iron.

Cantor: To carry out the sentence pre-ordained:
this honor is for all his faithful.

(6)

Lord, even though you stood before the judgment seat and were condemned by
Pilate, you never left your throne where you are seated
with the Father. You rose from the dead, and freed the world from slavery to the Evil One, for you are merciful and love us all.

Cantor: Praise God in his holy place, Psalm 150
(on 5) praise him in his mighty heavens.

Lord, even though you were treated like a mortal by those who placed you in a tomb, the soldiers kept watch over you like a "king asleep,

sealed with a seal like a treasury of life; but you rose and granted

in-corruption to our souls.

Cantor: Praise him for his powerful deeds, (on 4) praise his surpassing greatness.

Lord, you have given us your Cross as a weapon against the devil;

for he fears and trembles, unable to bear the sight of its power,
for it raises the dead and has vanquished death. Therefore we worship your burial and your resurrection.

Cantor: O praise him with sound of trumpet
(3) praise him with lute and harp.

Lord, the angel who announced your Resurrection frightened the guards but said to the women: Why do you seek the living among the dead?

The "God Who Is," arose and has granted great mercy to the universe.

Cantor: Praise him with timbrel and dance,
(2) praise him with strings and pipes.

You suffered on the cross although you were beyond suffering in your divinity; for three days you accepted burial that you might
set us free from the bondage of the Enemy and grant us life through your Resurrection, O Christ, the Lover of us all.

Cantor: O praise him with resounding cymbals, praise him with clashing of cymbals. Let everything that lives and that breathes give praise to the Lord.

I worship, glorify, and praise your Resurrection from the tomb, O Christ, by which you released us from the bonds of Hades. For, as God, you grant eternal life and great mercy to the world.

Cantor: Arise, O Lord, lift up your hand! O God, do not forget the poor!

In truth the transgressors of the Law guarded your life-giving tomb; they sealed it and placed guards by it. But since you are immortal and the
Tone 8

Cantor: I will praise you, Lord, with all my heart;  
(on B) I will recount your wonders.

When you passed through the gates of Hades, and demolished them,

O Lord, as a captive, Hades shouted and said: Who is this who is not

condemned to the abyss of the earth, but who has pulled down the prison of the

dead like a tent? For truly I received him as a mortal and have feared him as God.

Therefore, O almighty Savior, have mercy on us.

Cantor: Glory...

The Gospel Stanza corresponding to the Resurrection Gospel is now sung.

Cantor: Now and ever...

On normal Sundays, the following is sung:

Theotokion

You are truly most blessed, O Virgin Theotokos. Through the One
who was in-car-nate of you, Ha-des was chained, Ad-am revived, the curse wiped out,

Eve set free, Death put to death, and we our-selves were brought back to life. That is why we cry out in praise: Bless-ed are you, O

Christ our God, who finds in this your good pleas-ure. Glo-ry to you!

The service continues on page 41.
Appendix

1. Festal Gradual Hymn

Ev-er since the days of my youth, man-y pas-sions have
fierce-ly waged a bat-tle a-gainst me: but
has-ten to my res-cue and save me, O my Sav-ior.

All of you that hate Zi-on shall be put to
shame by the Lord: all of you shall be with-ered up,
as the grass is by the fire. Glo-ry to the Father and to the Son and
to the Ho-ly Spir-it: The Ho-ly Spir-it
gives his life to ev-ry soul; it is ex-alt-ed in pu-ri-ty;
it is illuminated by the one God in three Persons

in a sacred mystery. Now and ever and

for ever. Amen. The Holy Spirit

causes streams of grace which are flowing for us all,

and they water the whole creation that we

all might live in him.
2. Psalm 136 (By the Waters of Babylon)

By the waters of Babylon, alleluia,
there we sat down and we wept when we remembered you, O Zion; when we remembered you, O Zion.

Al - le - lu - ia, al - le - lu - ia.

For it was there that they asked us, alleluia,
our captors for songs, our oppressors for joy. Sing to us, they said,
one of Zion's songs, sing to us, they said, one of Zion's songs,

Al - le - lu - ia, al - le - lu - ia.
How could we sing, yes, sing, alleluia,
the song of the Lord, the song of the Lord
on alien soil, sing the Lord's song on alien soil?

Alleluia, alleluia.

O Babylon, destroyer, alleluia,
one is happy who repays you, one is happy
who repays you all the ills that you brought on us.

Alleluia, alleluia.
Glo-ry to the Father, and to the Son, and to the Ho-ly

Spri-it, al-le-lu-ia; now and ev-er and for-


Al-le-lu-ia, al-le-lu-ia.
3. Stichera after Psalm 50 in the Great Fast

Cantor

Glo-ry to the Father, and to the Son and to the Holy Spi-rit.

O-pen to me the doors of repent-ance, O Giv-er of life. As we wor-ship in

your tem-ple this morn-ing, teach us how to purify the temples of our

bod-ies, and, in your com-pas-sion, pur-ify me by the good-ness of

your mer-cies.

Cantor


Lead me to the paths of salva-tion, O The-o-to-kos, for I have condemned
myself with shameful sins and have wasted all my life in slothfulness.

By your intercession, purify me from all sinful ness.

Cantor

Have mercy on me, God, in your kindness. In your compassion blot out my offense.

When I think upon the multitude of my evil deeds, I tremble for the terrible Judgment Day. But trusting in the compassion of your mercy, O Lord,

I cry to you like David: Have mercy on me, O God,

according to your great mercy.